

PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA

EPIGRAPHIA INDO-MOSLEMICA

EDITED BY

G. YAZDANI, M A,

DIRECTOR OF ARCHÆOLOGY, H E H THE NIZAM'S DOMINIONS, AND GOVERNMENT EPIGRAPHIST FOR
MOSLEM INSCRIPTIONS

1929-30

CONTENTS

	PAGE
Inscriptions of Yadgir, Gulbarga District, by G. Yazdani	1
Two Arabic Inscriptions at Champaner, by Dr M. Nazim, Ph D	3
A Persian Inscription of Dastur Khan, by C. R. Singhal, Prince of Wales Museum, Bombay	5
The Delhi Gate Inscription of Nasik, by R. G. Gyani, M.A, Prince of Wales Museum, Bombay	6
Moslem Epigraphy in the Gwalior State, by Ramsingh Saksena	7
Some Inscriptions of the Musalman Kings of Bengal, by G. Yazdani	9
Six New Inscriptions from Koppal, Raichur District, by G Yazdani	14
Inscriptions from Udgri, Bidar District, by Khwajah Muhammad Ahmad, M.A	18
Index	33

CALCUTTA GOVERNMENT OF INDIA
CENTRAL PUBLICATION BRANCH
1932

[All Rights Reserved]

Price Rs 4-4 or 7s per copy.

Government of India Publications are obtainable from the Government of India (Publication Branch, 3, Government Place, West, Calcutta, and from the following Agents:—

EUROPE—OFFICE OF THE HIGH COMMISSIONER FOR INDIA,
INDIA HOUSE, ALDWYCH, LONDON, W C 2
And at all Book sellers

INDIA AND CEYLON · Provincial Book Depôts.

MADRAS —Superintendent, Government Press, Mount Road, Madras
BOMBAY —Superintendent, Government Printing and Stationery, Queen's Road, Bombay
SIND —Library attached to the Office of the Commissioner in Sind, Karachi
RENGAL —Bengal Secretariat Book Depôt, Writers' Buildings, Room No 1, Ground Floor, Calcutta
UNITED PROVINCES OF AGRA AND OUDH —Superintendent of Government Press, United Provinces of Agra and Oudh, Allahabad
PUNJAB —Superintendent, Government Printing, Punjab, Lahore
BURMA —Superintendent, Government Printing, Burma, Rangoon
CENTRAL PROVINCES AND BERAR —Superintendent, Government Printing, Central Provinces, Nagpur
ASSAM —Superintendent, Assam Secretariat Press, Shillong
BIHAR AND ORISSA —Superintendent, Government Printing, Bihar and Orissa, P O Gulzarbagh, Patna
NORTH WEST FRONTIER PROVINCE —Manager, Government Printing and Stationery, Peshawar

Thacker, Spink & Co Ltd, Calcutta and Simla
W Newman & Co, Ltd, Calcutta
S K Lahiri & Co, Calcutta
The Indian School Supply Depôt, 309, Bow Bazar Street, Calcutta
Butterworth & Co (India) Ltd, Calcutta
M C Sarcar & Sons, 15 College Square, Calcutta
Standard Literature Company, Ltd, Calcutta
Association Press Calcutta
Chukorverty, Chatterjee & Co, Ltd, 13 College Square, Calcutta
The Book Company, Calcutta
James Murray & Co, 12, Government Place, Calcutta (For Meteorological Publications only)
Ray, Chaudhuri & Co, 68 5, Ashutosh Mukherji Road, Calcutta
Scientific Publishing Co, 9, Taitola Lane, Calcutta
Chatterjee & Co, 31, Bicharam Chatterjee Lane, Calcutta
Standard Law Book Society, 5, Hastin Street, Calcutta
The Hindu Library, 3, Nandalal Mullick Lane, Calcutta
Kamala Book Depot Ltd, 1, College Square, Calcutta
The Pioneer Book Supply Co, 20, Shub Narain Das Lane, Calcutta
P C Sarfar & Co, 2, Shama Charan De Street, Calcutta
*Bengal Flying Club, Dum Dum Cantonment
Kali Charan & Co, Municipal Market, Calcutta
N M Roy Chowdhury & Co, 11, College Square Calcutta
Grantha Mandir, Cuttack
B C Basal, Lsq, Proprietor, Albert Library, Dacca
Higginbothams, Madras
Pochouse & Sons, Madras
G A Nateson & Co, Publishers, George Town, Madras
P Varadachary & Co, Madras
City Book Co, Madras
Law Publishing Co, Mysapore, Madras
The Booklover's Resort, Tatkad, Trivandrum, South India
E M Gopalakrishna Kone, Pudumandapam, Madras
Central Book Depôt, Madras
Vijayan & Co, Vizagapatam
Thacker & Co, Ltd, Bombay
D B Taraporevala, Sons & Co, Bombay
Ram Chandra Govind & Sons, Kalbadevi Road, Bombay
N M Tripathi & Co, Booksellers, Princess Street, Kalbadevi Road, Bombay
New & Secondhand Bookshop, Kalbadevi Road, Bombay
J M Pandia & Co, Pombay
A H Wheeler & Co, Allahabad, Calcutta and Bombay
Bombay Book Depôt, Girgaon, Bombay
Bennett, Colerain & Co, Ltd, The Times of India Press, Bombay
The Popular Book Depôt, Bombay
Lawrence & Mayo, Ltd, Bombay
The Manager, Oriental Book Supplying Agency, 15, Shukrawar, Poona City
Rama Krishna Bros, opposite Vshrambag, Poona City
S P Bookstall, 21, Budhwar, Poona
The International Book Service, Poona 4
Vangeldas & Sons, Book sellers and Publishers, Bhaga Talao, Surat
The Standard Book and Stationery Co, 32 33, Arbab Road, Peshawar
The Students' Own Book Depôt, Dharwar
Shri Shanil Karnataka Pustaka Bhndran, Malamuddi, Dhawar
The English Book Depot, Ferozepore
Frontier Book and Stationery Co, Rawalpindi
*Hossainbhoy Karimji and Sons, Karachi
The English Bookstall, Karachi

Rose & Co, Karachi
Keale & Co, Karachi
Ram Chander & Sons, Ambala, Kasauli
The Standard Bookstall, Quetta and Lahore
U P Malhotra & Co, Quetta
J Ray & Sons, 13 K & L, Edwardes Road, Paralpindi, Mt Lahore
The Standard Book Depôt, Lahore, Nainital, Mussoorie, D Ambala Cantonment and Delhi
The North India Christian Tract and Book Society, 18, Ch Allahabad
Pam Narain Lal, Katra, Allahabad
The "Leader", Allahabad
The Indian Army Book Depôt, Dayalbagh, Agra
The English Book Depot, Taj Road, Agra
Gaya Prosid & Sons, Agra
Narayan & Co, Meston Road, Cawnpore
The Indian Army Book Depôt, Jullundur City—Daryaganj, Del Manager, Newal Kishore Press, Lucknow
The Upper India Publishing House, Ltd, Literature Palace, diula Parl, Lucknow
Rai Sahib M Gulab Singh & Sons, Mufid i-Am Press, Lat Allahabad
Rama Krishna & Sons, Booksellers, Anarkali, Lahore
Students' Popular Depôt, Anarkali, Lahore
The Proprietor, Punjab Sanskrit Book Depôt, Saidmutha Street, The Insurance Publicity Co Ltd Lahore
The Punjab Religious Book Society, Lahore
The Commercial Book Co, Lahore
The University Book Agency, Kachari Road, Lahore
Manager of the Imperial Book Depot, 63, Chandney Chawl Delhi
J M Vanna & Bros, Delhi
Fono Book Agency, New Delhi and Simla
Oxford Book and Stationery Company, Delhi, Lahore, Simla, and Calcutta
Mohanalal Dossabhai Shah Rajkot
Supdt, American Baptist Mission Press, Rangoon
Burma Book Club, Ltd, Rangoon
S O Talukdar, Proprietor, Students & Co, Cooch Behar
The Manager, The Indian Book Shop, Benares City
Nandkishore & Bros, Chowk, Benares City
The Srivilliputtur Co operative Trading Union, Ltd, Sriv (S I R)
Raghunath Prasad & Sons, Patna City
The Students' Emporium, Patna
K. L Mathur & Bro- Gazi, Patna City
Kamala Book Stores, Bankipore, Patna
G Banerjee & Bros, Ranchi
M C Kothari, Raipura Road, Baroda
B Parikh & Co, Baroda
The Hyderabad Book Depot, Chaderghat, Hyderabad (Deccan)
S Krishnaswami & Co, Teppakulam P O, Trichinopoly Fort
Standard Book and Map Agency, Booksellers and Publisher gunge
Karnataka Publishing House, Bangalore City
Bheema Sons, Fort, Bangalore City
Superintendent, Bangalore Press, Lake View, Mysore Road, City

AGENT IN PALESTINE:—Steinmetzky, Jerusalem.
* Agents for publications on aviation only

PUBLISHED UNDER THE AUTHORITY OF
THE GOVERNMENT OF INDIA

EPIGRAPHIA INDO-MOSLEMICA

EDITED BY

G. YAZDANI, M.A.

DIRECTOR OF ARCHAEOLOGY, H. E. H. THE NIZAM'S DOMINIONS AND GOVERNMENT EPIGRAPhist FOR
MOSLEM INSCRIPTIONS

1931-32

CONTENTS

	PAGE
Inscriptions of Shāhpūr, Gogī and Sagar, Gulbaiga District	1—24
An Inscription from Doinhalli Shāhpūr Taluqa, Gulbaiga District	25
Seven new Inscriptions from Bidar, Hyderabad State	26—30
Two Inscriptions from the Warangal Fort	31

DELHI MANAGER OF PUBLICATIONS
1935

[All Rights Reserved]

Price Re 1-10 or 2s. 6d.

PUBLISHED UNDER THE AUTHORITY OF
THE GOVERNMENT OF INDIA

EPIGRAPHIA INDO-MOSLEMICA

EDITED BY

G. YAZDANI, M.A., F.A.S.B.

DIRECTOR OF ARCHÆOLOGY, H. E. H. THE NIZAM'S DOMINIONS AND GOVERNMENT EPIGRAPhist FOR
MOSLEM INSCRIPTIONS

1933-34

CONTENTS

	PAGE
Some unpublished Inscriptions of Bengal. By Maulawī Shamsuddīn Ahmad	1—8
An Inscription from Dabhol By Dr M Nazīm	9—11
An Inscription from the Jāmī' Masjid at Dabhol (Ratnagiri District) By R Gyanī	12
Inscriptions from Kaliadeh and Antrī in Gwalior State. By Ram-singh Saksena	13—16
Three Inscriptions of Humāyūn By K B Maulawī Zafar Hasan	17—20
Inscription in Margalla Pass, Rawalpindi District By G. Yazdani	21
An Inscription from the New Fort at Palāmau in the Chota Nagpur Division, Bihar. By G. Yazdani	22
An Inscription of Sultān Husain Shāh of Bengal from the Village Margām, Police Station Khargram, District Murshidabad By G Yazdani	23
An Inscription from Rāisen Fort in the Bhopal State. By G Yazdani	24—26
Some Persian Inscriptions of the period of the Lodī and Mughal Sultāns of Delhi. By Maulawī Shamsuddīn Ahmad	27—33

DELHI · MANAGER OF PUBLICATIONS

1935

[All Rights Reserved.]

Price Rs. 4 As. 2 or 7s.

List of Agents from whom Government of India Publications are available.

ENGLAND

THE HIGH COMMISSIONER FOR INDIA, INDIA HOUSE, ALDWYCH, LONDON, W C 2

PALESTINE

Steinmatsky, Jerusalem

INDIA.

(a) PROVINCIAL GOVERNMENT BOOK DEPOSITS

MADRAS —Superintendent, Government Press, Mount Road, Madras
BOMBAY —Superintendent, Government Printing and Stationery Queen's Road, Bombay
SIND —Library attached to the Office of the Commissioner in Sind, Karachi
UNITED PROVINCES OF AGRA AND OUDH —Superintendent of Government Press, United Provinces of Agra and Oudh, Allahabad
PUNJAB —Superintendent, Government Printing, Punjab, Lahore
BURMA —Superintendent, Government Printing Burma, Rangoon
CENTRAL PROVINCES AND BEHAR —Superintendent, Government Printing, Central Provinces, Nagpur
ASSAM —Superintendent Assam Secretariat Press, Shillong.
BIHAR AND ORISSA —Superintendent Government Printing, Bihar and Orissa P O Gulzarbagh, Patna
NORTH WEST FRONTIER PROVINCE —Manager, Government Printing and Stationery, Peshawar

(b) PRIVATE BOOK SELLERS

Aero Stores Karachi City *
 Albert Library, Dacca
 Banerjee & Bros, Panchi Messrs G
 Banthia & Co, Ltd Kuchri Road Ajmer
 Bengali Living Club Dum Dum Cantt *
 Bhawanani & Sons, New Delhi
 Book Company, Calcutta
 Booklover's Mart Tulkad, Trivandrum, South India
 Burma Book Club, Ltd Rangoon
 Buttermore & Co (India) Ltd, Calcutta
 Calcutta Book Agency, 16 1, Shama Charan Dey Street, Calcutta
 Chatterjee & Co, 3 Bacharam Chatterjee Lane, Calcutta
 Chatterjee Chatterjee & Co, Ltd, 13, College Square, Calcutta
 City Book Co, Madras
 City Book House Weston Road, Cawnpore
 Commercial Book Co Lahore
 Das Gupta & Co, 61/1 College Street, Calcutta
 Deccan Bookstall 1000 4
 Delhi and L P Living Club, Ltd, Delhi *
 English Book Depot 1 Crozopore
 English Book Depot, Taj Road, Agra, and Saddar Bazar, Jhansi
 English Book Depot, Bank Road, Ambala Cantonment and Kasauli
 English Bookstall Karachi
 Fakir Chand Marwah Peshawar Cantonment.
 Feroz Book Agency, Simla
 Ganga Prasad & Sons Agra
 Grantha Mandir, Cuttack
 Higginbothams Madras
 Hindu Library, 137 1 Balam Road Street, Calcutta
 Hyderabad Book Depot, Chaderghat, Hyderabad (Deccan)
 Imperial Book Depot and Press, near Jama Masjid (Meerut) Delhi
 Indian Army Book Depot, Dargabagh Agra
 Indian Army Book Depot, Jullundur City and Darya ganj, Delhi
 Indian Book Shop, Benares City
 Indian School Supply Depot, 300, Bow Bazar St, Calcutta
 Insurance Publicity Co Ltd Lahore
 International Book Service, Poona 4
 Jelma & Sons, Morigate Delhi, Messrs J M
 James Murray & Co, 12 Govt Place, Calcutta (for Meteorological publications only)
 Kailash & Co, Municipal Market, Calcutta
 Kamala Book Depot 15, College Square Calcutta
 Kamla Book Store Bankipore, Patna
 Karnataka Publishing House, Bangalore City
 Kaul & Co Karachi
 Krishna Ram & Co, Teppalulam P O, Trichinopoly
 Lort & Sons
 Lathi & Co, Calcutta, Messrs S K
 Lee Printing House 11 Mount Road Madras
 Lee Publishing Co, Madras
 Law & Co, Ltd, Bombay (for Meteorological publications only)
 Local Self Govt Office, Bombay
 London Book Co (India), Arbab Road, Peshawar, Murree, New Feroz and Ludhiana
 London Book Depot B I Filar Boreilly, U P
 Malhotra & Co, Quetta, Messrs U P

Mohanlal Dasabhai Shah Rajkot
 Nandkishore & Bros Chowk, Benares City
 Nateson & Co, Publishers, George Town, Madras, Messrs G A
 New Book Co, "Kitab Mahal", 102, Hornby Road, Bombay
 Newman & Co, Ltd, Calcutta, Messrs W
 North India Christian Tract and Book Society, 18, Clive Road, Allahabad
 Oriental Book Supplying Agency, 15, Shukrawar Poona City
 Oxford Book and Stationery Company, Delhi, Lahore, Simla Meerut and Calcutta
 Parikh & Co, Baroda, Messrs B
 Pioneer Book Supply Co, 20 Shib Narayan Das Lane, Calcutta, and 219 Cloth Market, Delhi
 Popular Book Depot, Grant Road Bombay
 Punjab Religious Book Society, Lahore
 Punjab Sanskrit Book Depot, Saidmitha Street, Lahore
 Raghunath Prasad & Sons Patna City
 Ram Krishna Bros, Opposite Bishrambag, Poona City
 Ram Narain Lal Katra, Allahabad
 Rama Krishna & Sons, Booksellers Anarkali, Lahore
 Ramesh Book Depot, Stationery Mart, Kashmir Gate, Delhi
 Ray & Sons, 43, K & J, Edwardes Road, Rawalpindi, Murree and Peshawar, Messrs J
 Ray Chowdhury & Co, 68 5, Ashutosh Mukherjee Road, Calcutta
 Rochouse & Sons, Madras
 Roy Chowdhury & Co, 11 College Square, Calcutta, Messrs N M
 Sampson William & Co, 127-B, The Mall Cawnpore
 Sarker & Sons, 16, College Square, Calcutta, Messrs M O
 Sarker & Co, 2, Shama Charan Dey Street, Calcutta, Messrs P C
 Scientific Publishing Co, 9 Taltola Lane, Calcutta
 Seshachalam & Co Mysulipatam, Messrs M
 Shikhi & Co, P O Clouallang, Cuttack
 Shri Shankar Karuntaka Pustaka Bhandara, Madamuddi, Dhawanar
 S P Bookstall, 21, Badwar, Poona
 Standard Book Depot Lahore, Dalhousie and Delhi
 Standard Bookstall, Karachi
 Standard Bookstall Quetta
 Standard Law Book Society, 5, Hastings Street, Calcutta
 Standard Literature Company Ltd, Calcutta
 Students Popular Depot, Kachari Road, Lahore
 Surat and District Trading Society, Surat
 Taraporevala Sons & Co, Bombay, Messrs D B
 Thacker & Co Ltd, Bombay
 Thacker, Spink & Co Ltd, Calcutta and Simla
 Tripathi & Co Bookellers, Princes Street, Kalbadevi Road, Bombay Messrs N M
 Union Store, Indore City
 University Book Agency, Kachari Road, Lahore
 Upper India Publishing House Ltd, Literature Palace, Annamadu Park, Lucknow
 Varadachary & Co, Madras, Messrs P
 Wheeler & Co, Allahabad, Calcutta and Bombay, Messrs A H
 Young Man & Co, Ajmer and Egerton Road Delhi,

* Agents for publications on Aviation only

PUBLISHED UNDER THE AUTHORITY OF
THE GOVERNMENT OF INDIA.

EPIGRAPHIA INDO-MOSLEMICA

EDITED BY

G. YAZDANI, O.B.E., M.A., F.R.A.S.B.,

DIRECTOR OF ARCHÆOLOGY, H E H THE NIZAM'S DOMINIONS AND GOVERNMENT EPIGRAPHIST FOR
MOSLEM INSCRIPTIONS

1933-34

(Supplement)

CONTENTS

	PAGE
Inscriptions from the Bombay Presidency By Dr. M NAZIM, Ph D., Assistant Superintendent, Archæological Survey of India . . .	1—61

DELHI MANAGER OF PUBLICATIONS
1937

[All Rights Reserved.]

Price Rs. 7 or 11sh. 3d.

List of Agents in India from whom Government of India Publications are available.

(a) PROVINCIAL GOVERNMENT BOOK DEPOTS

MADRAS —Superintendent, Government Press, Mount Road, Madras
BOMBAY —Superintendent, Government Printing and Stationery, Queen's Road, Bombay
SIND —Manager, Sind Government Book Depot and Record Office, Karachi (Sadar)
UNITED PROVINCES —Superintendent Government Press, Allahabad
PUNJAB —Superintendent Government Printing, Punjab, Lahore
CENTRAL PROVINCES —Superintendent, Government Printing, Central Provinces, Nagpur
ASSAM —Superintendent, Assam Secretariat Press, Shillong
BIHAR —Superintendent, Government Printing, P O Gulzarbagh, Patna
NORTH WEST FRONTIER PROVINCE —Manager, Government Printing and Stationery, Peshawar
ORISSA —Press Officer, Secretariat, Cuttack

(b) PRIVATE BOOK SELLERS

Advani Brothers, P O Box 100, Cawnpore
 Aero Stores, Karachi *
 Banthiya & Co Ltd, Station Road, Ajmer
 Bengal Flying Club, Dum Dum Cantt *
 Bhatia Book Depot, Saddar Bazar, Bankhett
 Bhawnani & Sons, New Delhi
 Book Company, Calcutta
 Booklover's Resort, Talkad, Trivandrum, South India
 Burma Book Club, Ltd Rangoon
 Butterworth & Co (India), Ltd, Calcutta
 Career, Mohini Road Lahore
 Chatterjee & Co, 3 Bacharam Chatterjee Lane, Calcutta
 Chukerverty, Chatterjee & Co, Ltd, 13, College Square, Calcutta
 City Book Club 93, Phayre Street Rangoon
 Das Gupta & Co, 54/3, College Street, Calcutta
 Delhi and U P Flying Club Ltd, Delhi *
 English Book Depot Erozore
 English Book Depot Tay Road, Agra
 English Bookstall, Karachi
 English Bookstores Abbottabad, N W F P
 Fakir Chand Marwah, Peshawar Cantt
 Fono Book Agency, Simla
 Gautama Brothers & Co, Ltd, Meston Road, Cawnpore
 Higginbothams, Madras
 Hindu Library 137/F, Balaram De Street, Calcutta,
 Hyderabad Book Depot Chaderghat, Hyderabad (Deccan)
 Imperial Book Depot and Press, near Jama Masjid (Machhiwalan), Delhi
 Indian Army Book Depot, Dayalbagh, Agra
 Indian Book Shop, Benares City
 Indian School Supply Depot, Central Avenue, South, P O Dharamtala Calcutta
 Insurance Publicity Co, Ltd, Lahore
 International Book Service, Poona 4
 Jacques & Co, Kamptee Road Nagpur, Messrs Neston
 Jaina & Bros, Mori Gate, Delhi and Connaught Place, New Delhi, Messrs J M
 Kamala Book Depot, 15, College Square Calcutta,
 Karnataka Publishing House, Bangalore City
 Keale & Co Karachi
 Keshao Bookstall, Khadibazar Belgaum
 Kitabistan, 17 A, City Road, Allahabad
 Krishnaswami & Co, Teppakulam P O, Trichinopoly Fort, Messrs S
 Lahiri & Co, Calcutta, Messrs S K
 Local Self Govt Institute, Bombay
 London Book Co (India), Arbah Road, Peshawar, Murree, Nowshera and Rawalpindi
 London Book House, 17, Rajput Road, Dehra Dun, Messrs Tbs

Malhotra & Co, Post Box No, 94, Lahore, Messrs U P
 Malik & Sons, Sialkot City
 Mathur B S, Book seller Civil Lines Jodhpur
 Minerva Book Shop, Anarkali Street, Lahore
 Modern Book Depot Bazar Road Sialkot Cantonment and Napier Road, Jullunder Cantonment
 Mohanlal Dossabhai Shah Rajkot
 Nandkishore & Bros, Chowk Benares City
 New Book Co, Kitab Mahal, 192, Hornby Road, Bombay
 Newman & Co, Ltd, Calcutta, Messrs W
 Oxford Book and Stationery Company, Delhi, Lahore, Simla, Meerut and Calcutta
 Parikh & Co, Baroda Messrs B
 Pioneer Book Supply Co 20 Shib Narayan Das Lane, Calcutta and 219 Cloth Market, Delhi
 Popular Book Depot, Grant Road, Bombay
 Punjab Religious Book Society Lahore
 Raghunath Prasad & Sons, Patna City
 Ram Krishna Bros, Opposite Bishrambag, Poona City
 Ram Narain Lal, Katra, Allahabad
 Rama Krishna & Sons Book sellers Anarkali, Lahore
 Ramesh Book Depot & Stationery Mart, Kashmere Gate, Delhi
 Ray & Sons 43 K & L Edwardes Road, Rawalpindi, Murree and Peshawar Messrs J
 Roy Chowdhury & Co, 72, Harrison Road, Calcutta Messrs N M
 Saraswati Book Depot, 25, Lady Hardinge Road, New Delhi
 Sarcar & Sons, 15, College Square, Calcutta Messrs M C
 Sarkar & Co, Ltd, 6, Hastings Street, Calcutta, Messrs. P C
 Sharada Mandir Ltd, Nai Sarak, Delhi
 Standard Book Depot Lahore, Dalhousie and Delhi
 Standard Bookstall, Karachi
 Standard Bookstall, Quetta
 Standard Law Book Society, 69, Harrison Road, Calcutta
 Tara & Sons Razmak (India), Messrs B S
 Taraporevala Sons & Co, Bombay, Messrs D B
 Thacker & Co, Ltd, Bombay
 Thacker, Spink & Co, Ltd, Calcutta and Simla
 Tripathi & Co, Book sellers Princess Street, Kalbadevi Road, Bombay, Messrs N M
 University Book Agency Kachari Road, Lahore
 Upper India Publishing House, Ltd, Literature Palace, Ammuddaula Park, Lucknow
 Varadachary & Co, Madras Messrs P
 Venkatasubban, A Law Book seller, Vellore
 Wheeler & Co, Allahabad, Calcutta and Bombay, Messrs. A H
 Young Man & Co, Egerton Road, Delhi,

* Agents for publications on Aviation only.

PUBLISHED UNDER THE AUTHORITY OF
THE GOVERNMENT OF INDIA

EPIGRAPHIA INDO-MOSLEMICA

EDITED BY

G YAZDANI, O.B.E., F.R.A.S.B., M.A.,

DIRECTOR OF ARCHÆOLOGY, H. E. H. THE VIZAM'S DOMINIONS AND GOVERNMENT EPIGRAPhist FOR
MOSLEM INSCRIPTIONS

1935-36

CONTENTS

	PAGE
Inscriptions from Kalyāni By G YAZDANI	1—13
Inscriptions from Mudgal By G YAZDANI	14 19
Inscriptions from the Taltam Fort By G YAZDANI	20
Some new Inscriptions from Golconda and Hyderabad By G YAZDANI	21—32
Two Mughal Inscriptions from Anād near the Ajanta Ghat, Hyderabad State By G YAZDANI	33—34
Two new Inscriptions from the Bidar District, Hyderabad State By G YAZDANI	35
Some unpublished Inscriptions from the Bombay Presidency By G YAZDANI	36—47
The bilingual Inscription of Qutbu'd-Dīn Khaljī from the Rasul Khanji Museum Junagarh By G YAZDANI	48
Inscription of Mubārak Shāh Khaljī from Jalor, Jodhpur State By G YAZDANI	49
An old Urdu Inscription of Ahmad Shāh II of Gujarāt By G. YAZDANI	50—51
Some Moslem Inscriptions from Gwalior State By RAM SINGH SAKSINA	52 56
Three Inscriptions of Bengal By MAULAVI SHAMSUDDIN AHMAD, M.A., Indian Museum, Calcutta	57—59
A Qutb Shāhī Inscription from Patancheru, Medak District, Hyderabad State By G YAZDANI	60—62
Index	63—68

DELHI MANAGER OF PUBLICATIONS
1939

[All Rights Reserved]

Price Rs. 7 or 11 sh

List of Agents in India from whom Government of India Publications are available.

(a) PROVINCIAL GOVERNMENT BOOK DEPOSITS

MADRAS —Superintendent, Government Press Mount Road Madras
BOMBAY —Superintendent Government Printing and Stationery, Queen Road Fort
SIND —Manager Sind Government Book Depot and Record Office Karachi (Sadar)
UNITED PROVINCES —Superintendent Government Press Allahabad
PUNJAB —Superintendent, Government Printing, Lajpith Lahore
CENTRAL PROVINCES —Superintendent Government Printing Central Province Nagpur
ASSAM —Superintendent, Assam Secretariat Press, Shillong
BURMA —Superintendent Government Printing, P. O. Galabarh Latha
NORTH WEST FRONTIER PROVINCE —Manager, Government Printing and Stationery Peshawar
ORISSA —Press Officer, Secretariat, Cuttack

(b) PRIVATE BOOK SHOPS

Advani Brothers P. O. Box 100, Cawnpore
 Aero Stores Karachi
 Banthia & Co. Ltd, Station Road Ajmer
 Bengal Lying Club Dum Dum Calcutta
 Bhatia Book Depot Sadar Bazar, Ranchi
 Bhawanji & Sons New Delhi
 Bombay Book Depot Charni Road Girgaon Bombay
 Book Company Calcutta
 Booklover's Resort Talkad, Trivandrum South India
 Burma Book Club Ltd Rangoon
 Buttersworth & Co (India) Ltd Calcutta
 Careers Mohini Road Lahore
 Chatterjee & Co. 3, Bacharam Chatterjee Lane Calcutta
 Chukerverty Chatterjee & Co., Ltd, 19 College Square, Calcutta
 City Book Club 98 Phayre Street, Rangoon
 Das Gupta & Co. 74/3 College Street Calcutta
 Dastane Brothers Home Service, 158, Raviwarpeth Poonah
 Delhi and U. P. Lying Club Ltd Delhi
 English Book Depot Ferozepore
 English Book Depot, T. J. Road, Agra
 English Book Stall Kanchi
 English Bookstores Abbottabad N. W. F. P.
 Fakir Chand Marwahi, Peshawar Cantonment
 Fono Book Agency Shikha
 Gautama Brothers & Co., Ltd, Weston Road Cawnpore
 Higginbothams Madras
 Hindu Library 17/1, Balaram De Street, Calcutta
 H. L. College of Commerce Co-operative Stores Ltd Ahmedabad
 Hyderabad Book Depot, Chanderhat Hyderabad (Deccan)
 Imperial Book Depot and Press, near Jama Masjid (Machhiwallan) Delhi
 Indian Army Book Depot Dayalpur, Agra
 Indian Book Shop Benares City
 Indian School Supply Depot Central Avenue South, P. O. Dharamtala Calcutta
 Insurance Publicity Co. Ltd, Lahore
 International Book Service Poonah
 Jacques & Co. Lupton Road Nagpur Messrs Neston
 Jaina & Bros. Mori Gate Delhi and Connaught Place, New Delhi, Messrs J. M.
 Kamal Book Depot 15 College Square Calcutta
 Karnataka Publishing House Bangalore City
 Kales & Co., 67 Britto Road, Karachi (Sadar)
 Keshao Bookstall Khadi Bazar Belgium
 Kitabistar 17 A City Road Allahabad
 Krishnaswami & Co., Teppakulam P. O. Trichinopoly Fort, Messrs S.
 Lohri & Co., Ltd, Calcutta, Messrs S. K.
 Local Self Govt Institute, Bombay
 London Book Co (India) Arab Road, Peshawar, Murree, Nowshera and Rawalpindi

Mackinn & Co. Bookellers Stationers and News Agents, University Road off Iqbalpore Street Karachi (Sadar)
 Malhotra & Co. Post Box No 94 Lahore Messrs U. P.
 Malik and Sons Shikot City
 Mathur B. S., Book seller Civil Lines Jodhpur
 Minerva Book Shop Anarkali Street Lahore
 Modern Book Depot Bazar Road Shikot Cantonment and Napier Road, Jullunder Cantonment
 Mohanlal Desai Bhai Shah Pakhot
 Mohendra Bros., Laskar Gwalior State Messrs
 Nandkishore & Bros. Chowk Benares City
 New Book Co. Kitab Mohal 102 Hornby Road, Bombay
 Newman & Co. Ltd Calcutta Messrs W.
 Oxford Book and Stationery Company, Delhi Lahore, Simla Meerut and Calcutta
 Parikh & Co., Baroda Messrs B.
 Pioneer Book Supply Co. 20 Shih Narayan Das Lane, Calcutta and 219, Cloth Market Delhi
 Popular Book Depot Canton Road Bombay
 Punjab Pellicious Book Society, Lahore
 Ramchunath Prasad & Sons, Patna City
 Ram Krishna Bros. Opposite Bishramnagar Poonah City
 Ram Narain Lal Kanchi
 Rama Krishna & Sons Bookellers Anarkali Lahore
 Ramresh Book Depot & Stationery Mart, Kanchi Messrs G. S. Delhi
 Ray & Sons 43 K. C. L. D. Station Road, Lalwalpindi Murree and Peshawar Messrs J.
 Roy Chowdhury & Co., Ltd, Harrison Road Calcutta Messrs N. C.
 Saraswati Book Depot 15 Indr Hardinge Road New Delhi
 Sarcar & Sons 15 College Square Calcutta, Messrs M. C.
 Sarkar & Co. Ltd, 6, Hastings Street Calcutta, Messrs P. C.
 Sharda Mandir Ltd, 151 Sarai, Delhi
 Standard Book Depot Lahore, Dalhousie and Delhi
 Standard Bookstall Karachi
 Standard Book Stall Quetta
 Standard Law Book Society, 67 Harrison Road, Calcutta
 Tara & Son Razmak (India) Messrs B. S.
 Tarapvala Sons & Co., Bombay Messrs D. B.
 Thacker & Co., Ltd Bombay
 Thacker, Spink & Co. Ltd Calcutta and Simla
 Tripathi & Co. Bookellers Prince's Street, Kalbadevi Road Bombay, Messrs N. M.
 University Book Agency, Kachari Road Lahore
 Upper India Publishing House, Ltd, Literature Palace Ammuddaula Park Lucknow
 Varadachary & Co. Madras Messrs P.
 Venkatasubban A. Law Book seller Vellore
 Wheeler & Co. Allahabad Calcutta and Bombay, Messrs A. H.
 Young Man & Co., 1 Gurton Road Delhi

* Agents for Publications on Aviation only

PUBLISHED UNDER THE AUTHORITY OF
THE GOVERNMENT OF INDIA

EPIGRAPHIA INDO-MOSLEMICA

EDITED BY

G. YAZDANI, OBE, F.R.A.S.B., M.A.,

DIRECTOR OF ARCHAEOLOGY, H E H THE NIZAM'S DOMINIONS AND GOVERNMENT EPIGRAPhist FOR
MOSLEM INSCRIPTIONS

1937-38

CONTENTS

	PAGE
Five new inscriptions from the Bidar District By G Yazdani	1—4
Inscription of Sultān Balban from Bayana, Bharatpur State By G Yazdani	5—6
Inscription of Ghiyāthu'd-Dīn Tughluq from Asrawa Khurd near Allahabad By G Yazdani	6—7
Three Persian inscriptions of Allāh Vaidī Khān Turkmān from the ancient hill forts in the Nasik District By Q M Moneer, B A, F L A. (London)	7—13
A Persian inscription from the Jāmi' Masjid at Champaner By Q M Moneer, B A, F L A (London)	13—17
Two inscriptions from Sherpūr Bogra District, Bengal By Maulavi Shamsuddin Ahmad, M A	17—22
Muslim inscriptions from Bhonrasa, Gwalior State By Ram Singh Saksena	22 34
Two Persian inscriptions from Dhamoni, Saugor District, C P By G. Yazdani	34 37
The Navagram Inscription of Sultān Nusrat Shāh of Bengal By Maulavi Shamsuddin Ahmad, M A	37—38
Five Persian inscriptions from the Provincial Museum, Lucknow By G Yazdani	38—41
Three inscriptions from Gingee By Fazal Ahmad Khan, M A	42—45
Three inscriptions from the Indi Taluka, Bijapur District By Fazal Ahmad Khan, M A	45—47
Some new inscriptions from the Golconda Fort By Khwaja Muhammad Ahmad, M A	47—52
Some Muslim inscriptions from the Madras Presidency and Orissa By G Yazdani	52—59
An inscription of 'Alau'd-Dīn Khalji recently discovered at Muttra By Khan Bahadur Zafar Hasan, B A	59—61
INDEX	63—70

PUBLISHED BY MANAGER OF PUBLICATIONS, DELHI
PRINTED BY MANAGER, GOVERNMENT OF INDIA PRESS, CALCUTTA
1941

[All Rights Reserved]

List of Agents in India and Burma from whom Government of India Publications are available.

AGRA—Indian Army Book Depot, Dargabagh
AHMEDABAD—H. L. College of Commerce Co-operative
Stores Ltd

AJMER—Banthiya & Co, Ltd, Station Road

ALTAHABAD—

Kitabistan, 17 A, City Road

Ram Narain Lal, 1, Bani Road

Superintendent, Printing and Stationery, U P

Wheeler & Co, Messrs A H

BOMBAY—

New Book Co, Kitab Mahal, 189 90, Hornby Road

Popular Book Depot, Grant Road

Superintendent, Govt Printing & Stationery, Queen's
Road

Taraporewala Sons & Co, Messrs D B

Thacker & Co, Ltd

Tripathi & Co, Messrs N M, Princess Street, Kalba
devi Road

Wheeler & Co, Messrs A H

CALCUTTA—

Book Company

Chatterjee & Co S, Bacharam Chatterjee Lane

Chukerverty, Chatterjee & Co, Ltd, 13, College
Square

Das Gupta & Co, 54/3, College Street

Hindu Library, 137 I, Balaram Das Street

Lahiri & Co, Ltd, Messrs S K

Macmillan & Co, Ltd, 291, Bow Bazar Street

Newman & Co, Ltd, Messrs W

Roy Chowdhury & Co, Messrs N M, 72, Harrison
Road

Sarkar & Sons, Messrs M G, 16, College Square

Sarkar & Sons, Ltd, Messrs S C, 111c, College
Square

Thacker, Spink & Co (1933) Ltd

Wheeler & Co, Messrs A H

CUTTACK—Press Officer, Orissa Secretariat

DEHRADUN—Ideal Book Depot, Rajpur Road.

DELHI—

Indian Army Book Depot Dargaganj

Jaina & Bros, Messrs J M, Motigat.

Oxford Book and Stationery Co

Young Man & Co (Regd), 1, Garton Road

DYGAD BARIA—Joshi, Mr V G, News Agents (c/o
Piplod)

DUMDUM CANTT—Bengal Flying Club *

1 FKO/LPUR—Lughish Book Depot

GWALIOR—Jain & Bros, Messrs M B, Sarafa Road
HIDLPABAD (DECCAN)—Hyderabad Book Depot,
Chaderghat

KARACHI—

Aero Stores

Standard BookLalal

KARACHI (SADAR)—Manager, Sind Government Book
Depot and Record office

LARHORE—

Kanail & Co, Messrs V C, 9, Commercial Building,
The Mall

Mallota & Co, Messrs U P, Post Box No 91

Minerva Book Shop, Anarkali Street

Rama Krishna & Son, Anarkali

Superintendent Govt. Printing Punjab

University Book Agency, Raddi Road

LUCKNOW—Upper India Publishing House, Ltd., Litera-
ture Palace, Aminuddaula Park

LYALLPURT—Lyall Book Depot.

MADRAS—

Higginbotham

Superintendent, Govt. Press Mount Road.

Varadachary & Co, Messrs P

MODA—Army Munition Stores

MADRAS—Superintendent, Govt. Printing, Central
Provinces

NEW DELHI—

Bharat & Sons

Delhi and U P Flying Club, Ltd *

Jain & Bros, Messrs J M, Connaught Place

Ramchand Book Depot & Stationery Mart, Connaught
Place

Saigal & Co, 15, Lady Hardinge Road

PATNA—Superintendent, Government Printing, Bihar,
P O Gubzurbagh

PATNA CITY—Jachunath Prasad & Sons

PURANAWAI—

British & Foreign Mart.

London Book Co (India), Arbab Road

Manager Govt Printing & Stationery, N W I, P.

PI SHAWAR CANTT—Faqir Chandi Harwal.

POONA—

International Book Service

Ram Krishna Bros, Opposite Bishram Bagh

QUETTA—Standard Book stall

RAJKOT—Mohandas Desai Shah.

1 A. GOON—Burma Book Club, Ltd

RAWALPINDI—Ray & Sons, Messrs J, 43, E. & L.
Firdaus Road

SHILONG—Superintendent Assam Secretariat Press

SHALLOT CANTT—Modern Book Depot, Bazar Road.

SHALLOT CITY—Buckingham & Co, Booksellers &
Stationers, Greenwood Street

TRICHINOPOLI—Krishnaswami & Co, Messrs,
5, Teppakulam

TRIVANDRUM—Booklovers' Resort, Talkad

VILLOR—Venkatasubban, Mr. A., Law Bookseller.

* Agents for Publications on Aviation only

INSCRIPTIONS OF YADGIR, GULBARGA DISTRICT

I

INSCRIPTIONS OF YADGIR, GULBARGA DISTRICT

By G. YAZDANI

In September, 1930, Mr. Syed Yusuf, Assistant Director of Archaeology, Hyderabad, secured impressions of three inscriptions from Yadgir, a taluqa town in the Gulbarga District.¹ As these inscriptions have not been published before, I give in this paper my readings of their texts with some historical notes.

Yadgir (or Eṭgīr) is frequently mentioned in the history of the Musalman Kings of the Deccan, and the following account given by ... in the library of the Director

CORRECTION SLIP

E. I. M. for 1925-26—

Page 24, line 2 of Telugu Text—

Read 1472 for 1432

Page 25, line 2 of Translation—

Read 1472 for 1432

E. I. M. for 1927-28—

Page 31, line 1 of Translation—

Read 1584 for 1484

Plate XIV, facing page 31—

Read Abul Hasan for Abdul Hasan.

revenue of Rs 1,34,947-1-9,
1 gates and 770 steps. A
road. Close to the town is a
was known as Ibrāhimgarh
angzeb's reign, it was called
arnagar (Malkhed), on the
forest of Subah Bijapur. It
oldurg and Gulbarga enters
the fort, flows southward
st of Bijapur, and flowing
from Fīrozgarh the distance
112 and Gulbarga 20 "

3 H, is carved on the wall
ional slab is arch shaped,
e. The style of writing is

التوقيف الله دلى⁴

در ایام حلا- ابراهیم عادل شاه

در کار کرد امیر تدار نائب عید⁵

تاریخ عده ماه رحه. سنه ثلاث و ٥٠٠ من تسعماية ○

¹ Yadgir is on the main line of G. I. P. Railway between the Wadi and Raichur Junctions.

² This MS. is about two hundred years old and contains a statistical account of the Deccan.

³ A detailed description of the Fort is given in the *Annual Archaeological Report of Hyderabad* for 1929-30.

⁴ According to rules of grammar the first line should have read *بالتوقيف الله دلى*.

⁵ The word *دلى* is clear, but the one following it is indistinct. It seems to be *عبد* for this title occurs again in the inscription on the Pāṭhal Nagari well, *infra* p. 2.

TRANSLATION

“ By the grace of God the Defender

During the reign of Ibrāhīm ‘Ādil Shāh, under the supervision of Amīr Tujjār Nā’ib Ghāibat on the first of Rajab 953 H (28th August, 1546 A D) ”

The title Amīr ut Tujjār seems to be of a lower order than the Mahl ut-Tujjār, which was one of the highest distinctions prevalent in the Deccan during the Bahmani period, and was often conferred on prime ministers.¹ The other title, Nā’ib i Ghāibat (Vicerent in absence), is somewhat unusual, but it must have been enjoyed by dignitaries of high rank. Firāhta writes that in the years following 950 H, Burhān Nizām Shāh formed secret alliances with Ramraj and Jamahid Quli Quṭb Shāh to wage war with the Bijapur King, and Jamahid Quli Quṭb Shāh entering the kingdom of the latter from the East, seized Kalni and occupied the whole country to the walls of Gulbarga, and moreover, laid siege to the fortresses of Itgir (Yadgir). Later, the same historian records that Ibrāhīm ‘Ādil Shāh, acting on the advice of his trusted minister, Asad Khān, made peace with Burhān Nizām Shāh and Ramraj and the minister Asad Khān marched against Jamahid Quli Quṭb Shāh, and having reduced the Fort of Kalni, moved on towards Itgir. On hearing of his approach, the enemy raised the siege of the Fort, and not thinking it prudent to hazard an engagement, retreated to Golconda.² The exact years of these events are not given in contemporary histories, but Firāhta narrates them immediately after the events of the year 950 H, and as the date given in the inscription is 953 H, it is not unlikely that the inscription was put up after the relief of the Itgir Fort by Asad Khān, although the text contains no reference to the siege.

The second inscription in chronological order is dated 1st Zu Ḥajj 963 H (17th October, 1555 A D), and is carved on a pinkish slab of basalt (2' 9" × 2' 3") which is fixed into the wall of a well, styled the Pāthāl Nagārī well. The well is very deep, and as it is of considerable size, it must have been the chief source of the drinking water supply to the garrison, especially during a siege.

The language of the inscription is Persian, and it is carved in six lines in Na‘ālī characters.

TEXT

Plato I (b)

التوفيق الله ولى

در ایام خلافت : ابراهیم ابراهیم

عادلشاه خدای الله ملایه و ...

در کار کرد ملک علی ، الحاطه ،

... الحاطه - نائب ... مرتبه ، شد بتاریخ سلطه

دی الحاطه ، ثلاث ... و ... ایه ٥

¹ Briggs, II, pp 308 and 453,

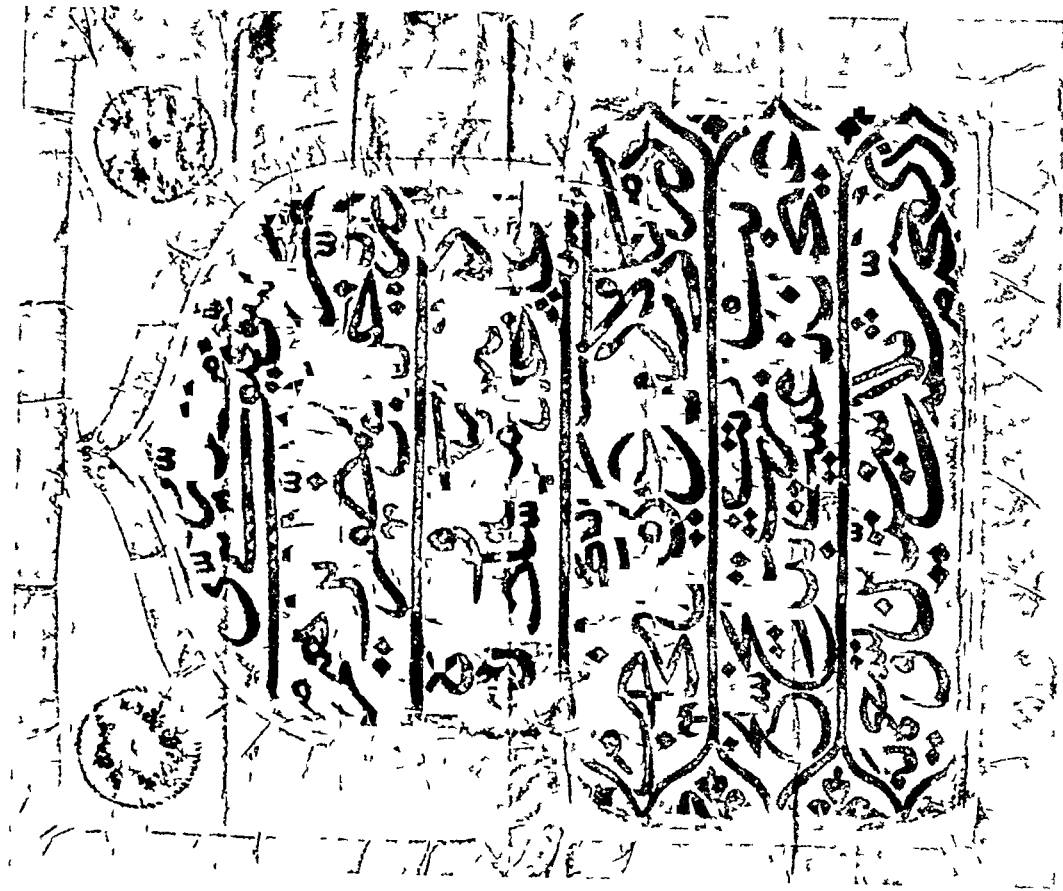
² Ibid, III, pp 93-94,

(a) Inscription on the wall of the Moti
Talab, Yadgir Fort



Scale 166

(b) Inscription on the wall of the Pathal Nagari well,
Yadgir Fort



Scale 166

(a) Inscription on the Halol Gateway, Champaner

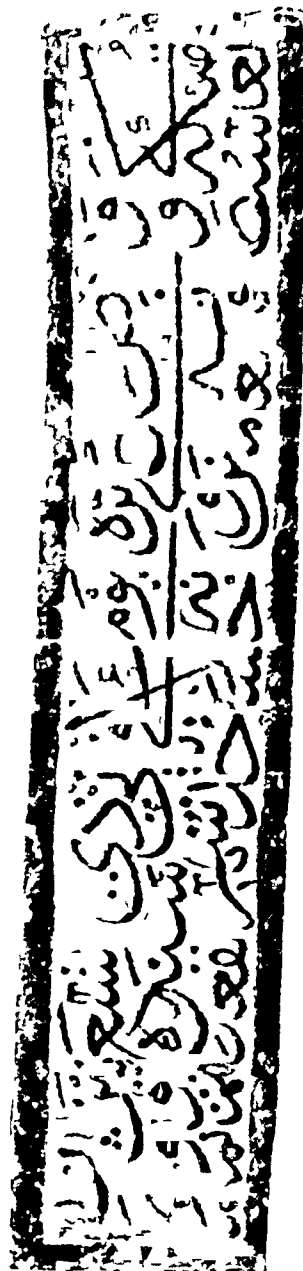


Scale 25

(b) Inscription on the Halol Gateway, Champaner



Panel 1



Panel 2

Scale 083

TRANSLATION

"Gracē from God the Defender!

It was built during the reign of Abu'l Muzaffar Ibrāhīm 'Ādil Shāh may God perpetuate his kingdom and majesty, under the superintendence of Malik 'Alī Bek, entitled 'Alī Khān, Nā'ib-i Ghaibat, on the 1st of Zu Hajj, 963 H (17th October, 1555 A D)"

The name 'Alī Bek does not occur in contemporary history, for Yadgir was only a minor fort in the Bijapur territory, and its commander could not have occupied a high position

On the way up to the Bāla Hīsār, near the seventh gateway, is a battery on which a gun over 13 ft in length is mounted The gun has the following Persian inscription engraved on it —

TEXT

Plate II (a)

درکار کرد محمد آقا سپهسالار و ستاین و دامایه

TRANSLATION

Under the superintendence of Muhammad Āqa (in) 965 H (1557 A D)

The title Āqa in contemporary inscriptions is applied to Turkish officers, who after the introduction of guns in India were generally in charge of the artillery ¹

In the Yadgir Fort there is a fourth inscription, which is carved on a bastion ² It is the latest of all, and belongs to the reign of Nizām 'Alī Khān

II

TWO ARABIC INSCRIPTIONS AT CHAMPANER

By Dr. M' NAZIM, PH D

Very little is known about the early history of Champaner It is said to have been founded in the 8th century A D in the reign of Van Rājā of Anhalvāda It was probably held by the Rājās of Anhalvāda till A D 1297, when their power was crushed by 'Alā'u'd-Dīn Khaljī About the same time at the fall of Anhalvāda, Chauhān Rājputs settled at Champaner and ruled there as independent Rājās About the middle of the 15th century, they came into conflict with the Sultāns of Gujrāt, who made several attempts to capture Champaner In 853 H (1449 A D) Sultān Muhammad Shāh, son of Ahmad Shāh, attacked Champaner, defeated Rāy Gangādās, son of Rāy Trimbak, and took the lower fortress In despair, Rāy Gangādās appealed for help to Sultān Mahmūd Khaljī of Mandū who advanced with a large army On his approach Muhammad Shāh retired to Ahmadābād ³ In 875 H (1470-71 A D) Rāy Jai Singh, son of Gangādās, taking advantage of the absence of Mahmūd Shāh Bigarha, in Junāgadh, harassed the country round Ahmadābād ⁴ A few years later, probably in 878 H (1473-74 A D), Mahmūd Shāh Bigarha carried out plundering raids in the vicinity of Champaner and returned to Ahmadābād ⁵ In 889 H (1482-83 A D), something happened which put an end to this desultory warfare and led to the final conquest of Champaner Malik Sudhā, brother of Ghāzī

¹ E I M for 1919 20, p 22, Footnote 1

² There is a fifth inscription at Yadgir, carved on the entrance arch of a mosque called, Shah 'Alī Mirza ki-Masjid

³ An Arabic History of Gujrat, edited by Sir E D Ross, Vol I, pp 2 3

⁴ Ibid, pp 21 22

⁵ Ibid, p 25.

Khān, carried out a marauding expedition from Rasūlābād into the neighbourhood of Champaner. Rāy Patā'i, son of Rāy Udaī Singh, ruler of Champaner, in retaliation attacked Rasūlābād, put Malik Sudhā to death, and captured two of his elephants. On hearing this, Mahmūd Shāh Bigarha vowed vengeance and set out for Baroda with a powerful army. The Rāy of Champaner being alarmed, sent ambassadors and sued for forgiveness. The Shāh rejected his overtures. The Rāy thereupon made preparations for a determined resistance, and sent his wazīr to Sultān Ghayāthu'd Dīn Khālji of Mālwa for assistance. To prevent their junction, Mahmūd Shāh entrusted the siege to his nobles, and marched to Dohād, on which Ghayāthu'd Dīn withdrew to Mandū. Mahmūd Shāh now pushed the siege operations vigorously, and captured the fort on the 2nd of Dhu'l Qa'da, 889 (21st November, 1481).¹

There are two inscriptions on the Halol and Godhra gateways of the Champaner fort, which was constructed by Sultān Mahmūd Bigarha. They have not so far been read and edited. Their importance lies in the fact that they are synchronous with the conquest of the fort by Mahmūd on the 2nd Dhu'l Qa'da, 889 II (21st November, 1481), and apparently were set up to commemorate the victory of the King.

I—Inscription on the Halol Gateway

The inscription on this gateway is in two panels, one on each side of the arch. It is carved in relief in beautiful Thulth script. The right panel is 6 ft 4 ins by 13 ins, and the left panel 6 ft 5 ins by 13 ins. The inscription is in good state of preservation and reads as follows—

Plate II (b)

(1) الرائق بالله المان ناصر الدنيا والدين ابو العتم محمود شاه بن محمد شاه بن
 احمد شاه بن محمد شاه بن مطهر شاه المان خلقه الله (2) تعالى ملكه و سلطانه و اعاص
 على العالمين درة واحسانه في يوم الاحد ثانی شهر دى القعدة سنة تسع و ثمانين و ثمان
 مائة ○

TRANSLATION

“The confider in the Merciful Allāh, Defender of the Faith and the World, Abu'l-Fath Mahmūd Shāh, son of Muhammad Shāh, son of Ahmad Shāh, son of Muhammad Shāh, son of Muzaffar Shāh, the Sultān, may Allāh perpetuate his kingdom and authority and benefit the people from his charity and beneficence. On Tuesday, the second day of the month of Dhu'l-Qa'da, in the year eight hundred and eighty nine.”

II—Inscription on the Godhra Gateway

The inscription on this gateway is almost identically the same as that on the Halol gateway. It is in two panels, one on each side of the arch, and is carved in relief in beautiful Thulth. The right panel measures 8 ft 6 ins by 13 ins, and the left one 8 ft 8 ins by 13½ ins. The left panel is damaged, but apparently it contained nothing more than the Halol gateway inscription. The

¹ *An Arabic History of Gujarat*, Vol I, pp 27-32, and *Gazetteer of the Bombay Presidency* (1896), Vol I, part I, pp 247-248.

- (3) گر کسی خواهد که بند کعبه و مسجد را - گویا و آستان دولت او را بدین
 (4) از برای آنکه تا یابد عرص قصر بهشت - این سرا را کرد رقه - بیت رب العالمین
 (5) کلمه قدسی چون حساب سال تاریخش نمود * در درگاه خدای و تسعین بود نا هشتاد و نین

TRANSLATION

- (1) Āsraf the Second, Dastūr Khān Makrī (?), the Wazīr of Land and Sea, through whose munificence the surface of the earth is populated
 (2) The firmament of dignity, the light diffusing Sun, through whose forehead the true dawn shines
 (3) If any body wishes to see the ultimate goal of his desires, then tell him to come and see the threshold of his realm
 (4) So that he may get in reward the palace of paradise, he dedicated this inn to the house of God (mosque)
 (5) When the holy pen calculated its date, it found 95 written along with eight hundred 895 H (1489 A D)

IV

THE DELHI GATE INSCRIPTION OF NASIK

By R G GIANI, M A, PRINCE OF WALES MUSEUM, BOMBAY

The Delhi Gate of Nasik, which no longer exists now, was built on the north-east side of the town, on the bank of the river Godavari, a few yards to the south of Bālāji's temple. In the *Nasik Gazetteer* it is mentioned as having an inscription, and it was in fair repair till 1883 A D when the *Gazetteer* was published. Afterwards, it appears to have fallen into ruin, and the Nasik Municipality demolished the gate with a view to widening the road. The Municipal authorities, however, preserved the inscriptional tablet and, last year, they presented it to the Prince of Wales Museum, Bombay.

This tablet is 1 ft 5 in square, and is now exhibited in the Epigraphical Gallery of the Museum. The letters are carved in relief on rough granite stone in *Nasta'liq* script.¹ The inscription consists of four lines of Persian verse followed by the date in Arabic as well as Devanagari figures.

It records the erection of a gate by the order of Lodī Khān during the reign of Aurangzeb in the year 1092 H (1681 A D). It was in this year that Aurangzeb left Delhi and set out for the Deccan with the intention of conquering it.

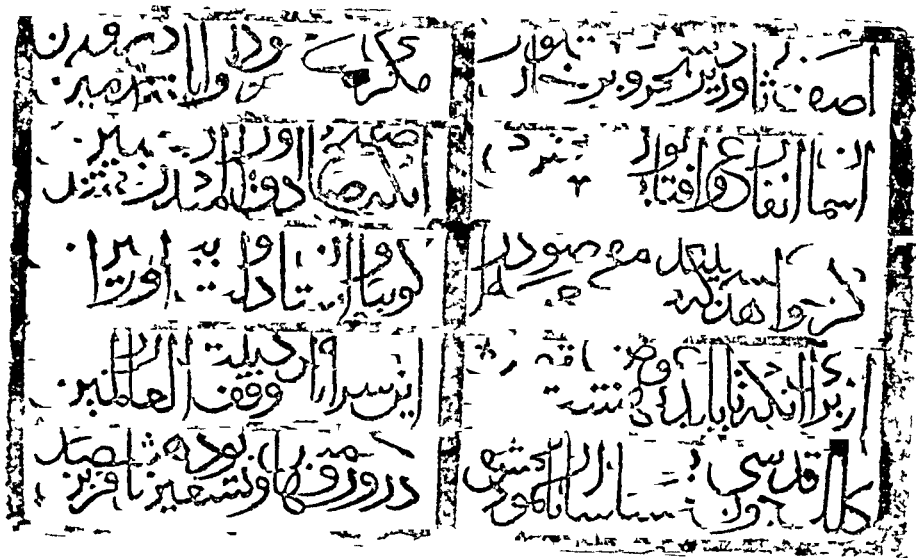
Plate IV (b)

بمهر و ارنگ زیب شاه زمان
 شد این چهار مرتبه، بامر لودی خان
 اگر سوال نمائی دس ر تاریخش
 یک هزار و نود و ده ر در دس

سنة ۱۰۹۲

¹ The stone tablet is not in a good state of preservation

(a) Inscription of Dastui Khan in the Prince of Wales Museum, Bombay



Scale 166

(b) Inscription of Aurangzeb from Nasik



Scale 25

MOSLEM EPIGRAPHY IN THE GWALIOR STATE

TRANSLATION

- L 1 During the reign of His Majesty Aurangzeb, the monarch of the age,
 L 2 The city wall was erected by the order of Lodi Khān
 L 3 If thou askst about its date,
 L 4 Know it to be nine decades and two above a thousand (i.e. 1092 H)
 L 5 1092 H (1681 A D)

V

MOSLEM EPIGRAPHY IN THE GWALIOR STATE

By RAMSINGH SAKSENA

The inscriptions which form the subject of this note come from Bhilsa¹ (25° 51' N and 74° 58' E), one of the many places of antiquarian interest in Gwalior State². Bhilsa is mostly famous for its ancient site called Besnagar, once a capital town, which lies about 2 miles N W of the present town. Antiquities of the 2nd century B C were unearthed here during the recent excavations—the most interesting among these being the inscribed *Garuda* pillar of a Vaishnava Temple known locally as *Khamb Baba* and styled “Heliodoros Pillar” in the *Reports of the Archaeological Survey of India*. The famous Buddhist monuments of Sanchi are only 5 miles from Bhilsa, and originally formed part of the capital town of Besnagar³.

Bhilsa first appears in Muhammadan writings as *Mahabalastan* in Al Biruni's description of India. In 1235 A D Bhilsa was attacked and sacked by *Iluttmish*⁴, who is said to have destroyed a great temple here. In 1290 A D, 'Ala'ud Dīn *Khālji*, Sultan of Delhi,⁵ reduced the town and completely subjugated it along with Malwa. Thenceforward, Bhilsa has never been lost sight of by the historians, being an important stage on the old Trunk road from Delhi to the Deccan, and has therefore a connected history of its own up to the present times.

These inscriptions are being edited by courtesy of, and from the impressions supplied by the Archaeological Department, Gwalior State.

I.—An Inscription in a Mosque on the Lohangī Hill at Bhilsa

Within three furlongs of the Bhilsa Railway Station, on the Lohangī hill, which overlooks the town, are the ruins of several buildings which are mostly Muhammadan in character. Among these buildings is a small mosque in an advanced stage of decay. Its walls, however, bear six inscribed tablets which are fixed in an irregular manner, showing that they are not in their original position. Among these inscriptions five are quotations from the *Qur'ān*, but the sixth is a record mentioning the erection of a mosque by Saifu'l Mulk *Khujandi* during the reign of Mahmūd *Shāh Khālji* of Malwa. Sir A Cunningham noticed an inscription of Akbar on this mosque⁶, but the two Superintendents of Archaeology, Western Circle, who have visited the mosque subsequently, have mentioned in their reports only the inscription of 'Ala'ud-Dīn⁷, so the inscription of Akbar seems to have been either lost, or it never existed and Cunningham mistook a religious text for Akbar's inscription.

¹ For detailed account of Bhilsa see *C A S R.*, Vol. X, p. 60.

² Bhilsa is a Station on the main line of the G. I. P. Railway, and is the headquarters of the district of the same name in the State.

³ *C A S R.*, Vol. X, p. 60, and *Annual Reports of the Director General of Archaeology in India*, 1913-14 and 1914-15.

⁴ *Elliot*, II, 328, Raverty's *Tabakat*, 622.

⁵ *Ibid.*, III, 148, *Tabakat*, 622.

⁶ *C A S R.*, Vol. X, p. 60.

⁷ *Progress Reports of Archaeological Survey of India*, Western Circle, 1913-14, Part II, p. 60, and 1917-18, p. 18.

Although 'Alā'ud Dīn's inscription has been noticed more than once, its text has not been published so far. The epigraph is cut in relief on a tablet of sandstone which is built into the south wall of the prayer hall of the mosque. The inscribed portion measures 25" × 13½" and consists of 10 lines, which increase in length from the top downwards, so that the inscription has a triangular form.

The record refers to the construction of a mosque by Malik Khujandī during the reign of Mahmud Khālījī I, Sultān of Malwa, in 1457 A.D. Khujandī appears to be some notable person judging from the titles attached to his name, but I could not trace him in the records available so far.

My reading of the text is as follows —

Plate V (a)

- (1) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- (2) اللَّهُمَّ لَكَ الَّذِي شَرَحَ صُدُورَ الْأَنْبِيَاءِ وَالْمُرُومِ
- (3) وَوَعَدَ الْجَنَّةَ لَهُمْ نَاهِيَاءَ دِينِ الْقُرَيْمِ وَالصَّلَاةِ عَلَى
- (4) رَسُولِهِ مُحَمَّدٍ وَآلِهِ الْأَحْمَرِيِّينَ ○ قَالَ رَبِّ اجْعَلْهُ فِي مَكْرَمٍ
- (5) التَّوْبِيلِ وَأَنْ الْمَسَاحِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا وَقَالَ
- (6) رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ بَنَى لِلَّهِ مَسْجِدًا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ مَنْ
- (7) يَعْرِبُ (يَقْرُبُ) الْأَهْلَ مِثْلَهُ ○ إِمَّا يَدْعُو بَنِي آدَمَ ○ حَدَّ عَالِي دُرِّ عَهْدِ سُلْطَانِ
- الْمُحَادِلِ عَلَيْهِ
- (8) الْبَيْتِ وَالْبَيْتِ أَبُو الْأَمِيرِ مُحَمَّدٌ شَاهُ حَلِجِي حَلَّكَ اللَّهُ مَلِكُهُ بِنَا كَرَمَهُ نَدَدَهُ إِمِيدَارِ
- بِرَحْمَةِ يَرْزُقُهُ
- (9) مَلِكُ الشَّرْقِ سَيِّدُ الْمَلَائِكَةِ مُحَمَّدِي مَدَّ اللَّهُ عَمْرَةَ الْعَرَةِ مِنَ الْمُعْرَمِ فِي سَنَةِ
- (10) اثْنَيْ وَثَمَانِيَةِ ○

TRANSLATION

In the name of God, the most Compassionate and Merciful

Praise be to God, Who enlightened the breasts of apostles and prophets and promised them Paradise as a reward for their reviving the true faith, may God's benedictions be upon his prophet Muhammad and his descendants!

In the most authentic *revealed* book (the *Qur'ān*), God, the Glorious, hath said "Verily the mosques are (set apart) unto God, wherefore invoke not any (other therein) together with God."

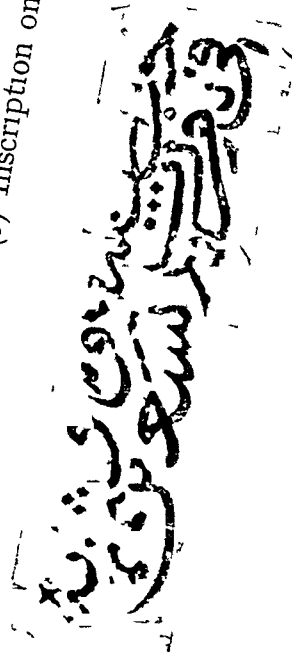
The prophet of God, may Divine peace and blessings be upon him, hath said, "Whosoever builds a mosque for God (in this world), God builds for him a house of red ruby in Paradise."

After the above benedictions (may it be known that) this grand mosque was built during the reign of the generous Sultān, 'Alā'ud Dunya waddīn Abu'l Muzaffar Mahmūd Shāh Khālījī, may God perpetuate his kingdom, by the humble servant, expectant of Divine mercy, Malik Sharq Saifu'l Mulk Khujandī, may God extend his life.

(a) Inscription on a mosque on the Lohangī Hill, Bhūlsa



(b) Inscription on a tomb in the Gumbaz-ka-Maqbara, Bhūlsa





SOME INSCRIPTIONS OF THE MUSALMAN KINGS OF BENGAL

On the first of Muharram in the year 862 H (19th November, 1457 A D)

II —Inscription on a Grave Stone in the Gumbaz-Ka-Maqbara

This ruined mausoleum stands in the S - W corner of the town and has been recently conserved by the Gwahor Archæological Department. It is known locally as Gumbaz ka Maqbara (Domed mausoleum) being, perhaps, the oldest domed tomb at Bhilsa. It was originally an elegant structure, and possessed stone lattices in elaborate geometrical designs. The tomb shelters two grave stones, of which the one bearing the inscriptions is in the centre of the shrine hall. It is not only the bigger of the two, but is also carved. The other is much smaller and is placed beside it.

The Maqbara was noticed for the first time by Dr Bhandarkar, the then Superintendent of the Archæological Survey, Western Circle, but in his *Reports* he does not mention the inscription.¹ He has however, recorded the tradition and titles of the person buried in the tomb, which he evidently came to know by local enquiry. According to the tradition, the inmate of the tomb was a court jeweller who halted at Bhilsa on his way to, or from the court of the Sultāns of Malwa, and fell a victim to the robbers here. The titles *Maliku'ah Sharq* and *Maliku't Tujjār* are frequently to be met with in contemporary history and *Rahmatu'llāh*, whose name is associated with these titles in the inscription, was apparently a governor of Bhilsa under Mahmūd Khaljī of Malwa.

The main grave-stone has the *Throne Verse* carved on its top and eastern and western sides, while the northern and southern sides bear the following epitaph —

Plate V(b)

- (1) هدا مرتد الملك الشرق ملك التجار رحمة الله
(2) فى ثامن رجب سنة ثلاث وتسعين وثمانماية

TRANSLATION

- (1) This is the resting place of *Maliku'ah Sharq*, *Maliku't Tujjār* *Rahmatu'llāh*
(2) Died on the 8th of Rajab, 893 H (1487 A D)

VI

SOME INSCRIPTIONS OF THE MUSALMAN KINGS OF BENGAL

By G. YAZDANI

Mr H. Stapleton, Director of Public Instruction of Bengal, has invited my attention from time to time to several inscriptions of Bengal, of which four are studied in this paper. Three of these records were published by Blochmann in the *J A S B* for 1872 (Vol. XVI, pp. 102-07), but as his paper does not contain the facsimiles, and as his readings of the texts in some places are doubtful, I venture to republish these inscriptions. The inscriptional tablets are built into the wall of a shrine, called the *Dargāh* of 'Aṭa Shāh, at Debikot in the Dinajpur District. Blochmann in describing the shrine and the mosque attached to it has observed, "both are very ruinous, but a canopy is still suspended over the tomb, which is much frequented as a place of worship." The ruinous condition of the shrine can also be judged from the photograph (Pl. VI) which has been sent to me by Mr G. C. Chandra, Superintendent, Archæological Survey, Eastern Circle, recently, but which was taken by his office photographer in 1922-23.

¹ *Report of the Archæological Survey, Western Circle, 1913-14, Pt. II, p. 60*

Maulana 'Aṭa Shāh's shrine has four inscriptions of which one belonging to the reign of Kaik īūs (1291-1302 A D) has already been studied in detail by me¹ Of the remaining three, the earliest belongs to the reign of Sikandar Shāh I (1368-89 A D), and I discuss it first Mr G C Chandra has kindly sent me a photograph of this inscription (Plate VIIa) which shows that it contains four lines of mixed Persian prose and verse, written in very elegant *Thulth* characters The letters are carved in relief and the inscription is absolutely distinct, being in an excellent state of preservation The text reads thus —

Plate VII (a)

درین گنبد که بنیاد عالی ، ، عمارت حائے کونین داد
ملایک در ثنائش خوانده تا حشر : ندا وقتکم سعدا شداد
بنیاد : هت ایوان ندیع که الہی خلق صنع ، مرات طاقات تقدست اسماء ناتمام رسید
عمار ب گنبد رفیع کہ سجدہ ایست از سجدہ سقہ حلال رلقہ ربنا السما الدیبا بمصایم
در روضہ متبرک قباب الرلیا (الارلیا) رحید المعتقدین سراج الحق و الشرع والحدیث مولانا
عطا اعطاء اللہ تعالیٰ وصلہ فی الدارین نا الامر (دالامر) صاحب العهد و رمان (الرمان)
نامت العدل و الاحسان حامی البلاد راعی العباد السلطان العادل العالم الاعظم ظل اللہ فی
العالم المحضوض دعایت الرحمہ ابن المحافل سکندر شاه بن الہاسی شاه المظاہر حلد اللہ ملکہ
نادرشاه جهان سکندر شاه کہ ندامش در دعا سعتند
در اللہ شاه حراندک : ملک اللہ ملکہ کعتند
فی تاریخ : سن و ستین و ستمایہ عمل ندہ درگاه عیث دریں دسب ○

TRANSLATION

Verse

"May the sanctuary of both worlds remain in this dome, which has been founded by 'Aṭa
May the angels recite for its durability, till the day of resurrection (the *Qur'ānic* verse),
'We have built over you seven solid heavens'²

Prose

"By the grace of (the builder of) the seven wonderful porticos—"Who hath created seven
heavens, one above another," may His names be glorified!, the building of this lofty dome was com-

¹ *E I M* for 1917 18, pp 11 13

² *Qur'an*, Ch LXXVIII, verse 12

³ *Qur'an*, Ch LXVII, verse 8

⁴ Blochmann has read this word as نُجَّة, but the facsimile does not support his reading I have deciphered it as نَحْم meaning 'an egg' It is customary to hang eggs from roofs of shrines Again, it would be a good simile to compare a dome to an egg (نَحْم), rather than to a plank (نَحْم).

⁵ *Qur'an*, Ch LXVII, verse 6

(a) Inscription of Sikandar Shah I in the Dargah of 'Ata Shah, Dinaipur District



(b) Inscription of Muzaffar Shah in the Dargah of 'Ata Shah, Dinaipur District



pleted (Verily it) is the copy of a vault (lit shell) of the roof of Glory, (referred to in this verse), "And we have adorned the heaven of the world with stars (lit lamps)" (This lofty dome) in the sacred shrine of the chief of the saints, the unequalled among enquirers, the lamp of Truth, Law and Faith, Maulana 'Aṭa—may the High God bless him with His favour in both worlds'—(was built) by order of the lord of the age and the time, the causer of justice and benevolence, the defender of towns, the pastor of people, the just, learned and great monarch, the shadow of God on the world, distinguished by the grace of the Merciful, Abu'l Mujaḥhid Sikandar Shāh, son of Ilyās Shāh, the Sultān, may God perpetuate his kingdom"

Verse

"The King of the world Sikandar Shāh, in whose name the pearls of prayer have been strung, Regarding him they have said—"may god illumine his rank" and regarding him they have prayed "may God perpetuate his kingdom"

"In the year 765 H (1363 A D) Done by the slave of the Court Ghuyāth, the golden-banded"

The coins of this king bear a large variety of titles among which الامام الاعظم is interesting, a title which among the Musalmans of the Sunnī faith, refers only to the great Moslem jurist, Abū Hanīfa Nu'mīn bin Thābit (699 767 A D)

The second inscription in chronological order belongs to the reign of Muzaḥfar Shāh (1490 93 A D), and is interesting as it gives all the titles of the king which are found on his coins Blochmann in deciphering the text of this inscription has read the title Abu'l Mu'in for Abu'n Nasr,² but the latter is distinct in the facsimile [Pl VII(b)] and it is also found on the coins of this king³

The slab bearing the inscription measures 1 ft 11" by 1 ft approximately, and is fixed on the wall of the Dargāh to the right of the door The language of the inscription is Arabic and the style of writing is *Nasḥ* of a plain type

TEXT

Plate VII (b)

بني هذه العمارۃ المسجد في عهد المحدث المشهور

قطب ازلنا محمدر مولانا عطاء الله ثرا () رحل الجنة مثواه في عبد

شمس الدنيا والدين ابو النصر مظهر شاه سلطان ولد الله ماله و سلطانه في التاريخ

سنة ٧٦٥ (وثمانماية) ٥

TRANSLATION

"The mosque was built during the time of the renowned saint, the chief of the holy men, Maḥdūm Maulanā 'Aṭa, may God make his ashes fragrant and may He make Paradise his resting

¹ *Zarrin Das* seems to be the title conferred on him by the Royal Court on account of his skill in the art of calligraphy

² *J A S B*, XLI (Part I), 107

³ *Catalogue of Coins in the Indian Museum*, Vol I, pp 172 73

⁴ The inscriptional slab is damaged at this place

⁵ The inscription has another line in small characters which are not legible.

place! And in the reign of Shamsu'd Dunya waddīn Abu'n Nasr Muzaḥḥar Shāh, the Sultān, may God perpetuate his kingdom and majesty! In the year 896 H (1493 A D.)”¹

As the first portion of this inscription records that the mosque was built during the life time of Maulana 'Aṭa, it appears that Muzaḥḥar Shāh during his reign either extended the building or only repaired it. The language of the inscription is somewhat vague on this point.

The third inscription from the Dargāh of Maulanā 'Aṭa is dated 918 H. It belongs to the reign of Husain Shāh (899-925 H), for his name is mentioned in the text. The inscription is carved on a stone slab (2' 8" x 1' 2") which is fixed over the main door of the shrine. Blochmann has studied this inscription in the *J A S B* (Vol. XII, Part I, 1872, p. 106), but his reading is not quite correct. Apparently he was not supplied with good inked rubbings of the inscriptions such as have been secured now through the kind and expert assistance of Mr. G. C. Chandra.

The language of the inscription is a mixture of Arabic and Persian and the style of writing is *Nasḥ* of a clear type. My reading of the text is given below —

Plate VIII (b)

- (1) بدي هذا المسجد و المئارة جامعهم ركنخان علاءالدين السرهنتي شرادار عير
محلى² رزبر شهر مشهور
- (2) مطهر آباد رسولشكر و كترال بك اعلى شهر مشهور ميرور آباد و منصه ديوان
كترالى³ شهر مذکور في عهد علاءالدين
- (3) والدین ابوالمطهر حسین شاه سلطان الاسلامی پدش در شیخ الاسلام شیخ عطا
هر که این خیر مذکورین را تاره دارد هدای
- (4) تعالی او را تاره دارد بر دیک شیخ معزول گردن سنه ثمان عشر و تسعمایه ☉

TRANSLATION

“This mosque and the minaret, in front of the door of the *Shāikh* 'Aṭa, were built by the exalted *Khān*, Rukn *Khān* 'Alāu'd Dīn As Sarhatī, the cup bearer outside the Palace, the Wazīr of the well-known city of Muzaḥḥarabād, the Commander of the army, and the Chief Officer of Police of the renowned city of Fīrozabād, the Judge of the Criminal Court of the same city, during the reign of 'Alāu'd Dunya waddīn Abu'l Muzaḥḥar Husain Shāh Sultān Al-Husaini. Whoever keeps up the said endowments, the Most High God will cherish him, and he will endear himself to the *Shāikh*. 918 H (1512 A D.)”

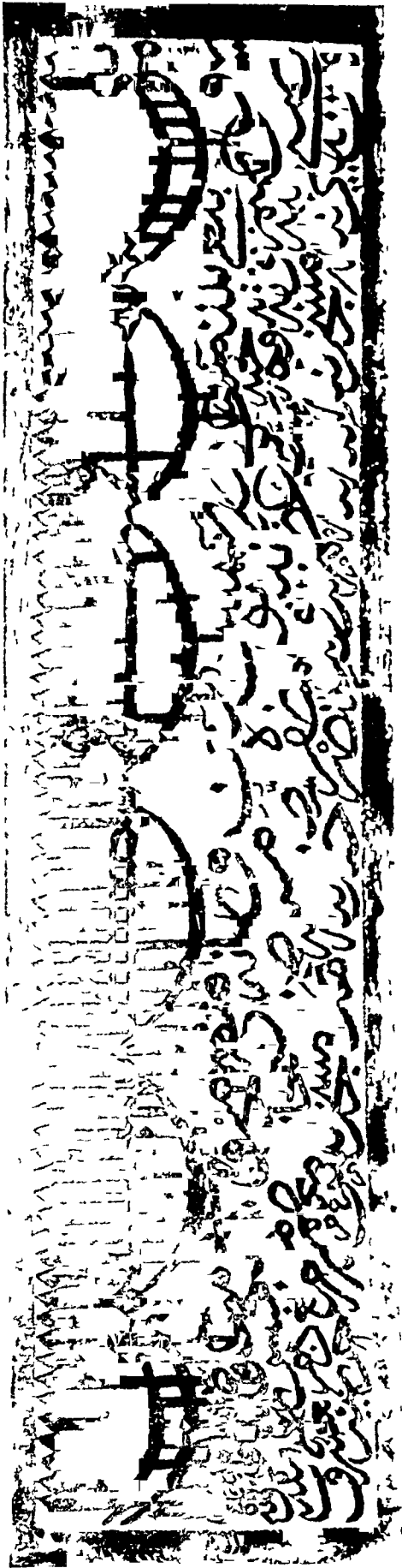
Blochmann has identified Rukn *Khān* 'Alāu'd Dīn of this inscription with Rukn *Khān* *ibn* 'Alāu'd Dīn of the Tribeni inscription by putting an *āf* after Rukn *Khān*. But the use of *āf* is rare in such cases, so I would suggest that Rukn *Khān* of the present inscription is the father of Rukn *Khān* of the Tribeni inscription, for the latter is clearly mentioned as the son of 'Alāu'd Dīn. Rukn *Khān* (the Pillar *Khān*) seems to be a title bestowed by the King on the father and the son alike.

¹ Blochmann in his reading has left out the date.

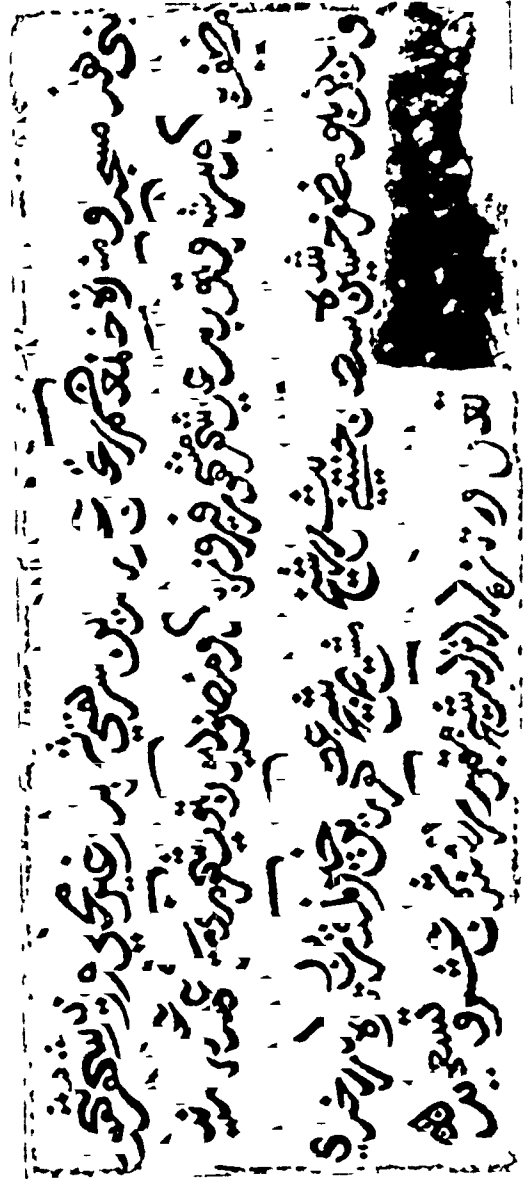
² As the danger of poison being administered through drinks was always great, the office of Cup bearer was given only to those who enjoyed the full confidence of the King. In this inscription the designation of *Sharābdar Ghair Mahallī* has precedence even of the high title of Wazīr.

³ Blochmann has read this word as *کتر*, which has no meaning. The word *کترالى* which fits in here is clear in the facsimile (Plate VIII b).

(a) Inscription of Mirz ulfar Ali - el 988 H from Maldah



(b) Inscription of Husam Shah at the Dargah of ' Ata Shah, Dmaipur District



The two geographical names mentioned in this inscription are Muzaffarabād and Fīrozabād Blochmann read Muzaffarabād as Zafarabād, but the former name is quite clear in the facsimile (Plate VIIIb) Muzaffarabād should be located in the close vicinity of Fīrozabād, for Rukn Khān held the double office of Wazīr (Administrative head) of the city of Muzaffarabād and *Sar Lashkar and Kotwāl* (the chief Military and Police officer) of the city of Fīrozabād The latter town has been identified pretty certainly with Panduah, and as the earliest coins bearing the name of this town are dated 743 H, *i e*, only twenty-five years later than the reign of King Fīroz Shāh, it seems very likely that the name was given to the town by that King Again the foundation of Muzaffarabād may be assigned to Muzaffar Shāh who reigned from 897-900 H

The fourth inscription to be studied in this paper does not belong to the Dargāh of Maulanā 'Aṭa, but the tablet bearing it, as kindly reported by Mr Stapleton, has been lying for some time in the compound of the Bungalow of the Magistrate of Maldah

The inscription is noticed in the *P A S B* for 1890 (p 242), wherein it is stated that the tablet bearing the inscription was found in a jungle near Nawabganj on the Mahananda about 20 miles S-E from Gaur The tablet and some other stones belonged to a Faqīr, on whose death they were received by the Magistrate of Maldah as unclaimed property in December, 1889

The calligraphic style of the inscription is extremely artistic, being written in a single line in the *Tughra* style, representing a row of arrows with bows placed across them ¹

The language is Arabic and the text mentions the name of Muzaffar Shāh with his titles *السلطان الاعظم شمس الدنيا والدين ابو النصر* which agree with those given on his other inscriptions and coins The complete text of the inscription may be read as follows —

Plate VIII (a)

قال النبي صلى الله عليه وسلم من بنى مسجداً لله وبتعبي به ربه الله تعالى الله له
 نبأ مثله في الجنة في عهد السلطان الاعظم شمس الدنيا والدين ابو النصر مطهر شاه السلطان
 م
 حاد الله ملكه وسلطانه بنى هذا المسجد الجامع مجلس المعظم والمكرم محاسن العرش
 م ع م
 دام علوه في العشر من ربيع الاول سنة ثمان وتسعين وثمانماية ٥

TRANSLATION

The Prophet, may God's blessings be upon him, has said, "Whoever builds a mosque to please God, verily God buildeth a house like it for him in Paradise"² During the reign of the great Sultān, Shamsu'd Dunya waddīn Abu'n Nasr Muzaffar Shāh, the Sultān, may God perpetuate his kingdom and majesty³, this assembly mosque was built by the exalted and benevolent Majlis,³ Majlis i Ulugh Khurrahīd, may his high rank be everlasting¹ On the 10th of Rabi' 1, 898 H (11th January, 1492 A D)

¹ For other inscriptions of this style see *A S R*, XV, Pl XXII, and *E I M*, 1911-12, Pl XXXI

² A saying of the Prophet, see *Jam'u'l Fawā'id*, by Imām Majdu'd Dīn, Vol I, p 66 (Meerut ed)

³ *Majlis*, literally meaning "place of sitting" is used here in the sense of 'Court,' the titles *Majlisu'l Mu'azzam* and *Uluḡ i Majlis* mean "Exalted Court" and "Great Court" respectively Such titles are quite common in the inscriptions of India, as also on the legends of coins of India, chiefly of the pre Mughal dynasties

VI

SIX NEW INSCRIPTIONS FROM KOPPAL, RAICHUR DISTRICT

By G. YAZDANI

In the *Journal of the Hyderabad Archaeological Society* for January, 1916 (pp. 91-99), the late Sir Alexander Finlay gave an account of the antiquities of Koppal and published facsimiles and English translations of four inscriptions which he had found in the Fort there. Recently Mr. Syed Yusuf, Assistant Director of Archaeology, has discovered six more inscriptions at Koppal which are studied in this paper.

The earliest of them belongs to the reign of Ibrāhīm 'Ādil Shāh II (1580-1627), and records the erection of a mosque by Ghāzī Khān, the commandant of the Fort of Koppal in 1018 H (1609 A.D.). The mosque in which the inscriptional tablet is fixed is a small structure consisting of a single hall (16' 6" × 10' 9") with three openings¹. It is called locally 'Arbon ki Masjid' and also Dūd Pīr ki Masjid, and it is situated within the enclosure of the Fort near the Siddi Burj Gate, to the left of the path.

The inscriptional tablet measures 11 in. by 7 in. and bears five lines of Persian prose in *Nasta'liq* characters. The text reads as follows:—

Plato IX(a)

در زمان سلطنت شاه عالم پناه ابراهیم عادل شاه
 حاکم ایام سلطنته و در وقت استعانت حاج علی
 شان یاقوت حاج ادام الله اقباله عاری حاج
 سرور قلعه کوپل ابن مسجد را بنا نمود
 سده ثمان عشر اله ، می شجرة الدریه ۱۰۱۸ هـ

TRANSLATION

"During the reign of the King, the refuge of the world, Ibrāhīm 'Ādil Shāh II (may God perpetuate his Kingdom¹) and during the period of influence of the exalted Khān, Yaqūt Khān (may God preserve his glory²), Ghāzī Khān, the Commandant of the Fort of Koppal built this mosque. In the year 1018 H (1609 A.D.)."

According to the *Basātinu's Salātīn* (p. 265)³ Yaqūt Khān was a favourite slave of Ibrāhīm 'Ādil Shāh II and the word استعانت in the text apparently means the period when the star of the influence of the slave was in the ascendant. The other name, Ghāzī Khān, is not found in contemporary history.

In this mosque there are two more inscriptions, one of which contains only religious texts⁴, but the other record mentions the building of a canal by one 'Uthmān who during the time of Hydrar 'Alī, not only strengthened the Fort of Koppal, but also dug tanks for the supply of water to the town⁴.

¹ The inscriptional tablet is fixed to the left pilaster of the left side opening of the hall.

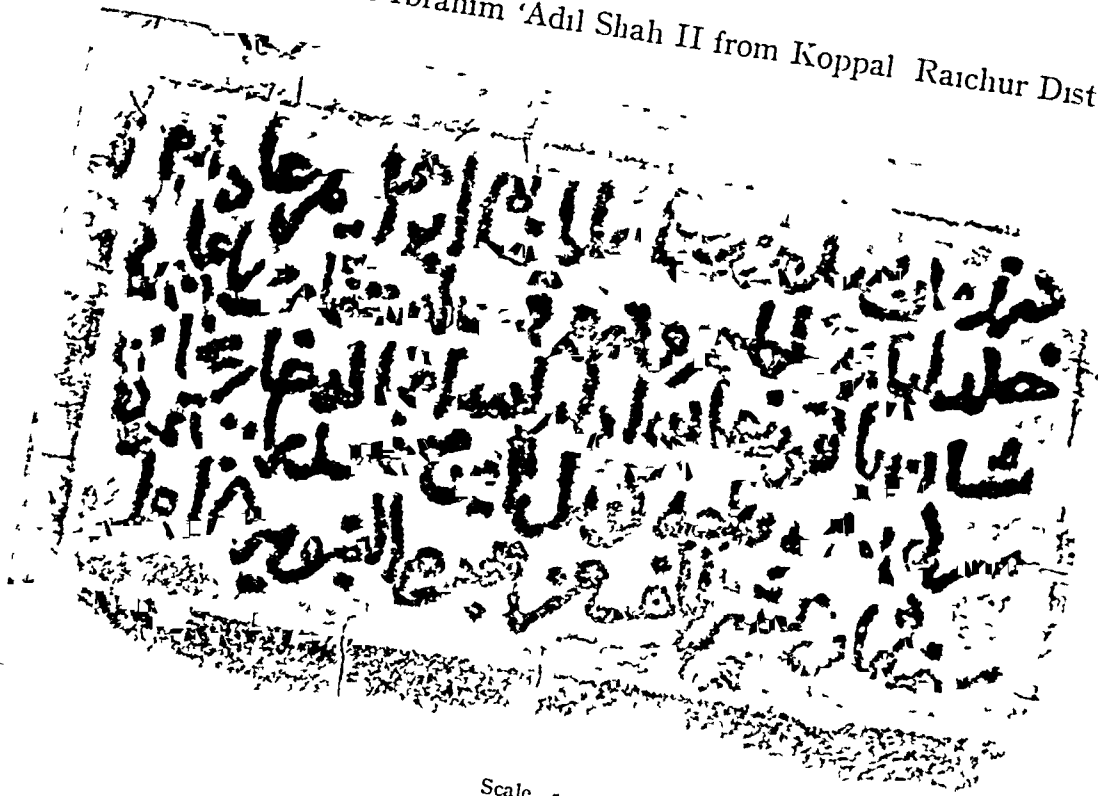
² Hyderabad lithograph.

³ The inscriptional tablet measures 11 inches square. The religious texts comprise the *Nadī 'Alī*, quotations from the *Qur'an* and some of the holy names of God.

⁴ *Journal of the Hyderabad Archaeological Society*, January 1916, p. 97.

(a) Inscription of Ibrahim 'Adil Shah II from Koppal Raichur District

PLATE IX



Scale 5

(b) Inscription on the Dud Pir-kī-Masjid, Koppal



Scale 33

(c) Inscription in Sailani Padshah's Dargah Koppal



Scale 33

Inscription on the shrine of Sailani Padshah, Koppal



Scale 2

The tablet bearing this inscription is lying loose now in the mosque, but originally it would have been set up at a prominent place along the course of the canal¹. It contains five lines of writing, the first of which is a Qur'anic text and inscribed in the *Naskh* characters. The remaining four lines, are written in the *Nasta'liq* style and they contain a Persian couplet, a line of prose mentioning the date, and an hemistich giving the name of the builder of the canal. The text reads as follows —

Plate IX (b)

وَجَعَلْنَا مِنْ أَمَاءِ كُلِّ شَيْءٍ حَيٍّ²
 در آمد ر قلاب کپل بهر . در آمد لچاهی که اندر شهر
 تحریر می الباریج ی . دریم ماه رجب الامر . سنه ۱۱۹۳ هجرى
 ر: عثمان شد مرتبه کار این بهر

TRANSLATION

“And we made every living thing of water”

Couplet

From the tank of Koppal a canal issued which poured its waters into a well of the town
 Written on the 22nd of Rajab, 1193 H (24th August, 1779 A. D.)

Hemistich

‘Uthmān executed the work of this canal

At a short distance from this mosque is the shrine of Saifāni Pāsha which contains a sepulchral chamber (9 ft square inwardly), a prayer hall, a platform, and another hall to the south of the latter. There are two inscriptions in this shrine, one of which is carved on an arch shaped stone³ fixed above the opening of the sepulchral chamber. The inscription does not apparently belong to this shrine, for it records the building of an enclosure, probably to the Fort, during the reign of Ibrāhīm ‘Adil Shāh II. It consists of six lines, the first of which gives the name of God, the Prophet Muhammad and his son in law ‘Alī, and the remaining five lines each contain a Persian verse. The style of writing betrays carelessness, hence the record cannot be deciphered in some places,

TEXT

Plate X

الله محمد علی برحق
 در زمان شاه ابراهیم ثانی . . .
 ناد پاینده ر نای تا . . . قرار
 تـ . حاکم همت کشور و ندۀ سرکشاد . در (۶)
 جاسدان گهر در قعر بار کردند دشمنایت⁴

¹ The tablet measures 14" x 11"

² Qur'ān, XXI, 31

³ The stone measures 1 ft 10 in from top to bottom and 3 ft 4 in from side to side

⁴ The reading of this line is uncertain, as several words are blurred.

خادم شاه زمان سلطان علی نس نامدار
 می نمودش طرح اسطوخس نادانی کامگار
 درد موسم هنگام رددع و فصل بهار
 بعد شهر عرم عرا هر شهری دخیج شد شمار
 عاحز درها¹ کرد
 شد مرتب باب علی عهدش کار

TRANSLATION

God, Muhammad, 'Alī, (they) are true

(1) During the time of King Ibrāhīm II this enclosure was built, may it last and endure while this kingdom continues!

(2) By order of the king of seven climes, thy enemies had their resting place in the pit of fire (?)

(3) The servant of the king of the world, Sultān 'Alī, the renowned, built it (the enclosure) on the ground level with his worthy colleagues

(4) It was the time of spring and the season of bloom, after the break of the Holy War, it coincided with the month of Zū'l Hajj

(5) humble the Gate of 'Alī was built in the world

There is another inscription in this shrine which refers to the building of a bastion of the Fort, and has no connection with the shrine. The tablet bearing this inscription is built into the wall of the small hall which faces the sepulchral chamber. The tablet measures 12" x 8" approximately, and contains six lines of *Nastā'liq* writing in a flowing style. The text may be read as follows —

Plate IX (c)

* * * * *
 ر درج محمد نورم پناه * خدا ز آفت برب دارن نگاه
 حرد گف ر تاریخ کم آورد * چه مصراط کار بست فصل اله
 شد مرتب کار کپل

TRANSLATION

He!

(1) The Muhammad Burj, which is the refuge of the world. May God protect it from the catastrophe (wrought) by guns!

(2) Wisdom said, "Subtract nineteen to determine its date. By the Grace of God how strongly it is built."

The work of Koppal was completed

According to the *Abjad* system the numerals of the second hemistich of line 2 give 1901, and subtracting 19 the result is 1882. But the style of the writing of this inscription is identical with the style of those set up by 'Uthman which are dated 1192 and 1193 H respectively.²

¹ Several words of this line also in the original inscription are indecipherable

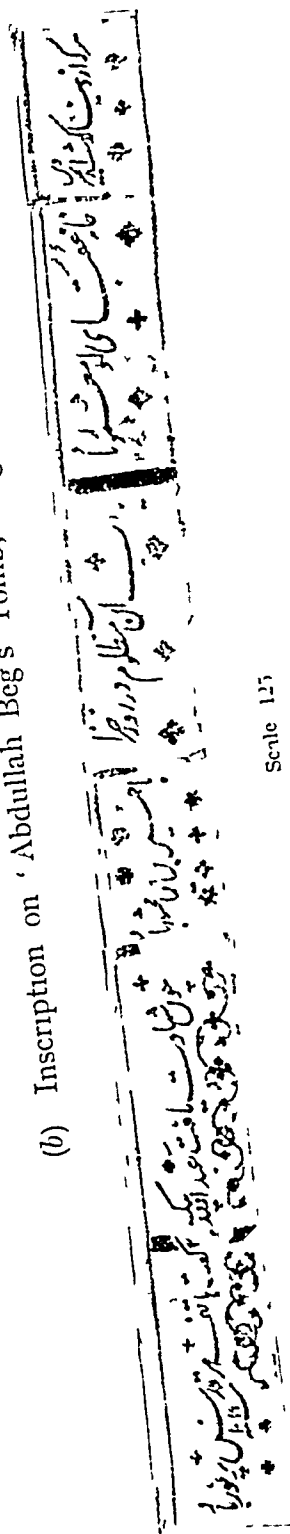
² *Supra*, p. 15 and *Journal of the Hyderabad Archaeological Society*, January, 1910, pp. 90-7

(a) Inscription on the Tomb of Baolt, Koppal



Scale 125

(b) Inscription on 'Abdullah Beg's Tomb, Udgur



Scale 125

The sixth inscription to be studied in this paper is a long record in Persian verse, which is extremely uncouth in poetic diction as well as in calligraphic style. It is carved on a tablet of black basalt, measuring $5' 2'' \times 1' 8''$, which is fixed to the parapet wall of a large well situated near the Jogī Banda bastion of the Koppal Fort. The well is called the Chānd Bāoli on account of a crescent being carved in the middle of the tablet on which the inscription is engraved. The text reads as follows —

Plate XI (a)

درین ایام عمل دواب بهادر . عمارت ساحت در کپل دواب
 دواب کار (شد ؟) اریامت نامی . قلعدار ار محمد خان دہامی
 نخستنی ار آب قلب یامت عالم * بہایم طیر حمامہ دسل آدم
 ر دریا مدص بکشاید ارشاش . قلعه کچی ر مثنی راہتی دان
 بہادد نام اورا چاند کتہ . دزد اسہ در سری او حوگی دتہ
 بہ عقلش آنک شد اطراب قہلاب (تالاب)
 میان حل پری پر آب سہلاب (سدلاب)
 ماند یادگاری تا قیامہ ..
 مودہ قریہ کپل را سلامہ ..
 مرتہ شد درین رحمہ ماہ نو
 سنہ ہجری ایکدازہ صد پندخان (پندخان) نو

TRANSLATION

- (1) During the administration of Nawab Bahādur (Haider 'Ali), who erected extraordinary buildings at Koppal
 - (2) His extraordinary works acquired reputation. The Qil'ādār was Muhammad Khān Bahlamī
 - (3) First the universe felt the scarcity of water, the beasts, birds and the entire progeny of Adam
 - (4) He (Nawab Bahādur) opened the stream of benevolence, the Fort (walls) built of lime and mud must be regarded as a boon (lit. comfort)
 - (5) It (the well) was called the Chānd Kunta, near it towers the Jogī Banda
 - (6) Through his knowledge he built tanks in various directions, and in the middle was a reservoir filled with flood waters
 - (7) May it remain as a memorial till the day of resurrection may this model work be enjoyed by the village Koppal !
 - (8) It was completed in the beginning of the month of Rajab in the year 1159 H (July, 1746)
- The Qil'ādār Muhammad Khān mentioned in this inscription may be identified with the Qil'ādār Shakh Muhammad of the Bahādur Banda inscription. The poetic style and the script of the

latter record bear a great resemblance to those of this inscription¹. But the Bahādur Banda record is dated 1198 H, while this inscription bears the year 1159 H. So if the Qil'ādar Muhammad of both records is the same person, we shall have to conclude that he held the command of Koppāl Fort in 1159 H and of Bahādur Banda in 1198 H.

VIII.

INSCRIPTIONS FROM UDGĪR, BIDAR DISTRICT

By KHWAJAH MUHAMMAD AHMAD, M A

The present paper has been compiled at the request of Mr G Yazdani, to whom I am also indebted for the valuable help which he has so generously given me in the decipherment and interpretation of several difficult phrases occurring in the records studied here.

Udgīr² is an old fortified town, lying on the Bidar-Parli Railway which is at present under construction. The early history of the fort and the town is shrouded in mystery. The place is first mentioned in history by Firāhtā in connection with the last days of Mahmūd Shāh Bahmanī. He states that Qāsim Barīd, the founder of the Barīd Shāhī dynasty, got Udgīr as a fief from the King in 897 H (1491-92 A.D.)³

Qāsim Barīd died in 910 H (1504-1505 A.D.), and was succeeded by his son Amīr 'Alī, during whose time Udgīr was raided several times by a Jāgīrdār of Māhūr. To put an end to these raids Amīr 'Alī Barīd attacked the Jāgīrdār and killed him in action in 923 H (1517-1518 A.D.)⁴

When the last Bahmanī King Kalīmullāh, who was a puppet in the hands of Amīr 'Alī Barīd, fled from Bidar to Ahmadnagar, the latter declared himself an independent king. However, Ismā'īl 'Adil Shāh of Bijāpūr was not pleased with this step, and he waged war against Amīr 'Alī Barīd. It was in the vicinity of Udgīr that one night, when Amīr 'Alī Barīd and his whole army was fully drunk, Asad Khān Lārī, a general deputed by Ismā'īl 'Adil Shāh for the purpose, arrested Amīr 'Alī Barīd and carried him off in a litter to Ismā'īl 'Adil Shāh without any bloodshed. Subsequently the whole of the Barīdī territory was annexed by Ismā'īl. But through the mediation of 'Ala-ud-Dīn 'Inād Shāh of Berar and Asad Khān Lārī, Amīr 'Alī Barīd was taken into favour by Ismā'īl, and Udgīr, Ausū and Qandhūr were given back to him on condition that he would accompany Ismā'īl 'Adil Shāh in conquering Raichūr and Mudgal forts, which were then in possession of the Vijayanagar rulers. This campaign against the two forts was successful, and Ismā'īl was so pleased with the conquest that he returned Bidar to Amīr 'Alī Barīd and allowed him to go back to his territory where he became an independent king.⁵

¹ *Journal of the Hyderabad Archaeological Society*, p. 98, Plate XXXIII.

² For a descriptive account of the Archaeological remains at Udgīr, see *Report of H. E. H. the Nizam's Archaeological Department for 1930*.

³ *Tārīkh-i Firāhtā*, Persian Text (Poona Lithograph), Vol. I, p. 712.

⁴ *Ibid.*, page 726.

⁵ The following is an extract from the *Cambridge History of India*, Vol. III, p. 437 —

"Amīr 'Alī sorrowfully withdrew to drown his troubles in drink, his troops followed his example, and Ismā'īl, hearing of their demoralization, sent Asad Khān Lārī to attack his camp. He found all, even those on guard in a drunken stupor and he and his followers were able to enter Amīr 'Alī's tent, place the old man in a litter and bear him away. The jolting of the litter gradually awoke him from his drunken sleep and, starting up in terror, he cried that 'jinn' was carrying him off. He was undeceived by Asad Khān, who rebuked him for his gross indulgence and unsoldierly behaviour, and carried him before Ismā'īl."

⁶ *Tārīkh-i Firāhtā*, Vol. II, pp. 38-44.

After the death of Amīr Barīd, his son 'Alī Barīd succeeded to the throne. On the occasion of 'Alī Barīd's coronation, Burhān Nizām Shāh deputed Shāh Tāhūr as his representative to Barīdī Court. But as Shāh Tāhūr was insulted by Barīdī nobles, Burhān Nizām Shāh invaded Barīdī territory and added Udgīr, Ausā, and Qandhār to his kingdom.¹

Thenceforward Udgīr remained under the Nizām Shāhīs till the last Nizām Shāhī king Husain III was captured by Shāh Jahān and sent to Gwahior as a prisoner in 1043 H (1633 A D). At this time Sīdī Miftāh, who was in charge of the Udgīr fort, refused to yield to the Mughals, till in the year 1046 H (1636 A D) Khān Daurān, Shāh Jahān's commander-in-chief, having laid siege of the Udgīr fort for three months, succeeded in blasting to pieces one of its bastions. Sīdī Miftāh finding himself unable to cope with the situation, made over the fort to Khānī-Daurān on the condition that he (Sīdī Miftāh) should be made a Mansabdār. This condition was afterwards fulfilled to the word.

'Abdul Hamīd Lāhorī has given a graphic account of the siege and capture of this fort in his book *Bādshāhnāmāh*. A passage from the book is translated below —

"Khānī-Daurān Bahādūr, after he had defeated 'Adil Khān, was ordered by the Mughal King to capture the aforesaid forts (i.e., Udgīr and Ausā). He first sent word to the officers of the forts that as all strongholds belonging to the *Bī Nizām* (i.e., Husain Nizām Shāh III) have been surrendered to the auspicious forces of the Emperor, the conqueror of the world, and 'Adil Khān also has waived his claims in respect of them, it is advisable that you should also hand over the forts to the agents of this great power or else they will be soon taken by force and your lives and property will be exposed to risk. But these short-sighted people, not realizing the consequences, indulged in strengthening the bastions and ramparts. On Sunday, 25th Muharram, Klānī Daurān besieged Udgīr, and having inspected the ramparts, he posted his troops all round. He placed Nazr Bahādūr Kheshgī, Ihtām Khān and Pahlwān Darwesh Surkh inside the town, opposite the southern gate, Sarfarāz Khān Dakanī and Sazāwār Khān son of Lashkar Khān and Chandraman Bundelāh opposite the south-western entrance, and Mubārīz Khān, Hasan Āqā Rūmī and their company of sappers and miners in the western part which could easily yield to blasting. He further ordered that whenever the sappers should be in need of help he would send his own soldiers. When the sappers had dug a trench up to the fort wall, the guards of the fort lost all self control, and Sīdī Miftāh in a despondent mood informed Klānī Daurān of his desire to surrender on the condition that he would be taken into favour by the Emperor, the defender of kings. Khānī Daurān agreed to that, but Miftāh subsequently made some improper proposals. So Khānī Daurān blasted the mine which had reached the base of the Sher Hājī bastion. The whole of the bastion, which had a circumference of about a hundred yards, along with its guns, *munīnīq* and other weapons were blown to pieces. This however, did not affect the defences of the fort much. The Commander of the Imperial army therefore dissuaded the brave soldiers from making a raid, and sent word to Miftāh, promising to spare his life, if he would wisely and far-sightedly surrender the fort to Imperial officers, and threatening him with instantaneous death should he refuse to agree to this proposal. Sīdī Miftāh, having lost all hope, surrendered himself, the fort and Ismā'il,² grandson of Ibrāhīm

¹ *Tārīkh-i Firishkā*, Vol II, p. 348

² Ismā'il was the son of Ibrāhīm 'Adil Shāh's eldest son Darwesh Muḥammad. After Ibrāhīm's death, in pursuance of his will, Ibrāhīm's younger son, Muḥammad 'Adil Shāh was raised to the throne, and Darwesh Muḥammad was blinded. The ladies of the harem feared that some harm may happen to Ismā'il also, who was at that time only six years old. So they secretly sent him away to Nizām Shāh at Ahmadnagar. Nizām Shāh did not want to displease Muḥammad 'Adil Shāh, and therefore sent Ismā'il to Udgīr, which was in charge of Sīdī Miftāh. Ismā'il was kept there as a prisoner for ten years, before being taken by Khānī Daurān. *Bādshāhnāmā* (Bibl. Ind.), page 219

‘Adil Shāh (who was kept there as a prisoner, and whom Muhammad ‘Adil Shāh had often tried by various means to take back from Sidi Miftāh) to Khānī Daurān Bahādur on Thursday, 8th Jumādī, after a siege of three months and more

Udgīr remained a Mughal stronghold for about a century, and from two unique coins now in the Cabinet of the Hyderabad Museum, it appears that Aurangzeb and Farrukhsiyar struck coins at this place. With the dawn of the present dynasty of the Deccan, this town became an Āsaḥjāhī possession.

Inscriptions of Udgīr cover a period of nearly three hundred years from 983 H. to 1219 H. (1575—1801 A.D.) and generally represent *Nastā‘līq* script. They also throw light on the history of the fort, and several other buildings at the place. I have studied the inscriptions as far as possible in chronological order.

I—INSCRIPTION ON A BRONZE GUN

A bronze gun of very good workmanship is lying at the Chāndnī Burj which is situated to the west of the entrance to the fort. The length of the gun is about seven feet and the bore is about nine inches. It is inscribed in two places. The inscriptions state that it was manufactured during the reign of Nizām Shāh of Ahmadnagar by Muhammad ibn Husain Rūmī, the manufacturer of the renowned Malik Maidān gun of Bijāpūr.¹ My reading of the inscriptions is as follows —

Plato XII (a b)

(۱) ابن الحارثي نظام شاه

(۲) عمل استاد محمد ابن حسين رومي

TRANSLATION

(1) Ab'ul Ghāzī Nizām Shāh

(2) Manufactured by Muhammad ibn Husain Rūmī

II—INSCRIPTIONS ON AN ARCH IN THE HOUSE BUILT BY SAZĀWĀR-UL-MULK :

The arch is built of red stone, and above it inscriptions are set up which commemorate the occupation of the fort by the Nizām Shāhī kings. One of these inscriptions bears the name of Murtuzā Nizām Shāh² and the date 983 H. My reading of the inscription is as follows —

Over the right half of the Arch

Plato XII (d)

(۱)

(۲) درين رواق ارايه

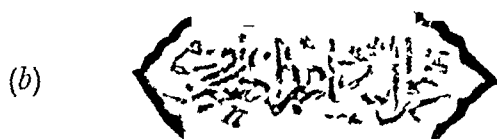
(۳) ار طميل على و آل مورتوزا

¹ For a description of Muhammad ibn Husain Rūmī and the Malik Maidān gun of Bijāpūr, see the article 'Parenda an historical Fort' by Mr G. Yazdani, published in the *Report of Archaeological Department of Hyderabad* for 1931-33.

² An inscription (Plate XXI) bearing his name and the year 1215 is carved on the Qandhār gate. He is said to have been a Qil'adār of Udgīr.

³ Murtuza reigned from 973-995 H. (1565-1586 A.D.)

(a—b) Inscription on a bronze gun at the Chandni Burj, Udgir



Scale 25

(c—d) Inscriptions on the arch of Sazawar-ul-Mulk, Udgir



Scale 2

TRANSLATION

- (1)
- (2) This arch
- (3) By the grace of 'Alī and his descendants

Over the left half of the Arch

Plate XII (c)

- (۱)
 - (۲) شاه عالم مرتضیٰ نظام شاه سلطانی
 - (۳) این عمارت شد ر مرخان فرهاد خانی
- سده ۹۰۳

TRANSLATION

- (1)
 - (2) The King of the world, Murtuza Nizām Shāh Sultānī
 - (3) This building was constructed by Marjān Farhād Khānī
- 983 H (1575-1576 A D)

III—INSCRIPTION ON 'ABDULLĀH BEG'S TOMB

To the north of Khwājah Dargāh there is a tomb bearing an inscription dated 1019 H I could not find any reference in history to 'Abdullāh Beg whose name is mentioned in the inscription, but from the text it appears that he was much oppressed and that he gave his life in the cause of religion. My reading of the inscription is given below —

Plate XI (b)

- (1) هر که از دنیا گرش " ار بهر دین حائے عبادی ار معمر داد
 - (2) یا رب آن مظلوم در روز جزا نا ح "ین ابن علی مـ شور داد
 - (3) چون شهادت یاب " عبدالله دیگ " هاته " مرقدش پرور داد
- سده ۱۰۱۹

TRANSLATION

- (1) Whoever died in the cause of religion, May his heavenly abode be glorious'
- (2) O God, may this oppressed (man) be associated on the day of judgment with usain son of 'Alī'
- (3) When 'Abdullāh Beg was martyred, a voice from heaven said, "May his grave be illuminated'" 1019 H (1610-1611 A D)

IV —INSCRIPTIONAL TABLET FIXED TO A WALL IN THE HOUSE OF SAZAWĀR-UL-MULK.

About a yard and a half to the north of the arch bearing inscription No II is a tablet of hard green stone, containing an inscription in beautiful *Nasta'liq* characters. It commemorates the capture of the fort by 'Umdat ul Mulk, Khānī Daurān, Nusrat Jang¹ on the 7th of Jumādī II, 1036 II (1st June, 1636 A D) and also the appointment of Mughal Khān² son of Zain Khān³ to the Qil'adārī of the fort, on the 11th of the same month. Both these facts have been mentioned by the author of the *Ma'ā'ir-ul Umara*, whose source of information was this inscription as stated by him on page 191 (Vol III) of the book.

My reading of the inscription is as follows —

Plate XIII (a)

- (۱) در عهد حضرت سلیمان الهمانی صاحبقران ثانی شاه جهان
 (۲) پادشاه عاری حلد الله مایه و سمانه عمدة الملک حاندرزان
 (۳) بهادر نصرت جنگ تاریخ عتق شهر حمید الاول سنه ۱۰۳۶ م قمع درج
 (۴) قلعه اردگیر را دله پیرانیده معترج ساخت و تاریخ چهاردهم
 (۵) شهر مذکور را ایله حسب الحکم جهان طاع قلعه مذکور حواله
 (۶) کمترین خانه زانان درگاه معانی محل جان ریس جان کوکه شد
 (۷) آن درج را در شهر دوالقه عده سنه ۱۰۳۷ تا حام رسانید ○

Right corner of the top —

یا ربیع

Middle of the top —

یا مناع

Left corner of the top —

یا ربیع

Middle of the right border —

یا متین

Middle of the left border —

یا متین

Right corner of the bottom —

کافه ریس العادین

Middle of the bottom —

باجرام بانو خان

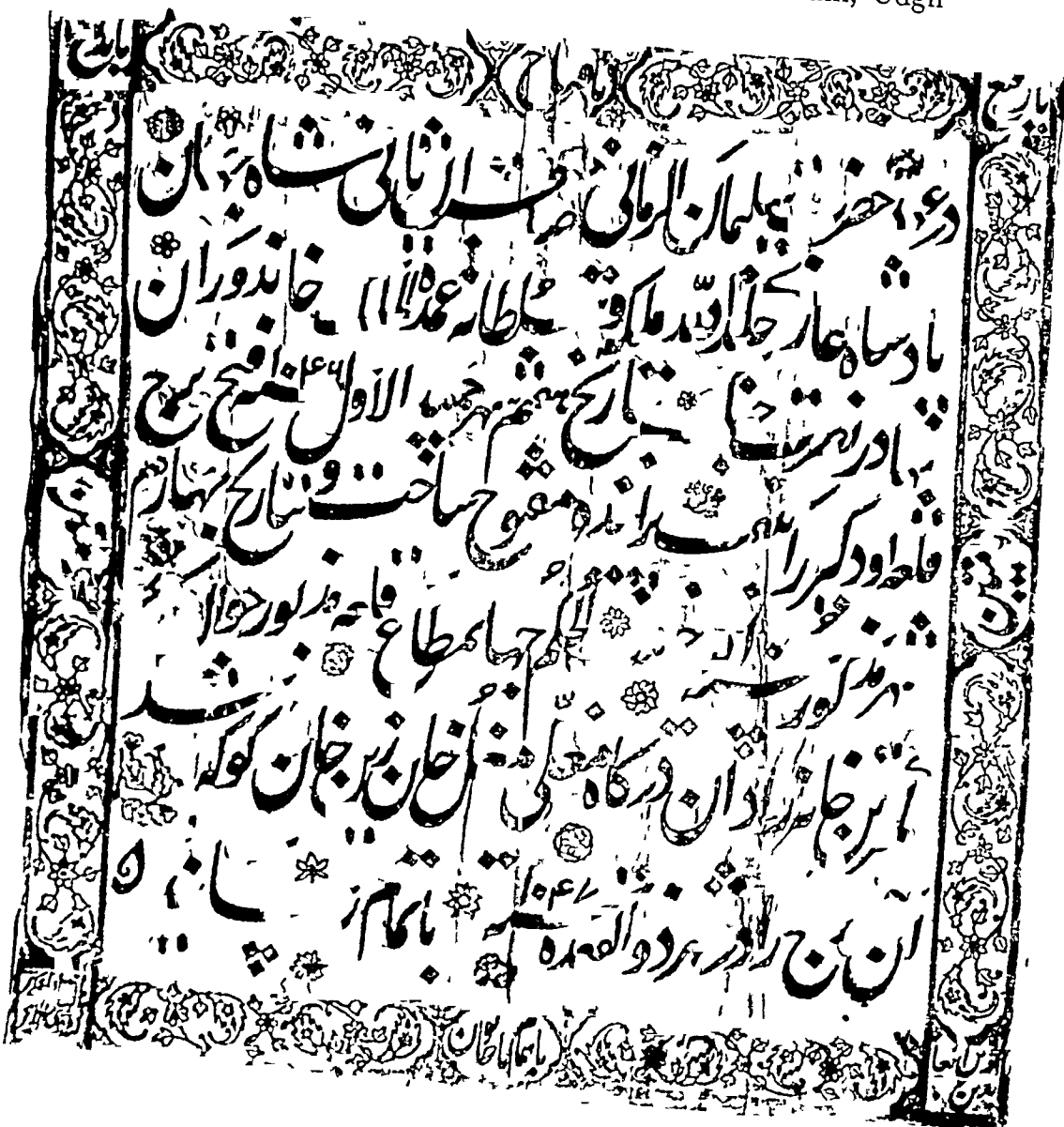
Left corner of the bottom —

کیده می تاریخ شهر حمید الاول سنه ۱۰۳۸

¹ He was a well known general of Shāh Jahān's army, his name being associated with the conquest of the Deccan. His real name was Khwājah Sābur, but for his loyal services he was honoured by many titles among which Khānī Daurān, Nusrat Jang and 'Umdat-ul Mulk are the highest. He died on the 7th Jumādī I, 1055 II. vide *Ma'ā'ir ul Umara* (Bibl. Ind.), Vol. I, pages 719-758.

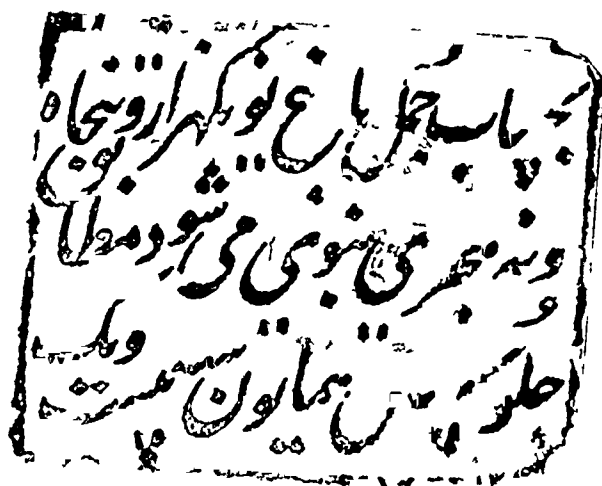
² Ibid., p. 190.

³ Zain Khān, father of Mughal Khān, was the foster brother of Akbar. Idem, Vol. 2, page 362.



Scale 166

(b) Inscription on the Reservoir of Bagh-i-Husam, Udgir



Scale 33

TRANSLATION

(1) During the reign of the Solomon of the age, second lord of the happy conjunction, Shāh Jahān,

(2) the king, Crusader, may God perpetuate his kingdom and kingship, 'Umdat-ul-Mulk Khānī Daurān

(3) 1) Bahādūr, Nusrat Jang, on the seventh of the month Jumādī I, year 1046 H (1st June, 1636 A D) blew up the Fath Burj of the Udġīr Fort and conquered it On the fourteenth

(5) of the same month and same year in pursuance of the order of the Lord of the world the fort was entrusted

(6) to the humblest of the servants of the great court, Mughal Khān Zain Khān Kokā

(7) The bastion was completed in the month of Zu Qā'dh 1047 H (March-April, 1638 A.D)

Right corner of the top —

'O Sublime'

Middle of the top —

'O Opener'

Left corner of the top —

'O Marvellous'

Middle of the right border —

'O Firm'

Right corner of the bottom —

'Written by Zain-ul-'Ābidīn'

Middle of the bottom —

'Under the supervision of Bābū Khān'

Left corner of the bottom —

'Inscribed on month Jumādī II, year 1048 H (August-September, 1638 A D)'

V—BĀGH-I-HUSĀM INSCRIPTIONS

About half a mile to the South-west of the Travellers' Bungalow, there are traces of an old garden which presents a most pitiful sight There are two buildings in the Mughal style of Architecture known as the Chhotā Mahall and the Barā Mahall Close to the Barā Mahall is a water reservoir which has an inscription saying that the chronogram of the garden is *Bagh-i-nau*

The Barā Mahall, which is a double storeyed building, stands on a platform The front wall of the first storey has four inscriptions in *Nastā'liq* characters Apparently these inscriptions do not seem to be parts of one and the same record, particularly the fourth which contains the pedigree of Nizām-ud-Dīn Khān Nizām-ud-Dīn Khān may be the father of Husām-ud-Dīn Khān,¹ who laid out the garden and founded the buildings This guess is supported by the *Ma'āsir-ul-Umara*, but the name of Husām-ud-Dīn Khān's father is given as Nizām-ud-Dīn 'Alī and not Nizām-ud-Dīn Khān in that book

¹ His name was Husām ud Dīn Hasan In 1052 H he was made a *Balshāh* and *Waqār Nawīs* for the Deccan and the title of Husām ud Dīn Khān was conferred upon him in 1055 H *vide Bādshāh Nāmāh* (Bibl Ind) Vol I, pp 302 417

According to the *Ma'āsir-ul-Umara* (Vol I, page 585) he was made *Qil'adār* of Udġīr in the 21st Regnal year of Shāh Jahān (i.e., about 1058 H)

On the Reservoir

Plate XIII (b)

- (۱) اب حمل باع نو یک هزار و پندجاه
 (۲) رده شجرى ندوى مى شود مطابق
 (۳) حاوس شاهان سنه ۵۰۰ و یک

TRANSLATION

- (1) According to the numerical calculation of the *Abjad* system *Bāgh-i-Nau* gives one thousand and fifty-nine (1059 II = 1619 A D)
 (2) From the date of the Prophet's migration (to Mecca) which corresponds with the
 (3) Twenty-first year of the auspicious reign

On the Barā Mahall

No 1.

TEXT

- (۱) على الله فى كل الامور توكلنى
 (۲) و بالتوسل اصحاب العدد توصلنى
 (۳) محمد المبعوث و اولييه دعه
 (۴) و فاطمه الزهراء و مرتضى على

TRANSLATION

- (1) I resign all matters unto God
 (2) And approach him through the five celebrated Lords,
 (3) The Prophet Muhammad, his two sons,
 (4) Fāṭimah and the chosen 'Alī

No 2

Plate XIV (a)

صاحب قرآن ثانی

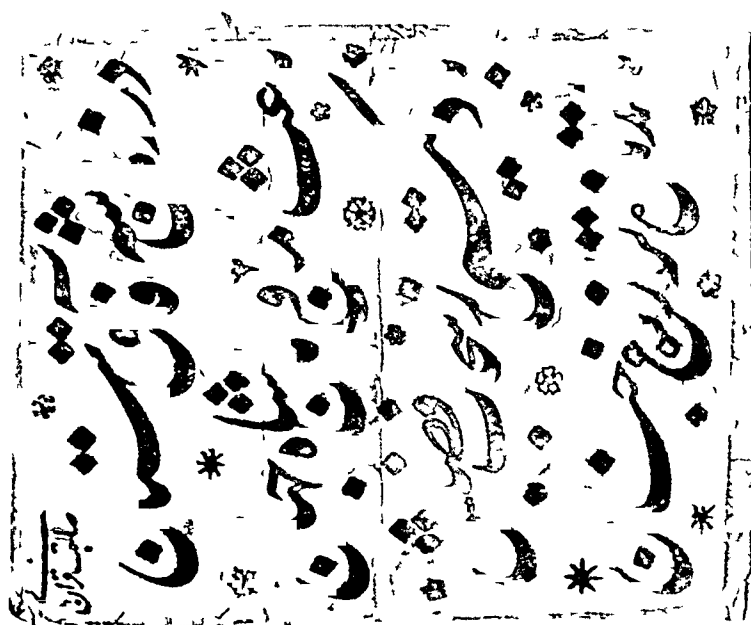
- (۱) در زمان شه آفاق ستان
 (۲) باعث امن و امان شاه جهان
 (۳) باد گیتی ر صاحب وصلش
 (۴) تا ابد تازه تر از باغ حنا

TRANSLATION

- (1) During the reign of the conqueror of the world
 (2) The maintainer of peace and tranquillity, Shāh Jahān
 (3) May the world by the rain of his bounty
 (4) Be in fresher bloom than the gardens of the Paradise!



(q)



(2)

(a—b) Inscriptions on the Bara Mahall, Husam Bagh, Udgir

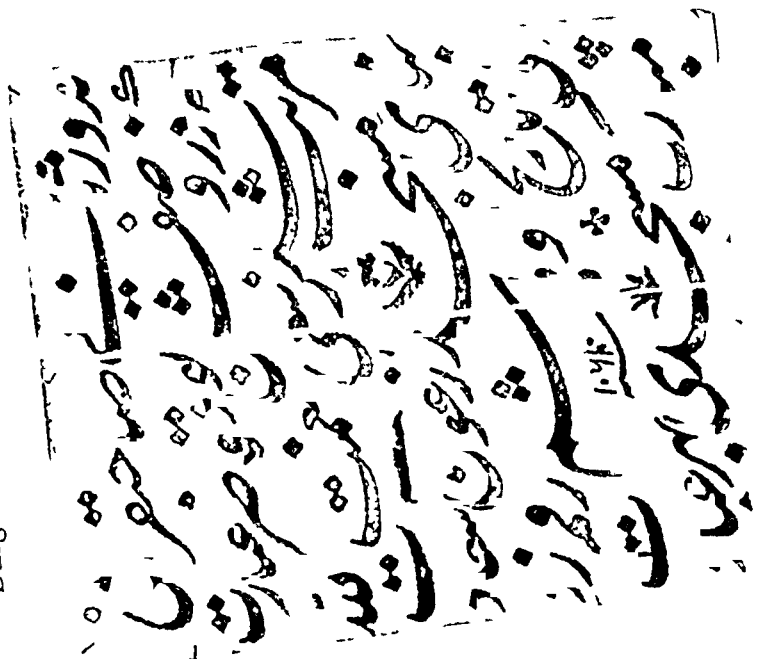
Scale 2

(a) Inscription on the Bara A Hall,
Udgu



Scale 2

(b) Inscription on a mosque near the
Dargah of Chand Sahib, Udgu



Scale 2

No 3

Plate XIV (b)

- (۱) باغی بفرح بهشتی خلده
(۲) مطهر وید ص ۱۰۰ ام الدین حان
(۳) در تاریخ دی ار هات ۰ عید
(۴) باغ در آمده در گوش دروا

TRANSLATION

- (1) The garden, which is refreshing like Paradise, was laid out by
(2) The incarnation of generosity, Husām-ud-Dīn Khān
(3) For its chronogram a voice from Heaven
(4) Said, ' *Bāgh-i-Nau* '

No 4

Plate XV (a)

- (۱) ابن نظام الدین حان
(۲) ابن عدات الدین علی آصف حان
(۳) ابن آقا ملا ابن بدیع الرمان ابن
(۴) بدر الدین حسن العزلی در الله ۰۰۰۰۰۰۰

TRANSLATION

- (1) Son of Nizām-ud-Dīn Khān
(2) Son of Ghuyāth-ud-Dīn 'Alī Āsaf Khān ¹
(3) Son of Āghā Mulla, son of Badī'-uz-Zamān son of
(4) Badr-ud-Dīn Hasan of Qazwīn, may God illuminate their resting places '

VI — INSCRIPTIONS ON A MOSQUE NEAR THE DARGĀH OF SAYYID CHĀND SĀHIB,

The inscriptional tablet is fixed in the middle of the Mosque I have deciphered the inscription as follows —

Plate XV (b)

- (۱) بدر ثانی ص ۱۰۰۰۰۰۰۰
(۲) که در رصفش در قاصر عدارت
(۳) مرتبه ۰ شد ر سعى نعم الله

¹ He was the father of Nūr Jahān, the beloved wife of Jahāngīr From the table given in the inscription, it is apparent that Husām ud Dīn who laid out Husām Bāgh was Nūr Jahān's nephew

(۴) ندای مسجد ارغون سعادت

(۵) بی تاریم از هاشم رقم زد

سده ۱۰۴۴

(۶) مبارک مسجدی دهر سعادت

TRANSLATION

- (1) During the reign of the Second Lord of the happy conjunction (Shāh Jahān),
- (2) Whose praise cannot be expressed in words,
- (3) Through the endeavours of Ni'mat ul Lāh¹ the construction
- (4) Of the Mosque was completed
- (5) Hā Jim wrote its chronogram
- (6) This auspicious Mosque is for Worship, year 1061 H (1653 1654 A D)

VII—INSCRIPTION ON THE WESTERN WALL OF THE ANDHERI MAHALL

This inscription is not *in situ*. I am told that this as well as another inscription which is now in the first Taluqdar's house at Bidar, originally belonged to the Bīgh-i-Husām. First, they were removed to the Udgir fort and afterwards one of them was removed to Bidar, and the other was fixed in the western wall of the Andheri Mahall. The inscription contains the well-known lines of Muhammad Mā'sūm Nāmī of Bhakkar a court poet of Akbar. The lines are inscribed at Mandu and other places as well. My reading of the inscription is given below. —

Udgir Record

Plate XVI (a)

توان کردن تمام عمر را مصروف آب و گل
که شاید یکدمی صاحب‌دلی در وی کند منزل

TRANSLATION

- (1) The whole of life may well be spent over handling clay and water,
- (2) In the hope that perchance the godly person may stay here for a while.

Bidar Record

ساختم این خانه را تا دوستی منزل کند
ورنه عاقل عمر خود کی صرف آب و گل کند

TRANSLATION

- (1) I have constructed this house so that some friend may dwell in it
- (2) Otherwise a wise man would never waste his life in (handling) brick and mud

¹ Ni'mat ul Lāh was a son of Husām ud Dīn Khān who laid out the Husām Bāgh, vide *Ma'asir ul Umara* (Bibl. Ind.), Vol. I, p. 686

(a) Inscriptions of Mir Muhammad Ma'sum at Udgir and Bidar



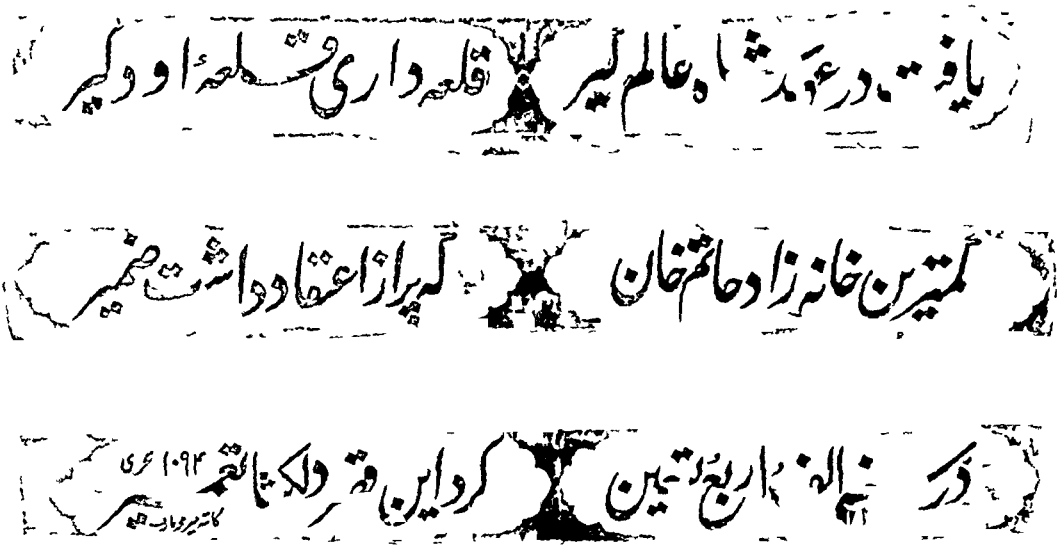
Scale 166

(b) Inscription at the Andheri Mahall, Udgir



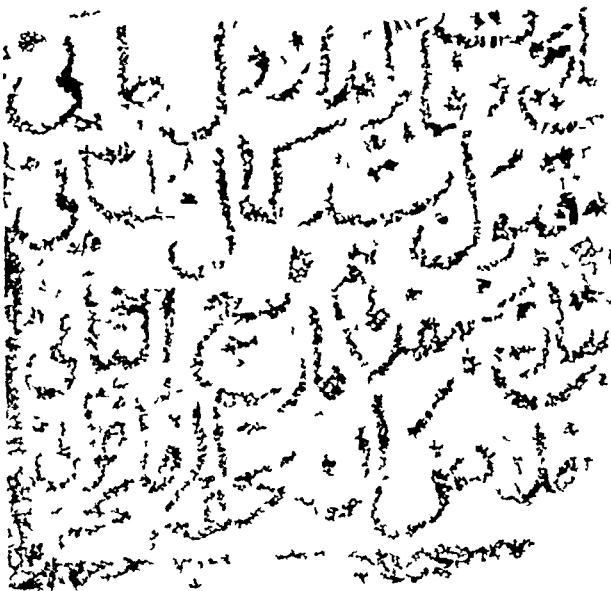
Scale 166

(a) Inscription at Tahsildar's Court, Udgir



Scale 125

(b) Inscription on the Khwajah Dargah, Udgir



Scale 2

VIII ANOTHER INSCRIPTION ON THE ANDHERI MAHALL

According to the information obtained locally, this inscription belongs to Hātīm K̲h̲ān's palace. It is somewhat incomplete, and may have formed part of some other inscription which is missing now. My reading of the inscription (fragment) is given below —

Plate XVI (b)

(۱) راج دوست بیگ قوم معل

(۲) شده طدار این محسه مکان

TRANSLATION

(1) Son of Dost Beg

(2) This auspicious house was constructed

IX —INSCRIPTION NOW FIXED IN TAHSILDĀR'S COURT

This inscription, as it says, originally belonged to Hātīm K̲h̲ān's palace. But now it is fixed over the Tahsildār's court which was formerly called Farrīsh K̲h̲ānā. It records the appointment of Hātīm K̲h̲ān to the Qil'adārship of the Udgir fort, during the reign of Aurangzeb and also the construction of a palace by him. My reading of the text is given below —

Plate XVII (a)

(۱) یاد او در عهد شاه عالم گیر

قلعه داری قلعه اردگرد

(۲) کمترین خانه راج حاتم خان

که پیر از اعتقاد داند او صویر

(۳) در سده الف و اربع و عین

۱۰۹۴ هجری

کرد این قصر دلش تعمیر

کاتبه میر محمد عارف

TRANSLATION

(1) During the reign of Emperor 'Ālamgīr (Aurangzeb) he (Hātīm K̲h̲ān) got

(2) The Qil'adārship of the fort of Udgir

(3) The humblest of his (Aurangzeb's) slaves, Hātīm K̲h̲ān

(4) Whose heart is full of loyalty,

(5) In the year one thousand, four and ninety

(6) He built this beautiful palace 1094 H. (1682-1683 A D)

Inscribed by Mīr Muhammad 'Ārif

X —INSCRIPTION ON A TOMB IN THE KĪWĀJĀH DARGĀH

This inscription represents an inferior type of *Nastā'liq* script and the style of composition is also poor. According to the chronogram it belongs to 1106 H. My reading of the inscription is given below —

Plate XVII (b)

(۱) تاریخ وفات در آمد ار دل حانی
 (۲) معدل د شد کمال ملتانی
 (۳) بتاریخ د دهم ماه ربیع الثانی
 (۴) احلاص در آن تحفه ار فاتحه حوانی

TRANSLATION

- (1) The chronogram came from the loving heart,
- (2) ' *Kamāl Multānī has been blessed by God* ' (1106 H.)
- (3) (As he died) on the 17th Rabi' II (25th October, 1694)
- (4) Bless him by reciting *Ikhlas* (a chapter of the *Qur'ān*)

XI —INSCRIPTION ON THE PETĀH GATE

Petāh Gate bears an inscription in ordinary *Nastā'liq* characters. It records the construction of the gate in 1110 H (1698 A D), during the Qil'adārship of Qāsim Kḥān. My reading of the inscription is as follows —

Plate XVIII (a)

هوالمعر
 (۱) بتاریخ عر شهر ربیع الاول سنه یکهزار و یکصد و ده شجرى در قاعداری
 (۲) جامعالدشان قاسم خان داهتمام میر ابوالمعالی احداث یاف ۱۱۰۰

TRANSLATION

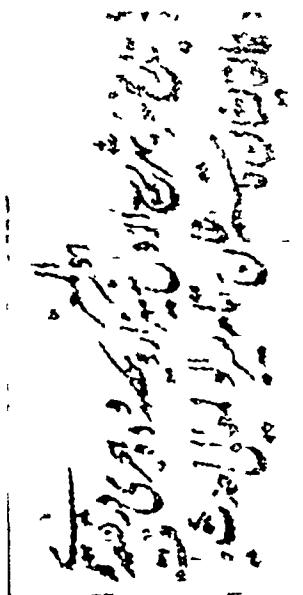
He is the bestower of honour !

- (1) On the first of the month of Rabi' I, in the year one thousand one hundred and ten Hijrī (28th August, 1698 A D), during the Qil'adārship
- (2) Of the exalted Kḥān, Qāsim Kḥān, under the supervision of Mīr Abul Ma'ālī this (building) was constructed

XII —INSCRIPTION ON BEGJĪ'S MOSQUE

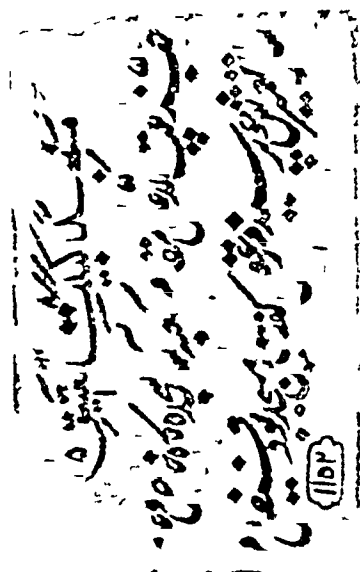
Outside the citadel, about forty yards from the Qandhār gate, are situated a small mosque and a well named after one Begjī. They seem to have been built almost simultaneously, as the inscriptions on them bear the date 1151 and 1152 H. Most probably 1151 is the date of laying their foundations and 1152 of their completion. The founder was modest enough to omit his

(a) Inscription on the Petah Gate,
Udgir



Scale 2

(b) Inscription on Begji's mosque,
Udgir



Scale 2

(c) Inscription on Begji's well,
Udgir



Scale 2

name in the inscriptions. Formerly they must have been in one and the same premises, but now a public road separates them. The following is my reading of them —

On the Mosque

Plate XVIII (b)

(۱) مُشْعَدٌ كَأَيْسَ الْعَتِيقِ ۱۱۵۱

(۲) حَمْدًا لِلَّهِ الْعَالِي مَقَامِ كَمَدَهُ أَسَا سَعْدَهُ كَا حَاصِرِ عَالَمِ

(۳) سَالِ تَعْمِيرِشِ چَرِ پُرسیدم رَعْلِ کِه اِیْنِ مَسْجِدِ دُونِ فِیضِ اِنَامِ

۱۱۵۲

TRANSLATION

(1) This Mosque is like the *Old Abode* (the sanctuary of Mecca) 1151 H (1738-1739 A D).

(2) How excellent is this abode of God, so exalted, and like the sanctuary of Mecca it is the place of adoration for every one

(3) When I inquired of Wisdom about its chronogram, it said — 'This mosque is for the good of the public' 1152 H (1739-1740 A D)

On the Western wall of the well

Plate XVIII (c)

(۱) يَا مُحَمَّدُ يَا إِلَهَ يَا عَلِيَّ

(۲) قَالَ لَكَ إِنَّا

(۳) أَعْصِيَاكَ الْكَوْثَرَ

(۴) سَدَه ۱۱۵۲ سَدَه ۱۱۵۱

(۵) اِمَامِ رِضَا قَاسِمِ كَوْثَرِ [مَد]

TRANSLATION

(1) O Muhammad, O God, O 'Ali,

(2) He said unto thee " We have bestowed upon

(3) thee *Kauthar* (river of Paradise) "

(4) 1151 H (1738-1739 A D) 1152 H (1739-1740 A D)

(5) " *The lord of the time, the distributor of the holy water* "

Line 5 according to the *Abjad* system gives the date 1152 H

XIII —INSCRIPTIONAL TABLET LYING NEAR THE DIVISIONAL OFFICER'S COURT

An inscriptional tablet of dark green stone is lying in the open, near the Divisional Officer's court. I have requested him to get it removed to some safe place, and I hope by this time it has

been done. This inscription records the construction of a cistern by one Husām-ul-Lāh Klān¹ in 1163 H, and represents a fairly good type of *Nastā'liq* script. My reading of the inscription is given below —

Plato XIX

(۱) بحرِ رحمت و فیض حسامِ الله جان / آنکه نام دمدش لطیف علی
 (۲) ساجد ، حرمی دس وسیع و ناصفا / مدماید شپور حام صدقلی
 (۳) گوی صافی برد چوں رامثالِ خود / شد از آن رو نام او کوثرِ قلبی
 (۴) دهر تازیانش رضا چوں فکر کرد / هاتعش گفتا تآرارِ حامی
 (۵) پدم عدد از پندختنِ کیدر و نگو / نابی کوثرِ قلبی لطیف علی

۱۱۶۳

TRANSLATION

(1) The ocean of generosity and magnanimity, Husām-ul-Lāh Klān, whose renowned name is Lutf 'Alī,

(2) He built a cistern which is spacious and transparent, and looks like a polished cup

(3) As he surpassed his contemporaries, hence he is styled Kauthar Qulī

(4) When Raza sought for its chronogram, the inspirer spoke loudly,

(5) "Take away the numerical value of the initials of the Five Holy Persons (Prophet, Fatima, 'Alī, Hasan and Husain) and say 'The builder is *Kauthar* Qulī Lutf 'Alī,'" 1163 H (1749-1750 A D)

XIV — INSCRIPTION OVER THE QANDHĀR GATE

This inscription is in ordinary *Nastā'liq* characters and it records the construction of a gateway in 1215 H (1800 A D) by Sazāwār-ul-Mulk

Plato XX (a)

(۱) حکمِ حصرتِ نوابِ مآظابِ جهان / رحمتِ عصرِ سرارِ ملکِ عالیشان
 (۲) دنا نمودنِ حسنِ جانِ یکمِ ر قومِ معل / رواقِ معمرِ و دروازه ر اطمنان
 (۳) پس از مرقا دنا گفت و بمع تازیانش / بساطِ معمرِ بر لائقِ عدورِ شہان

۱۲۱۵

TRANSLATION

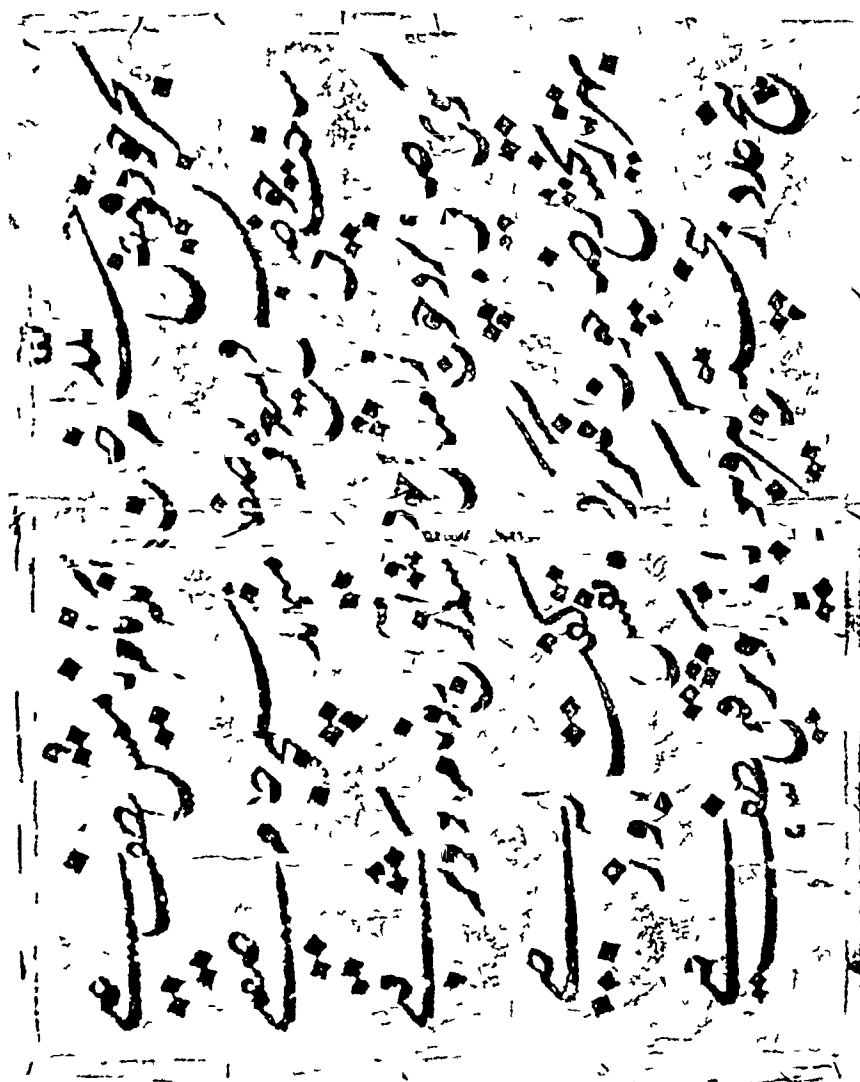
(1) By order of the exalted and peerless Nawab, Sazāwār-ul-Mulk, who is held in esteem by the whole world

(2) Hasan Klān, one of the Mughals, laid foundation of the balcony and the gateway at his ease

(3) When it was completed War'a (poetic name) composed this chronogram, "*The new passage is worthy of being traversed by kings*" 1215 H (1800 A D)

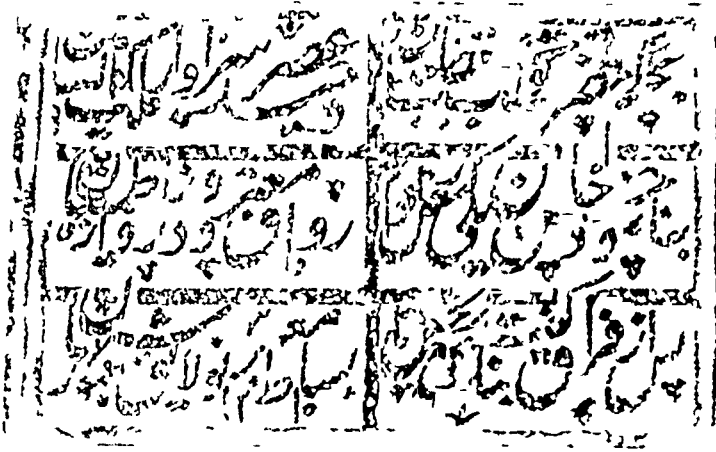
¹ His name was Mīr Nizām ud Dīn 'Alī, and he was the third son of Husām ud Dīn Klān, the founder of the Husām-Bāgh. For a long time he was Qil'adār of Udgār, vide *Mu'asir ul Umara* (Bibl Ind), Vol I, p 557.

Inscription lying near the Divisional Officer's Court, Udgir



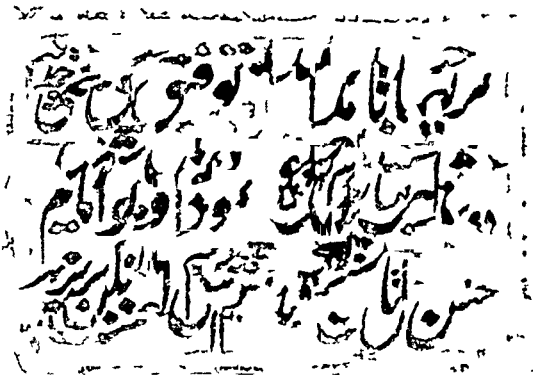
Scale 2

(a) Inscription on the Qandhar Gate, Udgir



Scale 2

(b) Inscription on Bare Sahib's well, Udgir



Scale 166

XV — INSCRIPTION ON A TOMB CLOSE TO THE TRAVELLERS' BUNGALOW

The inscriptional tablet is worn out in some places, hence the latter portion of the inscription is not legible. The reading of the date is also a little doubtful.

TEXT

هو الدائى

(۱) وفات عمران پناه دامت برکات و رضوان آرامگاه محمد حسن خان

(۲) ولد محمد حایل خان مرحوم قزوینی مدرس مکان

(۳) بتاریخ سلیم شهر ربیع الثانی سنه ۱۲۱۹ هجرى

. (۶ - ۴)

TRANSLATION

He is everlasting

(1) The deceased resting in Paradise, Muhammad Hasan Khān

(2) Son of Muhammad Khalil Khān of Qazwīn (may his soul rest in peace)

(3) Died on the first of Rabi' II, 1219 H (1804 A D)

(4-6)

XVI — INSCRIPTION ON THE BARI SĀHIB'S WELL

This inscription is carved on a well, known after the name of its constructor. The well is situated outside the town about 200 yards to the north-east of the Travellers' Bungalow. The inscription is badly worn out in some places. The following is my reading of the inscription —

Plate XX (b)

(۱) تریضاحب نامدار سعید رتوفدق حق ساه ف حوصی حدید

(۲) سلسبیل نورد او بوقه ، امام شهید

(۳) حسن سال تاریخ . . . گعب ندرش آب لعب دکن بر یورد

۱۲۲۰

TRANSLATION

(1) The well-known and noble Bari Sāhib under Divine guidance constructed this new well

(2) like 'Salsabil' (stream in Paradise) he has dedicated this to the martyred Apostle (i.e., Husain, the grandson of Prophet Muhammad)

(3) Hasan has composed its chronogram, 'Drink water and condemn Yazid' 1220 H (1805 A D)

¹ Yazid was the second Umayyad king, under whose order, Husain, the grandson of the Prophet Muhammad, was martyred

INDEX

A		PAGE		PAGE
Abdul Hamid Lāhori, author of Bādshāh Nāmāh	19		Barā Mahall	23, 24
'Abdullāh Beg's Tomb (Udgīr)	21		Barī Sāhib's Well	31
Abū Hanifa Nu'mān bin Thābit, Moslem Jurist (699—767 A D)	11		Baroda	14
'Ādil Khān	19		Begū's Mosque	28
Adoni	1		Besnagar	7
Āghā Mulla	25		Bhimra (River)	1
Ahmedabad	3		Bhilsa	7
Ahmadnagar	18		Bhandarkar (Supdt, Archl Survey, W C)	9
Alkbar	7		Bidar	1, 2, 6
'Alā'u'd Dīn Khālījī of Delhi	3, 7, 8		Bijapur	1
'Ala'u'd Dīn-As Sarhatī Khān Rukn Khān	12, 13		Bi Nizām (Husain Nizām Shāh III)	19
'Alā'u'd Dīn 'Imād Shāh of Berar	18		Blochmann	9, 11, 12, 13
Al Beruni	7		Burhān Nizām Shāh	2, 19
'Ālamgīr (Aurangzeb)	27			
Amīr Tujjār	2		C	
Amīr 'Alī Barīd	18		Champaner	3
Andherī Mahall	26, 27		Chānd Sāhib, Sayyid, Dargāh of	25
Archæological Society, Hyderabad	14		Chānd Kunta (Well)	17
Asad Khān (Lārī)	2, 18		Chandra, Mr G C (Supdt, Archl Survey, E C)	9, 10, 12
Āsāf Khān, Sayyid (Wazīr of Mahmūd Bigarha)	5, 6		Chandraman Bundelāh	19
'Āṭa Shāh (Sharīh ul Mashāikh) Dargāh of — at Debikot in Dīnājpur Dt, Bengal	9, 10, 11, 12		Chauhān Rajputs	2
Aurangzeb	1, 6, 20, 27		Chhota Mahall (Udgīr)	24
			Cunningham, Sir A	7
B			D	
Bābū Khān	23		Dastūr Khān	5
Badī'uz Zamān	25		Dastūr-ul-Mulk	5
Badru'd Dīn Hasan of Qazwīn	25		Dastūr Khān Makrī (entitled the Wazīr of Land and Sea)	5, 6
Bāgh 1 Husām	23, 25 (footnote), 26, 30		Delhi	6
Bāgh 1 Nau	23, 24, 25		Delhi Gate (Nasik)	6
Bahmanī (period)	2		Devanāgarī figures	6
Bālā Hīṣār (Udgīr Fort)	3		Dohād	4
Bālājī's Temple (Nasik)	6		Dost Beg	7

E	PAGE	J	PAGE
Epigraphical Gallery, Prince of Wales Museum, Bombay . . .	5, 6	Jahāngir . . . 25 (footnote) Jai Singh, Ray (son of Gangadās) . . . 3 Jamshīd Qulī Qutb Shāh . . . 2 Jogi Banda . . . 17 Junagadh . . . 3	
F		K	
Farrukhsiyar . . . 20 Farrāsh Khānah (Udgir Fort) . . . 27 Firishṭah, History of . . . 2, 18 Firozabad . . . 12, 13 Firoz Jang Bahādur, Khān . . . 1		Kalkā'ūs (1291—1302 A D) . . . 10 Kakny . . . 2 Kālmullah Baihmanī . . . 18 Kamāl Multānī . . . 28 Khamb Baba (the pillar) . . . 7 Khān i Daurān . . . 19 Khujandī, Saif-ul Mulk, Malik ush Sharq . . . 7 Khwājah Dargāh . . . 21, 28 Khwājah Sābur, Khān i Daurān, Nuṣrat Jang, 'Umdat-ul Mulk . . . 22, 23 Kistna (River) . . . 1 Kopbal . . . 14	
G		L	
Galna (in Khandesh) . . . 5 Ganga Dās, Rājā (son of Ray Trimbak) . . . 3 Ghāzī Khān (Commandant of Kopbal Fort) . . . 14 Ghiyāth, the golden handed . . . 11 Ghiyāth ud Dīn 'Alī Āṣaf Khān . . . 25 Ghiyāth ud Dīn Khaljī Sultān of Malwa . . . 4 Godavari (River) . . . 6 Godhra, gateway of the Champaner Fort . . . 4 Golconda . . . 2 Gulbarga . . . 1 Gujrat, Sultāns of . . . 3		Lodī Khūn . . . 5, 6 Lohangī Hill (Bhilsa) . . .	
H		M	
Haider 'Alī . . . 14 Halol Gateway (Champaner Fort) . . . 4 Hasan Aqa Rūmī . . . 19, 20 Hāshim . . . 30 Hātīm Khān's palace . . . 27 Husām ud Dīn Khān . . . 23, 25, 26 Husāmullah Khān (Kauthar 'Alī, Luṭf 'Alī, Mir Nizam ud Dīn 'Alī) . . . 30 Husām Nizām Shāh III (<i>Bī Nizām</i>) . . . 19 Husām Shāh (899—925 H) Abu'l Muzaffar Al Husamī, King of Bengal . . . 12		Mahababistan (Bhilsa) . . . 7 Mahmūd Khaljī, Sultān of Mandū . . . 3, 4, 7, 8 Mahur . . . 18 Majlis i Ulugh Khurshīd . . . 13 Malik 'Alī Beg (entitled 'Alī Khān) . . . 3 Malik Sudhā (brother of Ghāzī Khān) . . . 3, 4 Malik Maidān (famous Bijapur Gun) . . . 20 Malik ush Sharq . . . 8 Malik-ut Tujjār . . . 2, 8 Malwa . . . 7 Mandū . . . 4, 26 Marjān Farhād Khānī . . . 21 Mīr Muhammad 'Arif . . . 27 Mīr 'Abdul Ma'ālī . . . 28 Mirat i Sikandari (History) . . . 5 Motī Tālab (Pearl Tank) . . . 1 Mubārīz Khān . . . 19	
I			
Ibrāhīm 'Adil Shāh . . . 2, 3, 14, 15, 16 Ihtām Khān . . . 19 Itūt-mish . . . 7 Isnā'il 'Adil Shāh . . . 18, 19			

	PAGE
Mudgal (Fort)	18
Mughal <u>Khān</u> , Zaim <u>Khān</u> (son of Zaim <u>Khān</u> , foster brother of Akbar)	22, 23
Muhammad Aqa (Turkish Officer)	3
Muhammad <u>Shāh</u> Bigarha	3, 4, 5
Muhammad <u>Shāh</u> (son of Ahmad <u>Shāh</u>)	3, 4, 5
Muhammad <u>Khān</u> Baihlamī (Commandant of Kopāl Fort)	17
Muhammad <u>Shāh</u> Barkmanī	18
Muhammad 'Adil <u>Shāh</u>	20
Muhammad Mā'sūm Nāmī of Bhakkar (court poet of Akbar)	20
Muhammad Hasan <u>Khūn</u> (son of <u>Khalīl Khān</u> of Qazwin)	31
Murtuza Nizām <u>Shāh</u>	20, 21
Muzaffarnagar (Malkhed)	1
Muzaffar <u>Shāh</u> (1490—93 A D)	11, 12
Muzaffarabad	12, 13

N

Nā'ib i <u>G</u> harbat	2, 3
Nasik	6
Nasik Gazetteer	6
Nasik Municipality	6
Nawab Bahādur (Hardar 'Alī)	17
Nawabganj (on the Mahananda, 20 miles South east of Gaur)	13
Nazr Bahādur <u>K</u> hes <u>h</u> gi .	19
Ni'matullah .	26
Nizām 'Alī <u>K</u> hūn	3
Nizām ud Dīn <u>K</u> hūn (father of Husām ud Dīn <u>K</u> hūn)	23, 25
Nizām ud Dīn 'Alī .	23
Nūr Jahān	25 (footnote)

P

Pāthalnagarī Well	2
Pahlwān Darwīsh Surkh	19
Pinhey, Sir A	14

Q

Qandhar 18, 19

	PAGE
Qandhar Gate (Udgh Fort) . . .	28
Qāsim Barid (1504-5), Founder of the Barid Dynasty . . .	18
Qāsim Khān . . .	28

B

Rahmatullāh, Malik u sh Sharq, Malik ut- Tujjār, Governor of Bhilsa under Mahmūd Khālī of Malwa	9
Rachūr	1 (footnote)
Rachur Fort	18
Rāy Patā'ī- (son of Rāy Uday Singh, ruler of Champaner)	4
Rūmrāj	2
Rasulabad	4
Raza	30
<i>Revised Lists of Antiquarians Remains in the Bombay Presidency by Burgess</i>	5

S

Sailāmī Pāshā	15
Sanchū, Buddhist Monuments at	7
Sarfrāz Khān Dakanī	19
Sazāwār Khān (son of Lashkar Khān)	19
Sazāwār ul Mulūk	20, 22, 30
Shāh Jahān	22, 23, 24, 26
Shāh Tāhūr	19
Shaikh Muhammad (son of Anmad As Sultānī)	4
Shaikh Muhammad (Commandant of Kopbal Fort)	17, 18
Sher Hāji (Bastion) 'Udgīr	19
Sikandar Shāh I (of Bengal, 1368 89 A D)	10, 11
Sıdı Miftāh	19
Stapleton, Mr H, D P I, Bengal	9
Tribeni, Inscriptions of	12

U

Udgi	26, 27
'Uthman, Architect	14, 15, 16

	PAGE		PAGE
V			
Van Raja of Anhalvāda	3	Yāqūt Khān (a favourite slave of Ibrahim 'Adil Shah II)	14
		Yazdani, G., Director of Archæology, H E H The Nizam's Government, Hyderabad	18, 20 (footnote)
W		Yazīd	31
Wadi . . .	1 (footnote)	Yusuf, Syed, Assistant Director of Archæology, Hyderabad	1, 14
Waz'a . . .	30		
Y			
Yadgir (Pargana Firozgarh 'urf Eṭgīr, previously known as Ibrāhimgarh, a taluq town in Gulbargah District)	1, 2	Z	
		Zam ul 'Ābīdīn	23

7956b

INSCRIPTIONS OF SHĀHPŪR, GOGĪ AND SAGAR, GULBARGA DISTRICT

By G. YAZDANI

The inscriptions of these places have been studied before, first by the late Maulawī Bashīr-ud-Dīn Ahmad Sāhib, Taluqdar of Raichur, in his history of Bījapūr, styled the *Wāq'at-i-Mamlukat-i-Bījapūr*,¹ and afterwards by Maulawī Āli Asghar Bilgrāmī, in the Urdu Appendix to the *Annual Report* of the Archæological Department, Hyderabad Deccan, for the years 1331-33 Fasli.² But as these scholars did not publish the facsimiles of the inscriptions, and further, as during my visits to Shāhpūr, Gogī and Sagar I have come across several new inscriptions, I venture to edit them all in this article. They are thirty-three altogether, seven of them belonging to Shāhpūr, four to Gogī, twenty one to Sagar and one to Dornhalli in the suburbs of Shāhpūr.

Khwāja Muhammad Ahmad Sāhib, Curator of the Hyderabad Museum, has kindly assisted me in securing the rubbings of these inscriptions, and also in compiling this paper, and I thank him heartily for his willing help.

SHĀHPŪR

Shāhpūr is the headquarters of the taluqa of this name in the Gulbarga District. It has a fort of irregular shape built on precipitous rocks which originally formed the principal defences of the fort.³ In later times it seems to have been strengthened by bastions and curtains which were built by Musalman kings. In history, Shāhpūr does not appear, although some scholars have confused it with Shāhpūr, a suburb of Bījapūr, which was founded by 'Alī 'Adil Shāh in 965 H (1558 A.D.) to commemorate his accession to the throne.⁴ The reason for the omission of Shāhpūr apparently is that the fort of this name was regarded as an inseparable part of the principality of Sagar, which has occupied an important position in the history of the Deccan from a very early period. It is interesting to note that even in inscriptions carved on Shāhpūr Fort and the town gateway (Gogī Darwāzah) the name Shāhpūr does not appear, but in its place the name Nusratabād is mentioned.⁵ The latter name was given to Sagar by 'Adil Shāhī kings, although the author of the *Ma'ātẓir-i-Ālamgīrī* writes that Aurangzeb changed the name of Sagar into Nusratabād when he annexed it to his kingdom in 1098 H (1686-87 A.D.).⁶ The latter statement is unwarranted, for the name Nusratabād occurs on the inscriptions of Shāhpūr as well as Sagar earlier than the conquest of the place by Aurangzeb.⁷

Of the seven inscriptions of Shāhpūr the earliest is dated 12th Ramazān, 962 H (31st July 1555 A.D.) during the reign of Ibrāhīm 'Adil Shāh, who is described in this inscription as having built the Fort through one Muhammad Yūsuf. As the inscription is carved on the second gateway of the fort, it appears that Ibrāhīm 'Adil Shāh made certain additions to the defences of the fort, of which the second gateway was the most important and worthy of being commemorated by an inscription.

¹ *Agra lithograph, 1915, Part III, pp 358-374*

² *Hyderabad lithograph, pp 21-34*

³ About two and a half miles to the North of Shāhpūr is an extensive group of megalithic tombs arranged systematically in the form of 'avenues'. There is another group of similar tombs about two miles to the South of Shāhpūr. The presence of these prehistoric burial grounds shows the antiquity of the site.

⁴ *Briggs, III, 116 and Basātīn, 88 (Hyderabad Lithograph)*

⁵ *Vide Plates Ib and IIIa*

⁶ *Ma'ātẓir-i-Ālamgīrī (Bibl. Ind.), p 307.*

⁷ *Vide Plates Ib, IIIa and VIIIb*

The inscriptional tablet measures 2 ft 4 in. by 1 ft 6 in and has four lines of writing in *Nasikh* style. The language of the inscription is Persian, and I have deciphered the text as follows —

PLATE I (a)

- (1) این قلعه مبارک بسال سلامت و پناه
 (2) ابوالهافر ابراهیم عادلشاه
 (3) خلد الله تعالى ملكه و امانه
 (4) کار کرد محمد یوسف ۱۲ رمضان سنه ۹۶۲ هـ

TRANSLATION

This auspicious Fort (was built) during the time of the refuge of the kingdom, the victorious (monarch), Ibrāhīm 'Ādil Shāh, may God perpetuate his kingdom and sovereignty! The work was done by Muhammad Yūsuf, dated the 12th Ramazān, 962 H (corresponding to 31st July 1555 A.D.).

In chronological order, the next inscription of Shāhpūr is carved on the Western gateway of the town wall, which is styled the Gogī Darwāzah on account of its facing the road which goes to Gogī. The gateway is a lofty structure, and according to the inscription it was built in 966 H (1558-59 A.D.) during the reign of 'Alī 'Ādil Shāh I. The inscription is carved on a tablet, measuring 4 ft 5 in by 2 ft 4 in. The style of writing is *Nasikh* of a crude type and the text comprises Qur'ānic verses and three lines of Persian prose which may be read as follows —

PLATE I (b)

- Line 1 بسم الله الرحمن الرحيم ۞ نصر من الله وفتح قريب ۞ و بشار المؤمنين ۞
 Line 2 ماله خير حافظا وهو ارحم الراحمين ۞ ناه عليها مطهر العذائب تها عونا لك
 Line 3 في الدواب كل هم عم يلد على (و) بدوئا، يا محمد ودلائلك يا على
 يا على يا على ۞
 Line 4 این قلعه را این محمد مبارک بنیاد (۹) حضرت سلامت و پناه ابوالهافر علی
 عادلشاه
 Line 5 خلد الله تعالى ملكه و امانه رافاص على العالمين نوره و امانه در کارکرد
 Line 6 عمر محمد بن حاجی عماد خان محمد (۹) قلعه بصرتا ناد قصه شهر معمر
 اربشان سنه ۹۶۶ هـ ۞

TRANSLATION

Bismillah — *Qur'ān*, Ch 61, verse 13, and Ch 12, verse 64 and the *Nāḍi 'Ālī*. This fort and this auspicious town (was built) during the reign of the refuge of the kingdom, the victorious

(monarch) 'Alī 'Ādil Shāh, may Almighty God preserve his kingdom and majesty, and spread over all climes his benevolence and charity' The work was done by Mīr Muhammad son of Hājī 'Imād Khān the builder (or governor) of the Fort of Nusratabād, the well known and well-populated town 966 H (1558-59 A D)

The third inscription in chronological order is carved on a stone tablet (3 ft 1 in by 2 ft), now fixed on the first gate of the Shāhpūr Fort The inscription originally belonged to Deodurg, a taluqa of Sagar It states the repopulating of the town by one Mīr Tājū'd Dīn in 975 H (1567-68 A.D) during the 'Ādil Shāhī rule The inscriptional tablet has the Shute *Durūd*, the *Nādi* 'Alī and the Qur'ānic verses (Ch 61, V 13, and Ch 12, V 64) carved in the margins, while the middle panels contain four Persian verses composed and inscribed in very poor style They read as follows —

PLATE II

- (1) اساس دیو درگ را ای مسلمانان
 ر می شنو که میگوریم ر نیاد
- (2) حرات افتاد بد دهلیز بیرونش
 نکردهی قربها مردم ار آن یاد
- (3) زمان شاه عادل چون درآمد
 شد آن دهلیز آباد ار سرداد
- (4) پی آبادیش گردید تاریخ
 بدو مدر تاج الدین بد آباد
- ه ۹۷۵

TRANSLATION

- (1) O Musalman, listen to me regarding the foundation of Deodurg, for I shall tell (you) the basic fact
- (2) Its outer entrance had fallen into ruin to such an extent that for several decades people had forgotten it
- (3) When the reign of the just king¹ commenced, through judicious administration this entrance was restored
- (4) For the restoration this chronogram was composed, " It was restored during the regime of Mīr Tājū'd Dīn " 975 H (corresponding to 1567-68 A D).

The fourth inscription of Shāhpūr is carved on a bastion of the Fort, styled the Muhammadi Burj The inscription is dated 1067 H (1656-57 A D), and records the building of the bastion during the reign of 'Alī 'Ādil Shāh II, when Āqa Muhammad was the *Nā'ib* (Deputy of the king) The style of writing is *Nasikh* of a crude type, and the text consists of three lines of Persian verse composed in an indifferent style The tablet on which the inscription is carved is 1 ft 8 in in length and 1 ft 2 in in breadth

TEXT

PLATE III (a)

توفیق خدا در بصر آباد
 محمد برج را کردید بنیاد

بدر شاه علی سلطان عادل
 آقا محمد کنایه بود فاصل

ر تاریخش سدع ستد الی بود
 مرتب برج شد در وقت مسعود

¹ As the Bijapur kings bore the title 'Ādil Shāh there is pun on the word 'Ādil which literally means 'just'

TRANSLATION

- (1) By the grace of God they (the officials of the Ling) built the Muhammadi Burj in Nusratabād
- (2) During the reign of the just Sultan, King 'Alī (II) when Āqa Muhammad was the learned Nā'ib (in Nusratabād)
- (3) The year was 1067 H (1656-57 A D) when at an auspicious moment this bastion was completed

At a distance of a furlong from the Traveller's Bungalows towards the West, is a well, the entrance to which is practically blocked now. As we go down the steps we find an inscriptional slab broken into two pieces,¹ fixed horizontally in the left wall. The inscription records the building of a tomb and a mosque by one Abu'l Hasan in memory of a pious lady named Junaid Bī. The inscriptional tablet does not appear to be in its original position, and at first it must have been set up in a prominent place on the mosque or the tomb referred to in the inscription.

The text consists of seven hemistichs of Persian verse composed in an indifferent style. The script is *Nasta'liq*, but as the stone has abraded badly, the inscription has become illegible in several places. The text as deciphered is given below —

PLATE III (I)

حیدری ما ما ساجد آنکه بدو هیچکس زار نیست را کاشه
 چهار درم درم از مهر ربیع درم که کشته شعیر . . . وصل خرد رفته
 ر محاصل را کیش صدق الامام همیشه درم از حزم ابوالحسن عابد
 نکرش . . . کرد روضه و حد . . . آنکه کشته شعیر (؟) و امف
 . . . آب و هوای این روضه

TRANSLATION

Junaid Bī, . . . *siyājal* (?) who was
 Nobody discerns the mystery of the 'unknown',
 It was the eighth of the month of Rabi' II
 That like . . . she became aware of her union (demise)
 Among her sincere and faithful followers
 She was (specially) kind to Abu'l Hasan for his sorrowful mood
 The latter built in her memory this tomb and mosque
 Whoever stayed . . . he praised
 The air and water of this shrine

The next (sixth) inscription in chronological order is carved on a bastion of the Shāhpūr Fort facing the Mandāgarhī.² It records the building of the bastion under the superintendence of Shāh Muhammad Raza, the Keeper of the Fort, in 1077 H (1666-67 A D). The inscription consists of four lines of Persian prose, and the date is given both in words and figures. The style of writing is *Nasta'liq* of a crude type.

¹ The two pieces jointly measure 2 ft. 6 in. in length and 1 ft. 3 in. in breadth.

² The word *siyājal* meaning a mirror is somewhat out of place here, although it is used in the well known *ghazal* of Imrā'ul Qais.

³ The inscriptional tablet measures 1 ft. 7 in. by 1 ft. 3 in.

PLATE IV (a)

در کار کرد
شاه محمد رضا
(sic) حوالدار محمد سعد «آزین»
الف سده ۱۰۷۷

TRANSLATION

(Built) under the superintendence of Shāh Muhammad Raza, the Keeper of the Fort, in 1077 H (1666 67 A D)

The seventh inscription of Shāhpūr belongs to the reign of 'Alī 'Ādil Shāh II, and as the tablet on which it is carved was found during my visit lying in a neglected condition in a ruined mosque near Hazrat Mūsa Qādirī's shrine, I have since had it removed to the Hyderabad Museum ¹ The inscription records the building of a mosque or some other shrine, by one Shāikh Abu'l Hasan son of Qāzī 'Abdu'l 'Azīz This Abu'l Hasan may be identified with the Abu'l Hasan of Junaid Bī's inscription (*supra* p 4), for both the records belong to Shāhpūr town and they seem to be contemporary from the similarity in the styles of their writing

The present inscription consists of three lines of Persian prose The text has been read as follows —

PLATE IV (b)

بعد از سلطنت سلطان علی عادل شاه ثانی . . . مملکت
شیراز ابوالحسن بن قاسمی عبدالعزیز . . .
۱۰۷۸ هجری

TRANSLATION

During the reign of 'Alī 'Ādil Shāh II	of the kingdom, Shāikh Abu'l Hasan
son of Qāzī 'Abdu'l 'Azīz	built 1078 H (1667 68 A D)

GOGĪ

It is an old town held in considerable regard by the people of the Deccan for the tombs of several saints The most important among these is Pir Qhanda Husainī whose real name was Jalālu'd Dīn Muhammad and who flourished during the reigns of the Bahmanī kings Ahmad Walī (1422 36 A D) and 'Alau'd Dīn Ahmad II (1436-58 A D) Qhanda Husainī died on the 10th Shā'bān, 858 H (1454 A D), and the phrase *Ruḥ-i-Qhanda* is the chronogram of his demise It was apparently on account of its religious associations that the town of Gogī was selected as

¹ The tablet measures 1 ft 4 in by 11 in

and the massive bastions of which are arm in arm with the planets of heaven It (the fort) may be compared with a mountain which has the sword of the Sun round its girdle¹ river, the altitude and foundation of its glacis, Its gate is the entrance (lit key) of the gates of heaven, and its ramparts (or walls) are such that the architect of the fort of religion and faith (i.e., Prophet Muhammad) has referred to their builder in his saying, "Whoever buildeth a fort for Islam, God buildeth a castle for him" On the 1st of Dhu'l Hajj in the year 738 H, (20th of June 1338 A.D.) under the supervision of the abovementioned province—may both of them have a long life—was completed

The next inscription in chronological order from Gogī is carved on the door of a small chamber styled the *Chilla* or prayer room of Shāh Habibu'llah, who was the grandson of the saint *Chanda Husainī* The *Chilla* is situated within the enclosure of the saint's tomb towards the South The inscription is carved on plaster, and consists of a Persian couplet and the date The style of writing is *Nasikh*

PLATE V (b)

نجر ۹۴۲ هـ

حجر دنیا دلعط سخن ر آن شد معتصم ، تا بدان معنی حبيب الله گردن معتك

TRANSLATION

By the writer of the couplet, 942 H (1535-36 A.D.)

Couplet

The chamber of the world has been called a prison² for this reason

That Habibu'llah (Friend of God) may shut himself up in meditation there

The shrine of Shāh *Chanda Husainī* has an extensive enclosure with several gates, one of which, towards the West, leads to a tank which is dried up now Over this gate an inscription is carved in Persian verse of an indifferent style apparently composed by some one in the service of the guardian of the shrine who is mentioned in the inscription as the builder of the gate The inscription consists of eight couplets which are carved in four panels, each panel containing two couplets³ The style of writing is *Thulth* of a free type The text may be read as follows —

PLATE V (c)

- (1) الهی ، عاقد ، محمود گردان دلی داکهان در گردان
- (2) که دیشک دانی تو رزمه ، داکه تصور دما و قدرت اله
- (3) در در شاه اندام عادالشاه ابن شاه علی عادلشاه⁴
- (4) نامر الهی چو راصی شمی که فی شک و سده بدب رزی
- (5) بسنگ دراز⁵ درضا⁵ رمان شاه عادل سلاطین پناه

¹ That is the sphere of the Sun reaches up to the middle of that mountain's height

² There is a saying of Prophet Muhammad *الدنيا سجن المؤمن* , the world is a prison for the faithful.

³ The tablet on which the inscription is carved measures 5 ft 4 in by 1 ft 7 in

⁴ عادلشاه has been misspelt twice in this line

⁵ The correct spelling of this word is رزمه

- (6) عمرت دراز باد چنانک نبی نماید ، دولت همیشه باشد دشمن درو پایت
 (7) سال¹ کردند شمع میان متولی در حال الحیره ده صد و هشتاد و سه سال
 (8) کسی که نه این کرده این کرده است تمام بحر ملک نامی نماید مدام

TRANSLATION

- (1) O God, make the end blissful and drive away the unforeseen misfortune
 (2) Undoubtedly thou wilt receive the mercy of God, thou shouldst have faith and (notice) the providence of God
 (3) During the reign of Ibrāhīm 'Ādil Shāh, son of the king, 'Alī 'Ādil Shāh²
 (4) If thou wouldst submit to the divine commandment, thou wouldst go to paradise without any doubt or hitch
 (5) The gate of the shrine was built of stone during the reign of the just king ('Ādil Shāh), the refuge of other monarchs
 (6) May thy life be long (so long) as having no limit, mayst thou always have good fortune and may thy enemy be under thy feet³
 (7) The *mutawallī*, Shāikh Miyyān, built it now, in the year 1007 H⁴ (1598-99 A D)
 (8) A work not done by others before has been achieved by him (the *mutawallī*) except good name nothing survives in the world

At a distance of half a furlong to the North of Shāh Chanda Husaini's shrine are the remains of an old garden styled the *Khāss Bāgh*. A ruined enclosure and an arched entrance facing the West are all that survive now, and over the entrance an inscription is carved which mentions the name of Mir Tāju'd Dīn as the builder of a beautiful palace. It appears that at one time the *Khāss Bāgh* had a beautiful palace, but no trace of it is to be found now, as the entire area within the enclosure is under cultivation. This Tāju'd Dīn is evidently the same person who is mentioned in the Deodurg inscription (*supra* p 3)⁴

The inscription consists of three lines of Persian verse written in *Nastā'liq* style. The inscriptional tablet measures 2 ft 7 in by 1 ft 4 in. The text has been deciphered as follows —

PLATE VI (a)

میت باقی این عمارت را سبب تا بود در دهر از باقی نشان
 میر تاج الدین سرخیل - حرم باقی این قصر زیبا شد بدان
 از خرد داریم پرسیدم گفت این عمارت را باقی حارث⁵
 ه ۹۵۷

¹ سال should be با

² It is interesting to note that Sir W. Haig on the authority of Firūzshāh has described Ibrāhīm II, as the son of Shāh Tahmāsp, a brother of 'Alī 'Ādil Shāh I. But this inscription shows Ibrāhīm to be the son of 'Alī. The word *بنی* may mean here a successor, but such a meaning is unusual.

³ This year falls within the reign of Ibrāhīm 'Ādil Shāh II, whose name is mentioned in the third couplet.

⁴ The graves of Mir Tāju'd Dīn and his wife are situated in the vicinity of the *Khāss Bāgh* (about 150 yards towards the North). They bear no inscription.

⁵ According to the *Abjad* system the numerical value of this hemistich gives the date 957 H (1550-51 A D).

TRANSLATION

- (1) Bāqī has built this edifice so that in the world Bāqī's name should survive ¹
- (2) Thou shouldst know that Mīr Tāju'd Dīn, the chieftain of the sacred area, has built this beautiful palace
- (3) I inquired of 'intellect' about the chronogram, it suggested—*may this building last for ever* 957 H (1550-51 A D)

SAGAR (Nusratabād)

Sagar, although now an insignificant town in the Tahsil of Shāhpūr, claims an eventful history which stretches back to the earliest conquest of the Deccan by Musalman kings. Firishṭa mentions Sagar with Gulbarga and Dvārasamudra as the three important towns where Mubārak Khaljī after his conquest of Deogarh appointed military stations for the control of the Deccan.² The importance of Sagar among the divisions of the Deccan is further proved by the rebellion of Bahāu'd Dīn, a cousin of Muhammad bin Tughluq, who held Sagar as a fief, and who twice defeated the imperial troops under Khwajah Jahān, although ultimately he was defeated and flayed alive by the order of Muhammad bin Tughluq.³ Sagar remained an important provincial seat during the reign of the Bahmani kings and it is frequently mentioned in the annals of that dynasty,⁴ but with the establishment of the 'Ādil Shāhī kingdom at Bijapūr, it passed into the jurisdiction of the latter.

In 1098 H when Aurangzeb annexed Sagar to his kingdom, it was held by Ped Nāyak who was a feudatory of Bijapūr kings. The author of the *Ma'āthir-i-Ālamgīrī* in showing the importance of Sagar compares it with Golconda —

در دهر در قلعه بد رهم مشکل تر یک قلعه کاندہ و دیگر سکر

TRANSLATION

In the world there were two forts each more impregnable than the other one of them was Golconda and the other Sakkar (Sagar).⁵

Under the Mughals Sagar enjoyed the privilege of being a mint-town, and gold as well as silver coins of Aurangzeb, Kām Baksh and Shāh 'Ālam I struck at Sagar (Nusratabād)⁶ are known to numismatists.⁷ Sagar possesses a fair record of its history in the shape of inscriptions as well, and in my survey of the place I have found twenty-one inscriptions of which ten belong to the Bahmani kings and the rest to the 'Ādil Shāhī dynasty. The earliest record belongs to the reign of Muhammad Shah II, and is dated 793 H (1390-91). It records the building of an inn and an enclosure (the town walls?) under the order of the king by the Kotwāl whose name was Mubārak. The inscriptional tablet⁸ is fixed now in the Southern wall

¹ Bāqī was perhaps the poetic title of Mīr Tāju'd Dīn

² *Firishṭa*, Text (Bombay lithograph), Vol I, p 241

³ *Ibid*

⁴ *Ibid*, pp 576, 579 and 720

⁵ *Ma'āthir-i-Ālamgīrī* (Bibl Ind), p 306, and *Basatīnu's Salāṭīn* (Hyderabad Lithograph), p 348

⁶ For this name see *supra* p 1

⁷ *Annual Report of the Archaeological Department, Hyderabad, for 1924-25 A D*, p 19, and *Catalogue of Coins in the Punjab Museum*, p CXIV

⁸ The tablet is of polished black stone and it measures 2 ft 6 in by 1 ft 8 in

of a building styled the 'Āshūr Khānā, which is situated to the North west of Hazrat Munawwar Sādhahāh's shrine. The inscription consists of seven lines of Persian verse written in *Naskh* characters of an ornate style. The text may be read as follows —

PLATE VI (b)

- (1) شد بناء این سرا در عهد شاه کامگار
(2) شه محمد نوالمطهر ملک گاه فصل . .
(3) از عموم عدل او گشته جهان ملک نویں
(4) تا بود شمس منور تا بود قطب ثبات
(5) نانی حصن و سرا از امر شاه خوش لقا
(6) چون مبارک¹ حرب داشت عهد شایسته کزو
(7) بود از سعادت گزشته همدک کم همت سال
- شهریار قیام یاور شه شاه تاجدار
دست او در حایرست همه چو یاس در نار
و از دستم فصل او شهر و دارالقرار
تا بود درواں نگردش باد عمرش پایدار
بلند او بدگانش کوتوال این حصار
شد مرمت نار از سر این حصار دامدار
این عمارت شد مرمت از عموم کردگار

TRANSLATION

- (1) This inn was built during the reign of the powerful king, the ruler who is a wielder of sword and a wearer of crown (alike)
(2) The king Muhammad, the victorious monarch, at the time of munificence whose hand is the cloud of bounty pouring pearls like a spring shower
(3) By his unrestricted justice the world has become like paradise, and by the zephyr of his bounty the city of Sagar is an abode of bliss
(4) So long as the Sun may shine, so long as the axis of the world may be steady and so long as the earth may revolve, may his life also continue
(5) By the order of the beautiful king, the builder of this enclosure (fort or city walls) and inn was the Kotwāl of the fort (or town), a servant of the king's servants
(6) As he is most noble minded and his administration has been just, this well known fort (or city walls) was rebuilt afresh by him
(7) It was in 793 H (1390-91 A D) that this building was repaired by the all-pervading grace of God

Another inscription of Muhammad Shāh Bahmanī is carved on a tablet² which is lying near the tomb of Hazrat Sufi Sarmast,³ situated near a tank about a mile to the North of Sagar. The inscription is important, for it gives the name of the king as Muhammad Mahmūd, and thus removes the objection raised by Firishta against the author of *Futuhu's Salātīn* and some other writers of Gujarat and Delhi who had styled the king as Muhammad Shāh Bahmanī, while Firishta has pointed out that the correct name of the king is Mahmūd Shāh Bahmanī. The full name of the king being Muhammad Mahmūd, the heavy strictures of Firishta on the above

¹ There is pun on the word *Mubarak* for it was also the name of the Kotwāl (see *infra* p. 11)

² The tablet measures 4 ft. by 1 ft. 4 in.

³ Sufi Sarmast according to tradition was a disciple of the well known saint, Nizāmu'd Dīn Auliya. He came to Sagar in 657 H (1252 A D) and died in 680 H (1281-82 A D)

authors are not justified¹ On the other hand the inscription exposes the ignorance of Firishṭa himself of the full name of the king

This inscription also states that the Baihmanī kings had descended from the Persian monarch Baihman, on which point again the view of Firishṭa is interesting He writes —

“It has been asserted that he (‘Alāu’d Dīn) was descended from Bahmun, one of the ancient kings of Persia, and I, the author, have even seen a pedigree of him so derived in the royal library of Ahmudnuggur, but it was probably only framed after his accession to the throne, by flatterers and poets, for I believe his origin was too obscure to admit of its being traced The appellation of Bahmuny he certainly took out of compliment to his master, Gungoo, the Brahmin, a word often pronounced Bahman The King himself was by birth an Afghan”²

The title Baihman Shāh is mentioned in the Gulbarga mosque inscription, and is also found on the coins of the dynasty In my opinion it was the most appropriate appellation which the courtiers of ‘Alāu’d Dīn could suggest for him, taking into consideration the king’s sense of gratitude to the Brahman, Gangū, and the identity of the Persianised form, Baihman, of the castename Brahman, with the name of the great Persian king Baihman, son of Isfandyār In Gulbarga there is to this day, a street called Baihmanīpura, where the majority of the residents are Brahmins, and some of them describe themselves as the descendants of Gangū

The inscription was composed by Farid, who was perhaps the court chronogramist, for he writes, “I have composed chronograms in verse on every subject” The present epigraph consists of seven lines of Persian verse, and the date of the building is mentioned in the last line The script is *Naskh* and the text has been deciphered as follows —

PLATE VII (a)

- (1) در عید ناسا، جهاندار و تهمین شاه جهان محمد محمود صه شكن
(2) از سال شاه یمن در دمن، نگار، بیع از روز تدع، گشته سپه دار الحس
(3) عمرش مرید باد که هست، از میان اقی در نزم و رزم دایم زر بکش و تیغ زر
(4) نابی این عمارت کرده نامر شاه شهر سگر چو حبل این عد خوب من
(5) نامش مبارکست و مبارک بهد شاه کو بود کونزال درین شهر چون یمن
(6) بنده مرید هست دعا گوئی عمر شاه تاراجها بدشته بهر باب در “حن
(7) از هجرت پیامبر هفتصد و نه چهار نودست کن عمارت آراسه، چوین عدس

TRANSLATION

- (1) During the reign of the king, the possessor of the world, the powerful monarch, the lord of the universe, Muhammad Mahmūd, the breaker of battle array,
(2) A descendant of king Baihman and like the latter in wielding sword; through the power of his sword he has become the commander of the assembly
(3) May his life be long, for in peace and war he is a distributor of gold; and a wielder of sword among people

¹ Firishṭa, Text (Bombay lithograph), p. 576

² Briggs, II, 297

- (4) By the command of the king the builder of this mansion has made the town of Sagar like paradise This servant (of the king) is an expert
- (5) Mubārak is his name and auspicious is the time that during the reign of the king he is the Kotwāl of this prosperous city ¹
- (6) The servant Farīd (who always) prays for the life of the king, he has composed chronograms in verse on every subject
- (7) From the Flight (*Hijrat*) of the Prophet it was (the year) 794 (1391-92 A D) that this building was adorned like paradise

The tomb of Tājū'd Dīn Shāikh Munawwar Bādshāh the son of Sufi Sarmast is situated in the Eastern part of the modern town of Sagar It has several inscriptions, one of which belongs to the reign of Muhammad Shāh Bahmanī II, and records the building of some mansion by Mubārak Kotwāl The inscriptional tablet is carved on two sides—one side bears the present inscription, while the other side has an inscription of Ismā'il 'Ādil Shāh (1510-34 A D) set up by one Māhdi ² It is interesting to note how inscriptional tablets of state buildings were requisitioned for new inscriptions by later officials, the apparent reason being a sense of apathy for the works of their predecessors and the love of giving permanence to their own names The inscription consists of four lines of Persian verse, the last line being almost obliterated The script is *Nasikh*, and I have deciphered the inscription as follows —

PLATE XIII (a)

بناء این عمارت چون شد آمار بقر شاه کیتی عالم امرار
 بعد خزند عالم شاه گیهان محمد شاه جهان خاص یزدان
 مبارک کرتوال با نصارت بامر شه کرد این عمارت
 ۱۵۸۰ ۱۵۸۰

TRANSLATION

- (1) When the construction of this building commenced under the authority of the king of the universe, the exalter of the world
- (2) During the reign of the master of the world, the lord of the universe, Muhammad Shāh Sultān, the chosen one of God
- (3) By the command of the king Mubārak Kotwāl, who possesses foresight, built this edifice (?)
- (4) May God keep it

The town of Sagar was defended by massive walls, bastions, and gateways, built by the Bahmanī and 'Ādil Shāhī kings at various periods according to the exigencies of the time These, excepting one or two gateways, have completely disappeared now, and the greatest damage to them has been done by the Rajas of Shorapūr, who to strengthen their own fortress have ruthlessly demolished the defensive works of Sagar

¹ *دیس* Arabia Felix, here the poet compares Sagar with Yaman only on account of its prosperity

² The tablet measures 2' 9" by 9"

³ For this person see *infra* p 19

In the year 801 H (1398-99 A D) Fīroz Shāh Bahmanī made Sagar his camp to lead an expedition against the Raja of Vijayanagar Firishta writes that the king moved from Gulbarga to Sagar where he reviewed his army¹ There is no inscription of this year at Sagar, but there is one dated 810 H (1407 A D) which records the building of a lofty gateway under the orders of Fīroz Shāh The gateway still exists although it is in a very ruinous condition

The inscription consists of seven lines of Persian verse written in *Nasta'liq* characters² The text has been deciphered as follows.—

PLATE VII (b)

- (1) فرمان شاه فیروز اعظم کے ہوا۔۔۔۔۔ ار شاہ شامان معظم
(2) جہی فیروز نسل و نصرت فیروز
(3) بنا شد شاہ دروازہ چہین طاق کے درمی طاق کبری . . . کم
(4) فہم فتح سلطانی بنا کرد کے حسب ار کوتوال شہر اعظم
(5) سال ہجری و دہ ہون تاریخ شدہ اتم در ماہ محرم
(6) ندیم مستعین و . . . مسکین . . . تا نکراند خلق عالم
(7) . . . تا معمر داری . . . کے باشد . . . آدم

TRANSLATION

- (1) By the command of Fīroz Shāh the Great, who is the king of exalted kings
(2) He is of auspicious birth and of triumphant fortune
(3) The royal gateway has been built with such an arch that the arch of Ctesiphon is lost in its height
(4) Fahīm Fath Sultānī has built it he is the Kotwāl (commander) of this great city
(5) The year was 810 H (1407 A D) and it (the gateway) was completed in the month of Muharram
(6) The humble Nadīm composed this epigraph, so that it may be read by the people of the world
(7) May God preserve it as long as mankind survives . . .

It is rather pathetic to note the wishes of the builders and the havoc wrought by time

This inscription is carved on the eastern façade of the gateway while on the western there is another which bears the same date The latter consists of nine lines of Persian verse, and as the style of writing is the same as that of the previous inscription, it appears that both were carved by the same sculptor³ The text reads as follows —

PLATE VIII (a)

- (1) رحمت خدايي پاک کسی را کے رہبرست فتح و فتوح و نصرت و نصرت میسر است
(2) هر صبح و شام خلق بسی در دعا در یاد نام شاه جهانگیر شاکر است

¹ Briggs, II, 370

² The tablet on which the inscription is carved measures 2 ft 8 in by 1 ft 3 in

³ The tablet on which the inscription is carved measures 3 ft 7 in by 1 ft 8 in.

- (3) دروازہ عجب بنا شد بوقت سعد ملک موع و اعلیٰ مدبر ست خون
 (4) در عہد بادشاہ جهاندار و داد گر فیروز شاہ حاتم ثانی مطہر
 (5) این کے بہادری راز دہر از مشک و از گلاب محرم مطہر ست
 (6) دروازہ طاق طاق دروازہ چہ لطف و دروس ثانی آن کے مثلش نہ در حور ست
 (7) نابی این عمارت دروازہ کوتوال اعنی بہم عدی شہدشاہ داور ست
 (8) از شہرت پیدامد ہر دہ بر آن کشیدہ تمام رآلک دریں دہر کمتر ست
 (9) عمرش دراز بخش حدایا جو عمر برج این شاہ را کہ شاہ جہان بخش نادر ست

TRANSLATION

- (1) To whomsoever the grace of the Holy God is the guide, victory, success, triumph and fortune are available to him
- (2) Every morn and eve many people raise their hands in prayer in remembrance of the name of their world conquering king as a token of gratitude
- (3) In an auspicious time a wonderful gateway has been built, it is lofty and sublime and illuminated like heaven
- (4) During the reign of the king, the possessor of the world, the just, (who) is Fīroz Shāh, the generous (lit the second Hātīm), the victorious
- (5) "has contained the mystery" of the world "is perfumed with musk and red rose
- (6) A gate with a series of arches resounding with the sweet warblings (of birds), a second paradise another match of which is not to be found
- (7) The builder of this gateway is the Kotwāl (commander), I mean Fahīm, the servant of the just emperor
- (8) From the Flight (Hijrat) of the Prophet it was the year 810 (1407 8 A D) that this building, like which there are few in the world, was completed
- (9) O God grant him a long life like that of Noah to this king who is a unique bestower of kingdoms (lit worlds)

The reign of Fīroz Shāh is represented by another inscription at Sagar. It originally belonged to the city walls, but now the tablet on which it is carved¹ is fixed into the western side of the platform of Hazrat Munawwar Bādshāh's tomb². The epigraph records the building of the walls, bastions, and a gateway of the city by the Kotwāl, Mubārak, under the authority of Fīroz Shāh. We have noticed the name of Mubārak as the Kotwāl of Sagar in the two inscriptions of Muhammad Shāh Bahmani II, dated 793 and 794 H³ respectively, but in the earlier part of Fīroz Shāh's reign Mubārak seems to have been replaced by Fahīm Sultānī, for in the inscriptions of the latter king, dated 810 H, the name of Fahīm is recorded as the Kotwāl of Sagar⁴. As the name of Mubārak occurs again in the present inscription, it appears that about the date of this record (814 H) he was reinstated on his previous post.

¹ The tablet measures 2 ft 9 in by 1 ft 9 in

² For Munawwar Bādshāh see *supra* p 12

³ *Supra* pp 9 and 11

⁴ Cf Plate VIIIa

The inscription consists of nine lines of Persian verse, which were composed by one Jamālu'd Din Mufti, whose name is mentioned in the last line. The style of writing is *Nasikh*, similar to that of the earlier inscriptions of Sagar¹. The text has been deciphered as follows —

PLATE VIII (b)

- (1) بحمد الله امر نصرتا باد چه خوش حصین گشته اند دیدان
(2) هر آن برچی که دید اس (؟) حصارش برزج آماں گردید بنارش
(3) دیگر دروازه کو شد عمارت مبارک باد تا درر قدام
(4) بعهد دولت این ددشاهی کرد تاراج کفر دین پناهی
(5) ر نسل پور همین شاه والا شه فیروز ظل حق تعالی
(6) عمارت ساخته بود نا دل ر جان ملک والا مبارک حاص سلطان
(7) که بوده کوتوال . . . بیک بخت همیشه بیک نام صاحب سب
(8) ر هجرت بود هیصد چهارده سال مرتد گشته ار حق حمله می الحال
(9) چه خوش گفتمی جمال الدین معتمی در تاریخ بر هجرات سعتمی

TRANSLATION

- (1) Praise be unto God that in the city of Nusratabād what a beautiful and how strong a fort (or enclosure) has been built
(2) At the sight of any of the bastions which is noticed in this enclosure the towers of heaven (i.e., signs of the zodiac) are scattered in charity
(3) And the gateway which has been built may its auspiciousness last till the day of resurrection!
(4) During the time of the administration of such a king who has destroyed infidelity and defended the faith
(5) The exalted king, who has descended from the son of Baihman, Fīroz Shāh, the shadow of God Almighty
(6) The building has been erected with (all) heart and soul by the exalted Malik, Mubārak, the special servant of the Sultān,
(7) The august person has been the Kotwāl always enjoying a good name and luck
(8) From the 'flight' (*Hijrat*) it is the year 814 (1411-12 A.D.) that now by the grace of God this (building) has been completed
(9) Jamālu'd Din Mufti has composed well (these lines) he has strung the pearl of the chronogram in a good style

The reign of Fīroz Shāh's successor, Ahmad Walī al Baihmanī, is represented by two inscriptions both of which are dated 829 H. One of them records the building of a gateway in the city walls of Sagar by the Kotwāl Dā'ūd. The tablet on which the inscription is carved² is now built

¹ Cf. Plates VI VII

² The tablet measures 2 ft. 7 in. by 2 ft.

into the prayer niche of an old mosque at Rauza, a suburb of Sagar where the tombs of Ānkaś Khān and his family are situated ¹

The inscription consists of seven lines of Persian verse, composed by one Muhammad Fakhr. The script is *Naskh* I have read the text as follows —

PLATE IX (a)

- (1) حمد الله ر عین عزن علام نامر نادر شاه ملک اسلام
 (2) شهنشاه حامی شرع حکاری شهنالدین احمد شاه عاری
 (3) بهار ناع بهمن شاه معجز هدایا رین چمن ختم حزان دور
 (4) رهبر بود هیصد و دهمین و ده راسه کے این دروازہ سے کعبہ شد آراست
 (5) شد از داون تعمیر (۶) این عمارت کہ در کورتوال نا عدالت
 (6) محمد بحر کین سالہ گهر ساخه ر بهر روبر تاریخ پرداخت
 (7) الہا این حصار نصر آباد الی یرم القاداد آدیش (۶) داد

TRANSLATION

(1) Praise be unto God that through the support of the great knower by the command of the king of Islamic countries,

(2) The praiseworthy defender of the law of Hijāz, Shihābu'd Dīn Ahmad Shāh, the victorious,

(3) The bloom of the garden of Baihman Shāh the deceased O God, keep the evil eye of autumn afar from this orchard

(4) From the 'flight' (*hijrat*) it was the year eight hundred and twenty-nine that this gate facing the *Kā'ba* was built

(5) This building was constructed by Dā'ūd who is the just Kotwāl

(6) Muhammad Fakhr is (the poet) who strung the pearls (of this poem) and who occupied himself in composing the chronogram

(7) O God, keep the enclosure walls of Nusratabād filled with people till the 'day of judgment'

On a side of the last another inscriptional tablet is built which bears a fragmentary inscription. As in the third line it contains the name of Muhammad and in the seventh that of Mubārak, it may be guessed that the inscription belongs to some building erected by the Kotwāl Mubārak at the instance of Muhammad Shāh Baihmanī II (1378 97 A D) The style of writing is *Naskh* and the words of the text which are intact may be read as follows —

PLATE IX (b)

- (1) مرتب (مرمسی ۶) کشه
 (2) بعد شهر یار
 (3) محمد

¹ For Ānkaś Khān see *Briggs*, III, pp 167 ff, and *Basātīnu's Salātīn* (Hyderabad Lithograph), pp 204, 221, 222, 226 and 227

- (4) ر رحش (۶)
 (5) آلمی
 (6) مرید (۶)
 (7) مبارک کو
 (8) ر هحر در
 (9) مرید خسته (۶)

TRANSLATION

- (1) Was completed or repaired
 (2) During the reign of the king . . .
 (3) Muhammad
 (4) From his countenance
 (5) O God, . .
 (6) The disciple . .
 (7) Mubārak .
 (8) From the 'flight' (*Hijrat*)
 (9) Farid,¹ the humble

The other inscription of Ahmad Shāh Walī al-Baīḥmanī is carved on the wall of a well in the shrine of Hazrat Sūfi Sarmast ² The tablet bearing the inscription is broken in two pieces, of which one is still fixed in the wall, while the other is lying close by ³ The breaking of the tablet has destroyed a portion of the text, but what remains on the two pieces is fairly legible, and shows that the inscription consisted of twelve lines of Persian verse written in *Nasḥ* characters I have deciphered the text as follows —

PLATE X

- (1) هزاران ندء مدعم کردیا را که ایرون کشد چشمه ار سنگ حارا
 (2) حو این چشمه را دید شدین و حوستر بشدنی چشمه حوص کرثر
 (3) دی کش فلک آستان شد حدارند حان آنک حالچها شد
 (4) نغمود این معحر آل - یا سیرن برن چشمه پاک سارک نالین
 (5) مرتب (۶)

¹ Farid's name as a court chronogramist or historian of the reign of Muhammad Shāh II is already mentioned above, vide p 11

² For Sūfi Sarmast see *supra* p 10

³ The two pieces jointly measure 3 ft 8 in by 2 ft 8 in

Second piece

- (6) چو در شمس و دست نه شد سر . دریں درصہ
- (7) نعهد شہنشاہ اور الہ عاری کے نگرمت عالم بیک ترکتاری
- (8) گل ناع ہمیں شہ آں شاہ احمد کرو گشت خوشنوی شرع محمد
- (9) دریں درصہ مدفوسہ آں شہر مدداں کے نامش رسی اس ریدہ سی دان
- (10) ملک قطب ملک آں شہیدی کہ دردم ودا کرد ہر حد حار و سر ہم
- (11) محمد دگر سخی آندا کں رسی چون ساحل ر حار ایں دعا کں
- (12) الہا دعا کجاں ار عنایہ وده عمر نا خیریت ہی نہایہ

TRANSLATION

- (1) A thousand praises be unto the Benevolent God who draws a spring from granite rocks
- (2) When (he) found this spring sweet and refreshing possessing the sweetness of the spring of Kauthar¹
- (3) The Prophet . whose threshold was heaven Khudāwand Khān who was raised to the rank of Khānjahān²
- (4) This distinguished descendant of the Prophet ordered that a well³ be built around this holy spring
- (5) completed
- (6) When the year was 829 H in this garden (or tomb)
- (7) During the reign of the victorious emperor who has conquered the whole world in one campaign ,
- (8) The flower of the garden of Bahman Shāh, the king Ahmad, through whose authority the fragrance of Muhammadan Law has spread
- (9) In this mausoleum is buried that tiger of the battlefield whose name is Razī son of Zaid thou shouldst remember
- (10) Malik Qutbī Mulk, the martyr, who at once sacrificed his herd and life for God
- (11) O Muhammad,⁴ thou shouldst swim in the ocean of poesy, and when thou reachest the coast offer this prayer from the heart
- (12) O God through thy grace grant Khānjahān a peaceful and ever lasting life¹

Passing on to the 'Ādil Shāhī inscriptions of Sagar, it is interesting to note that in two epigraphs, dated 931 H and 932 H respectively, the title of 'Ādil Khān (Ismā'il) is recorded as *Wazir* and not as king, and thus these inscriptions clear the misunderstanding which has arisen among modern writers that Yūsuf 'Ādil Khān and Ismā'il 'Ādil Khān assumed the titles of sovereignty during the life-times of the last three Bahmanī kings, Mahmūd Shāh, Walīu'llah, and

¹ The name of a fountain of Paradise

² Firsihta writes that Ahmad Wali in reward of the devotion of 'Abdul Qādir his armour bearer raised him to the rank of two thousand and conferred on him the title of Khān-Jahān It is doubtful whether 'Abdul Qādir and Khudawand Khān of the inscription were the same person Briggs, II, 404

³ The word رُئی occurs frequently in old inscriptions of the Deccan and means a 'well'

⁴ The name of the poet who composed these lines

Kalimu'llah ¹ The earlier one of these two records is carved on a pillar which is lying on the platform of Munawwar Bādshāh's tomb ² The inscription records the construction of a mosque by Amma Hīva, ³ the wet-nurse of Dastūr Khān, who was probably the governor or chief holder of Sagar about this time, for his name is mentioned in several inscriptions ⁴ The inscribed portion of the pillar measures 1 ft 6 in by 1 ft 4 in and contains three Persian couplets written in *Nast'aliq* characters The couplets read as follows —

PLATE XI (a)

- (1) در زمان عدل عادلخان وزیر پر حرد ساجد این مسجد امرایه تدوین کرد
(2) تا دماغ نام حرد اردی دسدر خان این بنا کرد ر بهر طالع ورد صمد
(3) طالع رقتش طلب می کرد (مهدی) اره ساجد سال تاریخش برآمد جامع حرد اند
(۹۳۱)

TRANSLATION

(1) By the grace of God Amma Hīva built this mosque during the just administration of 'Ādil Khān (Ism'īl), the sagacious Wazir

(2) So that the good name of the wet-nurse of Dastūr Khān should survive, she has built this (mosque) for the worship of the One and Eternal God

(3) Mahdī when attempting to draw scientifically the horoscope of the foundation (lit the time) of the mosque, found that the chronogram is contained in the phrase—the abode (lit *assembly mosque*) of eternal bliss ⁵

The other inscription, dated 932 H, was carved on a tablet ⁷ which lay sometime ago in the 'Āshūr Khāna ⁸ at Sagar, but it has disappeared now The letters of the inscription have become indistinct on account of the weathering of the stone, but still a considerable portion of the text can be deciphered It consists of three Persian couplets written in *Nas'aliq* characters

The most important feature of the inscription is the mention of the name of the Bahmanī king, Walīu'llah, son of Mahmūd Shāh, as that of the reigning monarch in the year 932 H This chronology is supported by the dates of the reigns of the last four Bahmanī kings given by Firishṭa—

Ahmad Shāh II
'Alāu'd Dīn Shāh II

Died in 927 H ⁹

"The king was deposed after a short reign of two years and three months and placed in confinement, during which he was shortly afterwards murdered" ¹⁰—i.e., sometime in 929 H

¹ The names of these three kings, in spite of the fact that they were mere puppets in the hands of their Barid ministers, were mentioned in the *Khufā* and stamped on coins as reigning monarchs The inscriptions of this period also, found in various parts of the Deccan, contain the names of Bahmanī princes as those of the reigning monarchs, while the titles of the five generals who ultimately founded the five kingdoms of the Deccan are given as ministers or servants of the king For the date of Sulṭān Qulī Qutbūl Mulk's assuming the title of the king see my article in the *Journal of the Hyderabad Archaeological Society* for 1918, pp 89-91

² For Munawwar Bādshāh's tomb see *supra* p 12

³ Hīva is an extraordinary name unless it is an *alif* of حیرا

⁴ *Infra* pp 21-22

⁵ Mahdī is the name of the poet who composed the chronogram

⁶ The phrase according to the *Abjad* system gives the date 931 H,

⁷ The tablet is 1 ft 2 in square

⁸ For the 'Āshūr Khāna see *supra* p 10

⁹ *Briggs*, II, 551

¹⁰ *Ibid* p 556

Waliu'llah Shāh "Three years after his accession, Amīr Barīd conceiving a passion for the king's wife, caused the king to be poisoned and espoused the queen"¹—i.e., sometime in 932 H

Kalimu'llah 932* to 934 H (?)

Sir W. Haig has given the dates of the last four Bahmanī kings as follows —

Ahmad Shāh II	924 27 H
'Alāu'd Dīn	927 28 H
Waliu'llah	928 31 H
Kalimu'llah	931 34 H

As Haig has given no reasons for his differing from Irishtra, and as the date given in the present inscription supports the chronology of the latter writer there remains no room for accepting the dates of Haig for the reigns of these kings.²

The text of the inscription has been deciphered as follows —

PLATE XI (b)

عمارت کرد این مسجد بامر حلق نورانی محمد نور نایب دستور حاکم
 بعد نادر شاه دیوبند ولی الله بن محمد زیدی . . . خطایش بود عادلکاش
 اگر حواشی که تاریخش کمی معلوم شد اندی ثلاثین و دگر تسعمایه داس ؟

TRANSLATION

(1) This building was constructed by the help of God, the Creator, by Muhammad Nūr, Nā'ab (Deputy) — Dastūr Khān

(2) During the reign of the lord of the faith, Waliu'llah son of Mahmūd, a minister whose title was 'Ādil Khān

(3) If thou desirest to ascertain the date of the building thou shouldst know that it was 932 H

Near the Western gateway of Sagar towards the North east is a platform with two graves. At the head of one of these graves a stone pillar is fixed which bears two inscriptions. One of these is in prose and the other in verse. The prose inscription, with the exception of the first line, is fairly legible and may be read as follows —³

¹ *Briggs*, II, 557

² *Ibid* p. 558

³ *Cambridge History*, III, 902

⁴ A great deal of confusion has arisen on account of the coins of Sultān Kalimu'llah, which bear years from 930 to 942 H. As Irishtra writes that Amīr Barīd kept Waliu'llah virtually a prisoner, and that the latter becoming impatient of the restraint endeavoured to procure liberty, it appears that Amīr Barīd threatened to place Kalimu'llah on the throne, and went so far even as to issue coins bearing the name of Kalimu'llah during the life-time of Waliu'llah. Neither Irishtra nor any other contemporary historian of the Deccan gives the exact date of Kalimu'llah's demise, and as his coins bearing the date 942 H have been found, it appears that he was alive in that year. This view gains support by the study of the inscriptions of Bijāpūr kings who did not assume royal titles until 943 H.

* The first line of this inscription also may be in verse

• The prose part of the inscription measures 2 ft. 4 in. by 1 ft.

PLATE XII (a)

• • • • • (1) ماکم حور

(2) تاریخ وفات مرید داند اعز اکرم ارشد ارجمند مرحوم

(3) السعد الشیخ المعمر المبرور در طراب و بهار روحانی

(4) احمد بن نور المله مرقده از دار العدا نادر البعا رحلت نمود شب یوم الاهد

رحب ۱۴ سنه ۹۵۵ هـ

TRANSLATION

When my ashes

The date of the demise of the beloved son, the honoured, the most noble, the most brave, the distinguished—may God bless him—the august, the martyr, the blessed, the absolved, (who) in the freshness and the spring-tide of youth Ahmad son of may God illuminate his grave '—passed from the transitory world into the everlasting region on the night of Sunday, 14th Rajab, 955 H (9th August, 1548 A D)

The other inscription is much obliterated, and only a few words here and there can be deciphered The name Ahmad in whose memory the inscriptional pillar was set up, and the date 955 H are, however, clear The language of both these inscriptions is Persian, and the style of writing *Nasḥ*

The administration of Dastūr *Khān*¹ is commemorated by two more inscriptions at Sagar, one of which is carved on the back of the tablet bearing the inscription of Muhammad Shāh Baihmanī II noticed above (p 12) The style of this record is *Nastā'liq* of a crude type, and there is also a spelling mistake in line 4 where *الهی*¹ has been spelt *الهی* The text comprises four lines of Persian verse, composed in a poor style by the poet Mahdī, whose name has been mentioned above in the chronogram of the mosque built by the wet nurse of Dastūr *Khān*² I have read the inscription as follows —

PLATE XIII (b)

[داد] شاه و لایه ما علامان درش و بکه شچرون ما نباشد خاک این در سرش

[عا] دل بود آنکس که او مهدی صفت داشت از جان چاکر شاه و علام قدرش

در عدل عادلخان وزیر شه شاهان (۵) ساخت مهدی ان سرا در سایه دستور حان

بعضی حق درگاه دارالمشوق شد یا الاهی (sic) داد از چشم محالام در اماں

TRANSLATION

(1) ('Ali)³ the king of the universe, we are the slaves of his door whoever is not (devoted to him) like us may the dust of this door be upon his head'

¹ *Supra* p 19

² *Ibid*

³ Prophet Muhammad's son in law

(2) That person is wise who like Mahdī is from his heart the servant of the king (may) the slave of his (slave) Qunbar¹

(3) During the just administration of 'Ādil Khān (Ismā'īl), the Wazīr of the king of kings, Mahdī built this abode under the protection of Dastūr Khān

(4) By (the grace) of God this shrine has become the abode of love O God, may it remain safe from the evil eye¹

The other inscription of Dastūr Khān is carved on a tablet, measuring 1 ft. 3 in. square, now fixed into the wall of a house, called the house of the Sijjadah Sāhib, situated some fifty yards from the Police Station of Sagar. The house is a modern structure and the inscription, as the text shows, originally belonged to a mosque which was built by a lady whose name is not clear on the tablet. The first part (lines 1-7) of the inscription contains the Shīte *durūd*, invoking blessing on the twelve Imāms, while the last three lines record the date of the building of a mosque during the administration of Dastūr Khān. The style of writing is *Nasikh* of a crude type, and the text is not clear on the tablet in several places.

PLATE XIII (c)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ الْمُصْطَفَى
وَعَلَى الْمُرْتَضَى وَآلِهِ الرَّمَضَانِ
شُعَيْدٍ دَشَّ كَرِيمٍ عَلَى زَيْنِ
الْعَابِدِينَ مُحَمَّدٍ الْخَاتَرِ حَقِيرِ
صَادِقٍ مَوْسَى كَاطِمٍ عَلَى مَوْسَى
رِضَا مُحَمَّدٍ الدَّقِيِّ عَلَى الدَّقِيِّ حَسَنِ الْعَسْكَرِيِّ
مُحَمَّدٍ الْمُهَدِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ
بِنَا كَرْدِ اسْتَعْدَدَ بِي بِي . اِنَّكَ حَانِ
اَعْظَمَ دَسْتَرُورِ حَانِ طَوَّلَ اللَّهُ عَمْرَهُ تَارِيخِ ٢ مَهْ
شَعْبَانَ كَاتِبِ الْعِدَدِ عَلَامِ تِلَامَانِ .

TRANSLATION

Lines (1-7) *Shīte durūd*

Lines (8-10) This mosque was built by Bibī the exalted governor (*Itābat*), the great Khān, Dastūr Khān, may God prolong his life¹. On the 2nd of the month of Shū'bān The writer (is) the humble servant, the slave of slaves

In the vicinity of the shrine of Munawwar Bādshāh are four more inscriptions. One of these is carved over the *mīhrāb* of a mosque, situated to the West of the platform of the shrine

¹ Qunbar, the name of the freedman of 'Alī

It consists of two lines of writing in *Nasḥ* characters of a heavy type¹ The text reads as follows —

PLATE XIV (a)

الله اكبر

لا اله الا الله محمد رسول الله و علي ولي الله حقا حقا ○ كنده مهدي

TRANSLATION

God is Great¹

There is no god but God, Muhammad is the prophet of God, and 'Alī is the friend of God (This is) true, true Written by Mahdī

To the south of Munawwar Bādāshāh's tomb is a house associated with the name of Sajjādah Sāhib² It has two inscriptional tablets, one each fixed into its Northern and Western walls They originally belonged to some school, for the texts of both inscriptions contain the well-known saying of the Prophet Muhammad, "*I am the city of knowledge and 'Alī is its gate*" The text of one of these inscriptions is in Arabic, consisting of two lines written in *Nasḥ* characters³

PLATE XIV (b)

(1) قال رسول الله صل الله عليه و اله وسلم

(2) انا مدينة العلم و علي بابها ○

TRANSLATION

The Prophet of God (may God bless him and his descendants and absolve them⁴) has said, '*I am the city of knowledge and 'Alī is its gate*'

The other inscription is in Persian verse containing three couplets They are inscribed in *Nastā'liq* characters of a very bad type⁴ The couplets read as follows —

PLATE XIV (c)

(1) محمد عربی آب رزی⁵ هر دوسرا که هر که خاک درش نیست خاک در سرا

(2) شایده ام که تکلم نمود همچو مسنم ندین حدیث لب لعل روح پرور ار

(3) که من مدینه علم علی نور مرا عجب حسیته حدیثست من سگ در ار

¹ The inscriptional tablet measures 5 ft by 2 ft

² This house is different from the one alluded to on p 22 which is also associated with the name of the Sajjādah Sāhib

³ The tablet on which this inscription is carved measures 4 ft by 1 ft 2 in

⁴ The tablet of this inscription measures 2 ft 3 in. by 1 ft 3 in

⁵ The correct way of writing this word is *أرور*

TRANSLATION

(1) Muhammad of Arabia, the glory of both the worlds whosoever does not regard himself as the dust of his door may dust be upon his head¹

(2) I have heard that he uttered like Māsīh (Jesus Christ) these words from his ruby-like soul nourishing lips,

(3) "I am the city of knowledge and 'Alī is the gate for me" How happy is this saying and how I wish to be a dog at that gate

On the platform of Munawwar Bādshāh's tomb is placed a slab, measuring 4 ft 8 in by 1 ft. 9 in, on which some Persian couplets, the names of Shīte Imāms and benedictory verses are inscribed. As at a subsequent date holes have been cut in the lower half of this slab the inscription is greatly damaged. The script and the style of Persian couplets are similar to those shown in the inscriptions of Mahdī² and this record seems to be of the same period, i.e., of the middle of the 10th century Hījra. I have deciphered the text as follows —

PLATE XV (a)

(نظم)

(1) شمع در کنج نهائی بر آری ندا کردم (ع) نعت (ع) (عرب ؟) صورت دوست

(2) که از اعمال ما در دار دنیا کدامین چیز یا رب قابل اوست

(3) ندا آمد که حر و عراب اطاعت ندارد درست خبری حضرت دوست

(4)

(5) ندا کردم ای مهدی مردمان (ع) دیدار دوست

(6) تاریخ

TRANSLATION

(1) A night thou shalt have to pass in a solitary corner I have built (this mosque) for the glory of the Friend

(2) O God, which thing from our doings in this world is acceptable to Him

(3) The Unknown voice said, "Except charity and devotion nothing is acceptable at the Court of the Friend"

(4)

(5) I built this mosque so that people may see the divine vision.

(6) date

Prose

Names of the Shīte Imāms and benedictory verses

¹ *Supra* pp 19 and 21.

In the vicinity of Sufi Sarmast's shrine is a platform with two graves. On the sarcophagus of these graves are inscribed the names of the persons whose remains lie there. The epitaph on grave is

PLATE XV (b)

باسم منا (ق) محمد شرزه خان

TRANSLATION

In the name of Muhammad Shārzah Khān

The other grave has this inscription —

PLATE XV (c)

باسم فاطمه زوج^۱ (ق) شرزه خان

TRANSLATION

In the name of Fāṭimah, wife (2) of Shārzah Khān.

AN INSCRIPTION FROM DORNHALĪ, SHĀHPŪR TALUQA, GULBARGA DISTRICT.

BY G. YAZDANI

The village of Dornhalli is situated on Yadgīr-Shāhpūr road, the distance from the former being some eighteen miles and from the latter only four. The village has a fine mosque with a well in front of its court.² On either side of the entrance of the well, whence steps descend to the water level, two inscriptional tablets are fixed, the texts of which are identical with one another. Each of these tablets measures 1 ft 10 in by 1 ft 8 in and has eight lines of Persian writing recording the gift of two *chāwar* of land by the reigning monarch ('Alī 'Ādil Shāh I) to Bilāl Dīlāwar Khān, who was apparently the builder or the trustee of the mosque, for the land referred to in the inscription is still shown rent-free for the maintenance of the mosque in the village records.

The style of writing of both these records is *Naskh*, and I have deciphered the text as follows —

PLATE XVI (a)

(1) عاطفت نادر شاه و مرحمت حسرت شاه نمرده

(2) بحان اعظم بلال دلاور خان انعام زمین

(3) در چارر ار استعبال شاه ثمان

(4) زمین و تسعمایه زمین ریگ یک چارر

(5) زمین سیاه یک چارر در سراد درر

¹ In Arabic the word *زوج* means wheat. Its significance as 'wife' or 'daughter' is very unusual.

² For a description of the mosque see *Annual Report*, Archaeological Department, Hyderabad Deccan, for 1341 F (1931-32 A.D.), p. 2.

(6) اہلمی مراحم کردہ اند باران و اہعاد

(7) ہر کہ این را تعاد کند و علب نماید در

(8) لعن خدا و رسول خدا و خلق خدا ناد ○

TRANSLATION

Having shown royal grace and kingly patronage (His Majesty) granted two *chāwars* of land to *Khān i Ā'zam Bilāl Dilāwar Khān* from the year 978 H (1570 71 A D) onwards. Of these two *chāwars* one is *reg* (sandy land) and the other *chāwar* is black soil in the environments of Dornhalli. This grant will be continued in the names of the descendants and progeny of (the aforesaid *Khān i Ā'zam*), and whoever transgresses or aggrandizes, may the curse of God and of His prophet and of His (entire) creation be upon him !

SEVEN NEW INSCRIPTIONS FROM BIDAR, HYDERABAD STATE

By G. YAZDANI

In the *E I M* for 1927 28 I published a comprehensive study of the inscriptions of Bidar, but during the last six years the monuments of Bidar have been examined with closer attention in connection with my forthcoming volume on the architecture of this historic town, and I have found seven new inscriptions hitherto concealed either under prickly shrubs or under modern additions to old buildings. The most important among these from an artistic point of view is an inscription carved on a tablet found under debris inside the Bidar Fort¹. The tablet measures 2 ft 3 in. by 1 ft 3 in., and has only two words carved on it, which are tastefully interlaced in the decorative pattern in relief forming the background of the inscription (Plate XVIIb). The design of the pattern in the background, and the style of writing are identical with those shown in the inscription of Hazrat *Khalilullāh's* shrine which was written by the calligraphist *Mughīth* of Shiraz². The present inscription does not bear any date nor the name of the calligraphist who designed it, but it may be attributed to *Mughīth* for the identity in the styles of the two inscriptions is so clear. The two words forming the text are —*برج علی*—meaning the bastion dedicated to 'Alī, the son in law of the Prophet Muhammad. 'Alī on account of his valour, which secured him the title of *Asadullāh*—the tiger of God—is often invoked for help and safety among Moslems in all matters that appertain to war and its apparatus. The inscription seems to have been carved either near the end of Ahmad Shāh Walī's reign or in the beginning of 'Alā'ud Dīn Ahmad's rule, for during that period the construction of the Fort of Bidar was completed, and about that time also occurred the death of the saint *Khalilullāh*, the inscription of whose shrine has such a striking resemblance to the present epigraph.

The next inscription has been found in the Solā Khamb Mosque of the Bidar Fort when clearing the remains of a cistern which appeared to be a later addition to the mosque, and was also an eyesore, being built along the Western wall, towards which 'the faithful' bend their heads in prayer. It is interesting to note that the inscription was concealed by this unsightly structure at quite an early date, and at the time of Aurangzeb's conquest of Bidar nobody knew definitely the name of the builder of the mosque, which is clearly mentioned in the inscription. Muhammad Sīlīh refers

¹ For a description of the Fort see the *Annual Report*, Archaeological Department, Hyderabad State, for 1336 F, pp. 5 11.

² Vide Plate VIII of *E I M* for 1927 28.

to it as having been built two hundred years before Aurangzeb's conquest of Bidar¹, and Khāfi Khān states that the mosque was erected by Khān Jahān² which has been the title of so many ministers in the Deccan. The discovery of the inscription is therefore important as fixing with precision the date of the building, which on account of its plain and somewhat heavy style represents a definite stage in the development of the Deccan architecture under the Bahmanī kings³.

The inscriptional slab measures 4 ft 6 in by 2 ft, and has four panels in each of which a Persian hemistich is carved. The style of writing is *Nasāḥ* of a very bold type resembling the script of the Tughluq inscriptions of the Deccan. The date of the erection of the mosque as given in the inscription is 827 H., which falls within the reign of Ahmad Shāh Walī (825-839 H.). According to Firishṭa, the date of the transfer of the Bahmanī capital from Gulbarga to Bidar may be placed about 830 H., but from the inscription it is clear that the mosque was built earlier than that (in 827 H.) by Prince Muhammad, the second son of Ahmad Shāh, whose name as the builder of the mosque is mentioned in the inscription⁴. I have deciphered the text as follows —

PLATE XVII

(1) ادر رمن حلیعہ یردانی سلطان محمد کے دارد ثانی
(2) در شمس و بیست و نه این مسجد را شد بابی خیر قلی سلطان

TRANSLATION

(1) During the time of the vicegerent of God, Prince Muhammad, who has no equal,

(2) In 827 H (1423-24 A D) Qubli Sultānī was the auspicious founder of this mosque

While surveying some religious buildings dedicated to the well known Moslem saint, Shāikh 'Abdu'l Qādir Jīlānī, popularly called, Mahbūb i Subhānī, the chosen one of the Holy God, I have found two inscriptions on a building called the Chhoti Khānqāh of Mahbūb Subhānī⁵. This building is situated in a lane connected at one end with the Shāhganj Darwāzah road, and at the other with the road which goes from the Madrasah to the Dulhan Darwāzah.

The tablet of one of these inscriptions is fixed over the doorway of the Khānqāh, and measures 2 ft 8 in by 2 ft. The inscription consists of two Persian couplets and the chronogram, which is also in verse. The couplets are written in *Nasāḥ* characters while the chronogram is in *Nastā'liq*. I have deciphered the text as follows —

PLATE XVIII (a)

قال عرب الاعظم

دا ما دد سه دل مناش دل نكدله کی وز هر حه که عمر داشت آبرا یله کن

¹ Elliot and Dawson's *History of India*, Vol VII, p 125

² *Muntalhabu'l Lab*, Text (Bibl Ind), Vol II, p 45

³ For the description of the building see *Antiquities of Bidar*, by Yazdani (Calcutta, 1917), pp 16—18 and *Bidar and Aurangabad* by Burgess, A S W R, Vol III, p 45

⁴ The coins of Ahmad Shāh Walī Bahmanī bearing the date 827 H. and mint name آباد محمد which have recently been found, when studied along with this inscription, will show that Bidar received the name Muhammadabad after the name of the second son of the king, who was the governor of Bidar and who took keen interest in its expansion as shown by his constructing this grand mosque. The transfer of the capital from Gulbarga to Bidar might also have been made in compliance with the wishes of Prince Muhammad whom Ahmad Walī held very dear.

⁵ Chhoti Khānqāh means the small monastery.

یک صم ناخلاص بیا در من گر کار تو در نیاید ایگه کله کن
چو تاریم دهلیز قدسی مکمل بحرهای بنا دان بعیدرر حاس

TRANSLATION

The great saint (lit the great refuge) has said,

Couplets

(1) "In our company thou shouldst not be double or triple minded but be single-minded, and free thy heart from that which is not-God,

(2) Come one morning in a sincere mood to my door, and if thy craving be not fulfilled, then thou shouldst complain "

Chronogram

If thou wantst the date of this sacred threshold, (know it from the phrase) "*Built by Fīroz Khān*"

The numerical value of this phrase according to the *Abjad* system gives the date 1054 H (1644-45 A D)

The other inscription is carved on a mosque attached to this monastery¹ It records the name of the builder of the mosque and the date of its construction The style of writing is *Nasḥ* and the language Persian. The text may be read as follows —

PLATE XVIII (b)

محمد

نابی این ص حد

احمد خان خیشگی

ص ده یک

هزار

شصت و نه

و ده من شجرة الدوة

TRANSLATION

Muhammad

The builder of this mosque is Ahmad Khān Kheshgī in the year 1069 H (1658-59 A D) from the 'flight' of the Prophet.

About half a mile to the south-west of Hazrat Kunj Nishīn's shrine is situated a mosque surrounded by trees. It comprises a prayer-hall with three arched openings and a paved court

¹ The tablet on which this inscription is carved measures approximately 2 ft. 6 in. by 1 ft 3 in.

in front of the latter The inscriptional tablet is fixed over the central opening¹ The inscription consists of three Persian couplets which give the name of the builder of the mosque and the date of its construction The script is *Nasakh*. I have deciphered the text as follows —

PLATE XIX (a)

- (1) خدا را فتح شد این بیت سبحان شده تا زید، محمد پدر انسان
 (2) پدر را نام رکن الدین می خوان که نام مادرش عایشه سلطان
 (3) ر حرف عین و ف اعداد بشمر بکر تاریخ . . . عرفان

TRANSLATION

(1) This abode of Holy God has been built by Fath Shāh it is a beautiful mosque for mankind

(2) Read Ruknu'd Dīn as the name of (Fath Shāh's) father and 'Āyishā Sultān the name of his mother

(3) Calculate the numerical value of the letters *ghain* and *fa* and (thus) ascertain the date of knowledge

The numerical value of the letters *ghain* and *fa* gives the year 1080 H (1669 A D)

Another inscription has been found on the wall of a well, which is situated to the West of the Kali Masjid² and is away from the cart-track which goes towards the village of *Ohhidri* The inscription gives the name of the builder of the well and also the date of its digging The style of writing is *Nasakh* and language Persian I have deciphered the text as follows —

PLATE XIX (b)

بنا کرد، الهی یاد حضرت محمد و زید
 حصر این چاه نموده و مرسوم بحسین نائین ساخته...
 کمترین خلق خدا مسجد مرسوم طنا طنا بتاریخ غره
 شهر محرم الحرام ۱۰۸۴ هـ دم آبی نش نیاد محمد و زید

TRANSLATION

By the grace of God this well was dug and called Husain Bā'in in memory of His Holiness Husain the Martyr,³ by the humblest creature of God, Muhammad Momīn Tabātabā, on the first of the sacred month of Muharram in the year 1084 H (1673 A D)

Hemistich

“Drink a mouth full of water in memory of Husain”

Another inscription has been found in a monastery associated with the name of the saint Shāh Waliu'llāh al Husainī, whose tomb is situated to the West of *Khān Jahān Barīd*'s tomb on

¹ The inscriptional tablet measures 1 ft 5 in by 11 in

² For a description of this building see the *Annual Report*, Archaeological Department, Hyderabad, for the year 1340 F., p 2

³ Husain was the grandson of the Prophet Muḥammad. He was martyred in the battle of Karbala in Iraq.

the Northern side of the Bidar Udgir road. The monastery is situated in the interior of the Bidar town and is visited by few persons. The inscription consists of three Persian couplets which contain the names of the builder and the restorer of the monastery.¹ The style of writing is *Nastā'liq* of a beautiful type, and I have deciphered the text as follows —

PLATE XX (a)

ار ید الله شاه دین تعمیر یافت در نصب ار و مل ، حق این خانقاه
پس من الله شاه تعمیر شد نمود قرة العین ولی الله شاه
سال تاریخش چو اتم ار خرد گشت دایم مدرل و یص اله

TRANSLATION

- (1) By the grace of God this monastery was originally built by Yādū'llāh, the King of Faith,
- (2) Afterwards Minallāh Shāh, the son of Walī'llāh Shāh, renovated this building
- (3) When I inquired of Wisdom the chronogram, it said, "May the abode of divine bliss remain for ever"

The numerical value of this phrase according to the *Abjad* system gives the date 1108 H, (1696 A D)

Another inscription of the late Mughal period has been found on a small insignificant arch which is not connected with any building and stands near the Dawā Khānā of Bidar. From the text of the inscription it appears that originally the inscription belonged to the house of Sayyid Murtuza a descendant of the famous saint Maḥdūm-i-Jahānīyān Jahān Gashṭ.² The inscription consists of two lines of Persian verse and the date, which is given in the third line.³ The style of writing is *Nastā'liq*. I have deciphered the inscription as follows —

PLATE XX (b)

(1) بانی این عتدۀ عالی مکان سید مرتضی الی سید میران
(2) مصروف جہانیاں ساش چون طاعت بہان گشت ، رعنا

فی سنہ ۱۱۱۸ شجرى بدرى صورت اتمام یاف

TRANSLATION

Verse

- (1) The builder of this lofty gate is Sayyid Murtuza, the son of Sayyid Mirān
- (2) His genealogy is connected with Maḥdūm-i-Jahānīyān whose title is Jahān Gashṭ

Prose

In the year 1118 H from the 'night' of the Prophet (1706 A D) was completed

¹ The tablet on which the inscription is carved has six panels each containing an hemistich

² For the history of this saint see *Encyclopædia of Islām*, Vol I, p 1003

³ The tablet on which the inscription is carved measures 1 ft 3 in by 10 in.

The last epigraph of this set has been found on a comparatively modern mosque, situated in the 'Uthmān Ganj at Bidar. The style of writing is *Nastā'liq* of a poor type, and the language is Persian. The inscriptional tablet measures 2 ft by 6 in. The text may be read as follows —

PLATE XX (c)

(1) ماده تاریخ بنامی مسجد هاتہ گہ ۰۰ ۰۰ حی قد قامہ (۱۲۲۰) الضارۃ سنہ ۱۲۲۰

تاریخ اتمام مسجد

(2-3) چون مرتب کرد نعم الدین حسن مسجد عالی بنامی محترم

سال اتمامش روزی اعوان گمسد هاتہ ۰۰ ۰۰ ثانی ۰۰ ۰۰ حرم

سنہ ۱۲۲۱

TRANSLATION

Line 1—The chronogram of the foundation of this mosque was suggested by the 'invisible speaker'—"Hasten, the prayer has begun" 1220 H (1805 A D).

Lines 2—3 The chronogram of the completion of the mosque—

Verse

"When Najmu'd Dīn Hasan built this lofty mosque (and) sacred house,

The 'invisible speaker' through his solicitude stated the chronogram of its completion—

"The second Sacred House (Kā'ba)" 1221 H (1806 A D)

TWO INSCRIPTIONS FROM THE WARANGAL FORT

By G YAZDANI

Last year the Revenue Commissioner of Warangal drew my attention to an inscription in the Warangal Fort which had caused some confusion as to the exact date of the demise of Sultān Qulī, the founder of the Qutb Shāhī dynasty, and the place where his last remains were interred. According to the *Tārīkh-i-Qulb Shāhī*, Sultān Qulī was murdered at the instance of his son Jamshūd on Sunday, Jumāda II, 950 H. (2nd September, 1543 A D). The inscription of the Warangal Fort gives Wednesday noon in the year 972 H as the date of Sultān Qulī's death; but as the name of this Sultān Qulī's father is Mirza 'Alī Khāwar, while the name of Sultān Qulī, the king's father, was Uwais Qulī², there remains no doubt that Sultān Qulī who is buried in the Warangal Fort is a different person, and must not be confused with the Qutb Shāhī king of this name.

The present inscription is carved on a polished black stone sarcophagus on which some *Qur'ānic* verses are also engraved³. I have deciphered the text as follows —

PLATE XXI (a)

Lines (1-3) آید ۰ الكرسي ۰ رباب المرحوم

Line (4) المعفور سلطان قلی ابن میرزا علی حارر اول شهر شوال سنہ ۹۷۲

روز چهار شدہ بوقت ظهر شهر سنہ خمس ستس و تسعمایہ وفات یافت ۰

¹ Asafiyā Library Ms No 401, p 106, also see *Briggs*, Vol III, p 377.

² *Briggs*, III, p 339

³ The inscription on the sarcophagus measures 3 ft. 2 in by 1 ft. 4 in.

TRANSLATION

Throne verse *Qur'ān*, II, 256 The demise of Sultān Qulī son of Mirza 'Alī Khāwar whom God has taken into His mercy and pardoned his sin, occurred on the first of Shawwāl, Wednesday noon, in the year 972 H Died during the year 965 H

The discrepancy between the two dates is apparently due to the fact that the inscription was carved at a period when people had lost record of the exact date of the demise of Sultān Qulī, and the two dates known to people by memory were entered in this inscription

The other inscription at the Warangal Fort is carved on the doorway of a building, situated near Shitāb Khān's Hall¹ It consists of three lines, the first two containing the Basmala and the *Qur'ān*, chap CXII, and the third the name of the builder and the date The style of writing of the first two lines is *Nasikh* while of the third is *Nastū'liq* I have deciphered the inscription as follows —

PLATE XXI (b)

بسم الله الرحمن الرحيم

قل هو الله احد الله احد لم يلد ولم يولد ولم يكن له كفواً احد ○

باب پانچ مرتضیٰ علی علیہ السلام تیار (۹) و بنا کرد علامہ یں در عصر شاه عالم نادشاه

و میر نظام علی خان بہادر صوفی دکن سنہ ۱۲۱۷ ○

TRANSLATION

In the name of God the most Merciful and compassionate (*Qur'ān*, chapter CXII) The gate of this repository of the impression of 'Alī's hand² (upon 'Alī be peace') was founded and built by Ghulām Husain during the reign of Shāh 'Ālam II and the Deccan governorship of Mīr Nizām 'Alī Khān in 1217 H (1802 A D)

¹ For a description of Shitāb Khān's hall see *Annual Report of the Archaeological Department, Hyderabad*, for 1335 F, p 11

² The impressions of 'Alī's hand are held in great esteem in countries where the Shīte faith is found Such impressions appear miraculously to the 'believers' when performing religious rites

INDEX

A	PAGE	PAGE	
Abu'l Hasan, son of Qāzī 'Abdu'l 'Azīz (mosque of — at Shāhpūr)	4, 5	Bahmanīpura (a street in Gulbarga)	10
'Abdu'l Qādir (raised to the rank of Khān jahān by Ahmad Shāh Walī Bahmani)	18	Bāqī (probably the poetic title of Mīr Tājū'd Dīn)	9
'Ādil (footnote)	3	Barīdī (ministers) (footnote)	19
'Ādil Khān (Ismā'il)	18, 22	Bashīruddīn Ahmad Sāhib, Maulawī, Taluq- dar of Raichūr, author of the <i>Waqi'āt i-</i> <i>Mamlukat i Bijapūr</i>	1
'Ādil Shāhi Kings	1, 6, 12	Bīdar	26, 27, 30
Ahmad (inscription on grave of — at Sagar)	21	Bijāpūr	1, 29
Ahmad Khān Kheshgi, founder of the mosque attached to the Chhotī Khānqāh (Bīdar)	28	Bilāl Dilāwar Khān (Khān i A'zam)	25
Ahmad Shāh II	19, 20	Bilgram, Āli Asghar, Maulawī, compiler of the Urdu Appendix to the <i>Annual Report</i> of the Archaeological Department, Hyder- abad Deccan, for the years 1331 33 Fash.	1
Ahmad Shāh Walī Bahmani (Shihābū'd Dīn)	5, 15, 16, 17, 18, 26, 27	Bodhan	6
'Alāu'd Dīn Ahmad II (Bahmani)	5, 19, 20, 26		
'Alī, Prophet Muḥammad's son in law	21, 22, 23, 24, 26, 32		
'Alī 'Ādil Shāh I	1, 2, 3, 25		
'Alī 'Ādil Shāh II	3, 4, 5, 8		
Amīr Barīd	20		
Amma Hīra, the wet nurse of Dastūr Khān, (mosque of at Sagar)	19		
Ānkās Khān, and his family, tombs of — at Rauza (a suburb of Sagar)	16		
Āqa Muḥammad, Nāib (Deputy of the King)	3, 4		
Arba' Masjid (Gogī)	6		
'Ashūr Khāna (Sagar)	10, 19		
Atābak Khān i A'zam, title of Dastūr Khān (Governor of Sagar)	22		
Aurangzeb	1, 9, 26, 27		
'Āyisha Sultāna, mother of Faṭh Shāh, who built the mosque in the vicinity of Ḥazrat Kūnj Nisṭīn's shrine (Bīdar)	29		

	PAGE
Fath Shāh, the builder of the mosque in the vicinity of Hazrat Kunj Nishin's shrine (Bidar)	29
Fatima, wife (?) of Sharzū Khān	25
Farrishta	9, 10, 11, 13, 19, 20, 27
Firoz Shāh Bahmanī	13, 14, 15
Futūh's Salātīn	10

G

Ghulam Husain, the founder of the repository of the impression of 'Alī's hand in Warangal Fort	32
Gogī	1, 5, 6, 7
Gogī Darwāzā	1, 2
Goleonda	9
Gulbargah	1, 9, 13, 27

H

Hang, author of the <i>Historical Landmarks of the Deccan</i>	20
Hatun (a famous Arabian chief of the tribe of 'Alī celebrated for his munificence and wisdom)	14
Hazrat Kunj Nishin's shrine (Bidar)	28
Hazrat Mūsā Qulī's shrine (Shihpūr)	5
Hijir	10
Husain, the grandson of the Prophet Muhammad, martyred in the battle of Karbala in Iraq	29
Husain Bī'in, name given to the well near Kālī Masjid (Bidar)	29
Hyderabad Museum	5

I

Ibrāhīm 'Adil Shāh I	1, 2, 6, 8
Itarau'l Qais, <i>qasida</i> of	4
Ismā'il 'Adil Khān	18, 22
Ismā'il 'Adil Shāh	6, 12

J

Jamālud Dīn Muftī	15
Junaid Bī	3, 5

K

Kālī Masjid (Bidar)	29
Kalimullah (Bahmanī)	19, 20

PAGE

Kam Bakhsī	9
Karbala (in Iraq) where Husain, the grandson of the Prophet Muhammad was martyred (footnote)	29
Kaulhar (a fountain in Paradise)	18
Khāfī Khān, author of the <i>Muntakhab ul Iubab</i>	27
Khalilullah, Hazrat (shrine of — at Bidar)	26
Khān Jahan, title of the various ministers in the Deccan	27
Khān Jahan Barīd (tomb of — at Bidar)	29
Khās Bagh (at Gogī)	8
Khudawand Khān (raised to the rank of Khanjahān)	18
Khwaja Jahan	9
Khwaja Muhammad Ahmad Curator, Hyderabad Museum	1

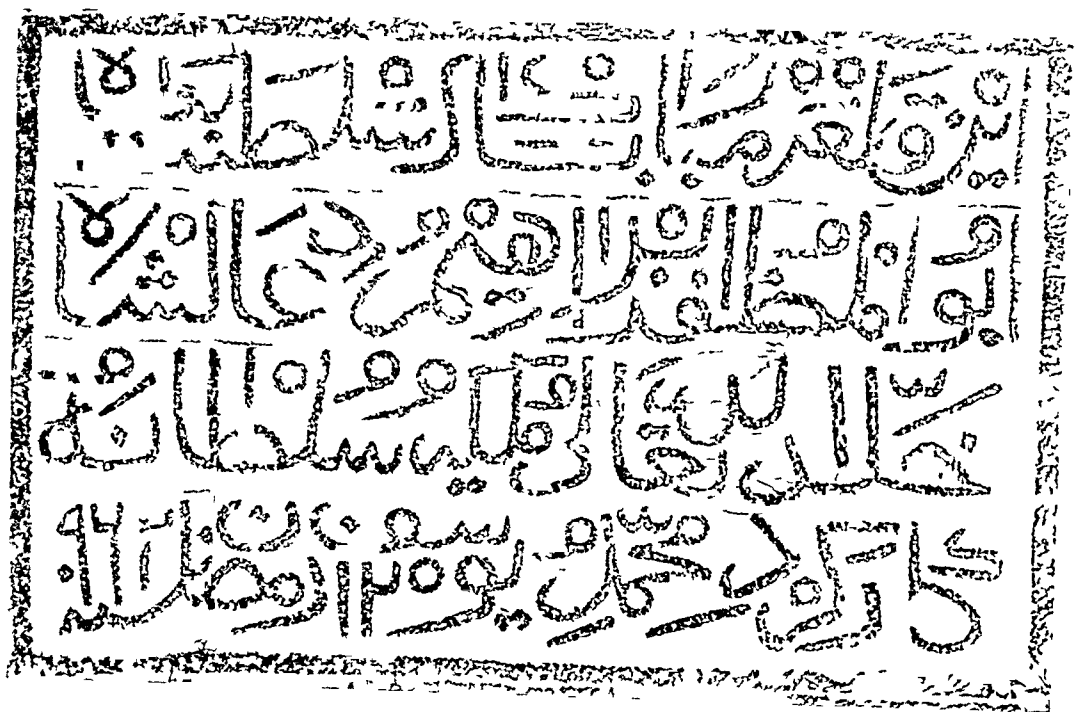
M

Ma ul-Jir : <i>Ālimgiri</i>	1, 9
Madrasah (of Mahmūd Gīwān) at Bidar	27
Mahbūb ul-Subhānī (Shāh 'Abd ul Qādir Jilānī, the well known Muslim saint)	27
Mahdi	12, 19, 21, 22, 23, 24
Mahmūd Shāh Bahmanī	10, 18, 19, 20
Mallū 'Adil Shāh	6
Mandagari	4
Masīh (Jesus Christ)	24
Megalithic tombs near Shihpūr	1
Minalah Shāh, son of Yādullah Shāh, who renovated the monastery of the saint, Shāh Waliullah al Husaini (Bidar)	30
Mir Muhammad son of Hājī 'Imād Khān, the builder of the Fort of Nuratabid (Shihpūr)	3
Mir Tajud Dīn	3, 8
Muzā 'Alī Khāwar, father of Sulṭān Qulī, buried in Warangal Fort	31, 32
Momin Tabāṭaba, Muhammad—builder of the well near Kālī Masjid (Bidar)	29
Mubīrak (Malik), Kotwāl of Sagr under Muhammad Shāh II and Firoz Shāh Bahmanī	9, 10, 12, 14, 15, 16, 17
Mubīrak Khāfī	9
Mughthī Shīrīzī, calligraphist, who carved the inscription on Hazrat Khalilullah's shrine (Bidar)	26
Muhammad, the Prophet	23, 24, 28, 29
Mahammad (prince), the second son of Ahmad Shāh Walī	27

	PAGE		PAGE
Muhammad, the poet who composed the epitaph for the tomb of Razī, son of Zaid, Malik Qutbī Mulk, <u>Khān</u> Jahān, buried at Sagar	18	R	
Muhammad Faḥr	16	Rājahmundry	6
Muhammad Nūr, Nāyab (Deputy)	20	Rauza, a suburb of Sagar	16
Muhammad (Maḥmūd) Shāh II Bahmanī	9, 10, 11, 12, 16, 17, 21	Razī, son of Zaid, entitled Malik Qutbī Mulk	18
Muhammad Sālih, author of the <i>Amal i Salih</i>	27	Ruknu'd Dīn, father of Fath Shāh, who built a mosque in the vicinity of Hazrat Kunj Nishin's shrine (Bidar)	29
Muhammad Tughluq, Sultan	6	S	
Muhammad Yūsuf	1, 2	Sagar	1, 9, 10, 11, 12, 13, 14, 15, 16, 18, 19, 20, 21
Muhammadābād, name given to Bidar after the name of Prince Muhammad, second son of Ahmad Shāh Walī (footnote)	27	Sajjādāh Sālūb, the house of (at Sagar)	22, 23
Muhammadi Rurj (Shāhpūr Fort)	3	Salkar	9
Munawwar Bādshāh, Hazrat Tajū'd Dīn Shaikh—son of Hazrat Sūfi Sarmast (Sagar)	10, 12, 14, 19, 22, 23, 24	Sayyid Murtaza, son of Sayyid Mirān, a descendant of the famous saint, Maḥdūm i Jahāniyān Jahān Gasht, (inscription from the house of)	30
N		Shāh 'Ālam I	9
Nādī 'Alī	2, 3	Shāh 'Ālam II	32
Nadīm	13	Shāh Ganj Darwāzāh (Bidar)	27
Najmu'd Dīn Hasan, founder of the mosque at Uthman Ganj (Bidar)	31	Shāhpūr	1, 2, 3, 4, 5
Nizam 'Alī Khān, Mir, Governor of the Deccan under Shāh 'Ālam II	32	Shāhpūr Fort	1, 2, 3, 4
Noah	14	Shāh Habībullah's Chilla	7
Nusratābād (Shāhpūr)	1, 4, 9, 15, 16	Shāh Muḥammad Razā, keeper of the Shāhpūr Fort in 1077 H	4, 5
P		Shaikh 'Abdu'l Qādir Jilani, popularly known as Maḥbūb i Subhānī, a renowned Muslim saint	27
Peḍ Nāyak (a feudatory of the Bijāpūr Kings)	9	Shaikh Abu'l Hasan, son of 'Abdu'l 'Aziz	6
Pir Chanda Husainī (Jalālu'd Dīn Muhammad)	5, 7, 8	Shaikh Miyyān (Mutwalli)	8
Q		Sharzā Khān, Muhammad (epitaph on the grave of)	25
Qubli Sultānī, founder of the Sola Khamb Mosque (Bidar)	27	Shute Durūd	3, 22
Qulī Sultān, (son of Mirza 'Alī Khāwar) buried in Warangal Fort	31, 32	Shute faith	(footnote) 32
Qulī Qutbu'l Mulk, Sultān (founder of the Qutb Shāhi dynasty) 19 (footnote)	31	Shute Imāms	22, 24
Qunbar (the name of the freedman of 'Alī, Prophet Muhammad's son in law)	22	Shitāb Khān, hall of (in Warangal Fort)	32
		Shorapūr, the Rājas of	12
		Solāh Khamb Mosque (Bidar Fort)	26
		Sūfi Sarmast, Hazrat (a disciple of Hazrat Nizām'u'd Dīn Auliya)	10, 12, 17, 24
		T	
		Tariqh : Qutb Shāhi	31
		Tughluq inscriptions of the Deccan	27

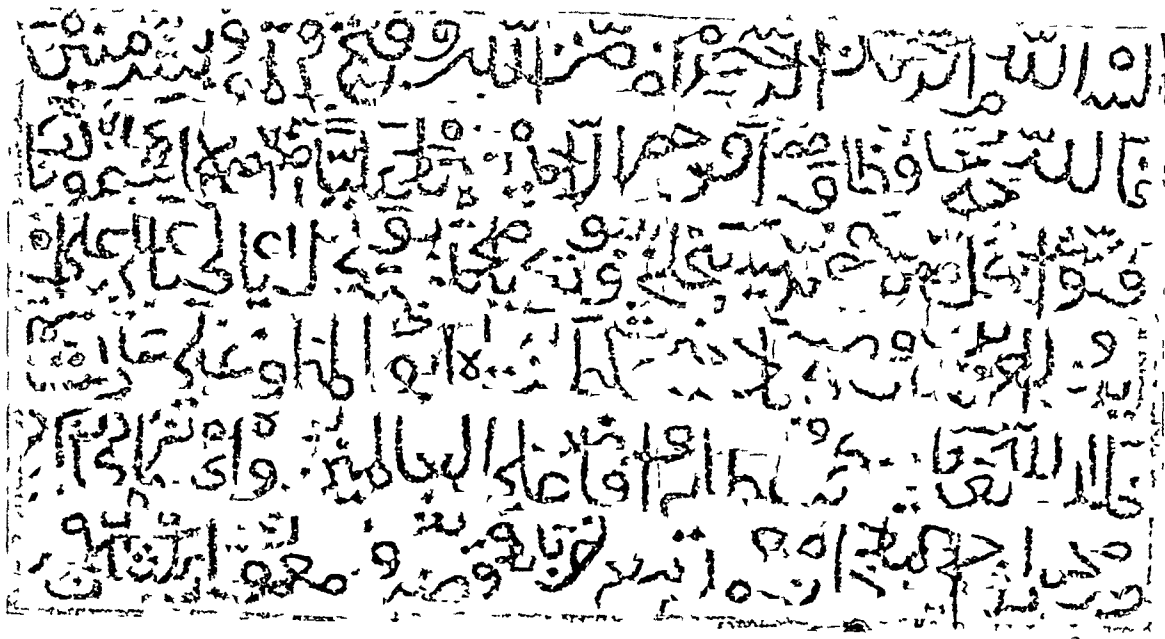
U		PAGE			PAGE
Ustādābād fort (name given to Shāhpūr by Muhammad Tughluq)		6	Warangal Fort		31
'Uṭhman Ganj (Bīdar), inscription from the mosque at		31	Wazīr, Yūsuf and Ismā'il Ādil's title prior to their assuming the title of sovereignty		18, 19, 22
Uwais Qulī, father of Sulṭān Qulī (founder of the Quṭb Shāhī dynasty)		31			
V			Y		
Vijayanagar, the Rājā of	. .	13	Yādullāh, builder of the monastery associated with the name of the saint, Shāh Walī ullāh al Husainī (Bīdar)		30
W			Yaman	.	12
Walīu'llāh (Bairhmanī)		18, 19, 20	Yūsuf 'Ādil Khān	.	18
Walīullāh al Husainī, Shāh (tomb of — at Bīdar)		29	Yūsuf 'Ādil Shāh		6

(a) Inscription on the Second Gateway, Shahpur Fort



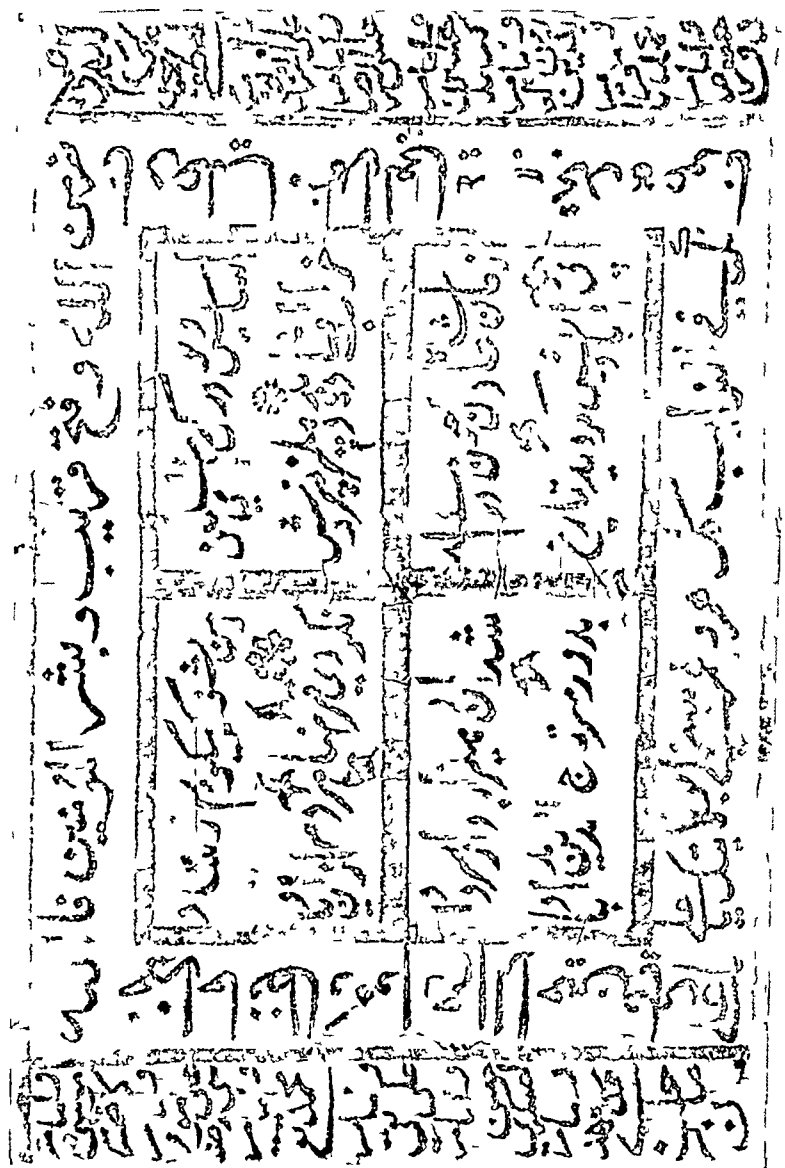
Scale 2

(b) Inscription on the Gogi Gate, Shahpur

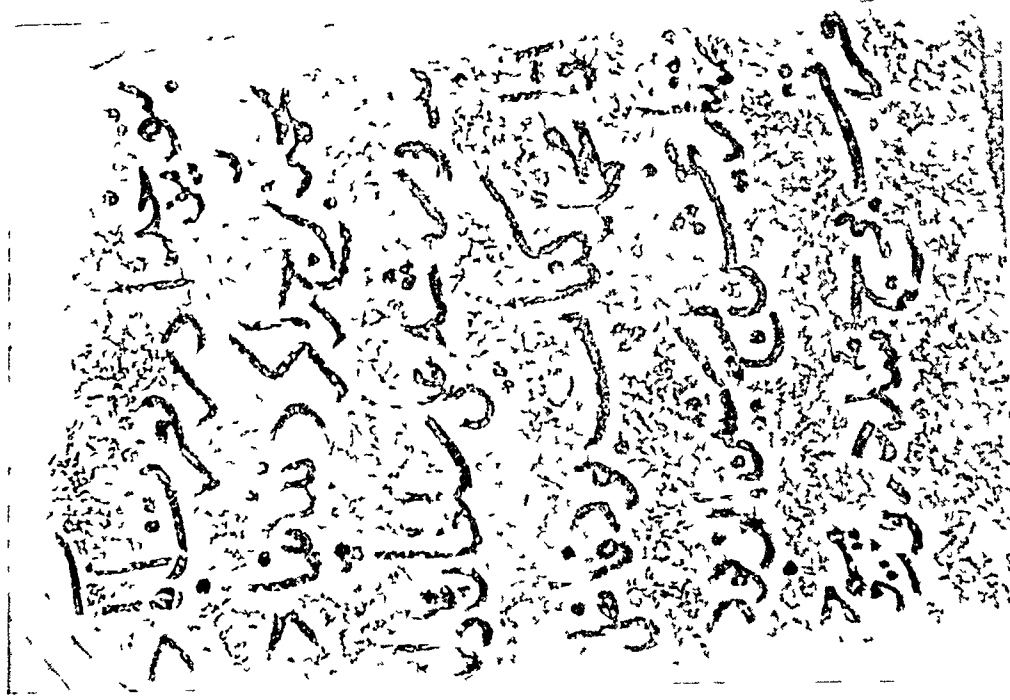


Scale 11

Inscription on the First Gateway, Shahpur Fort



(a) Inscription on a bastion, Shahpur Fort



(b) Inscription on the wall of a well, Shahpur

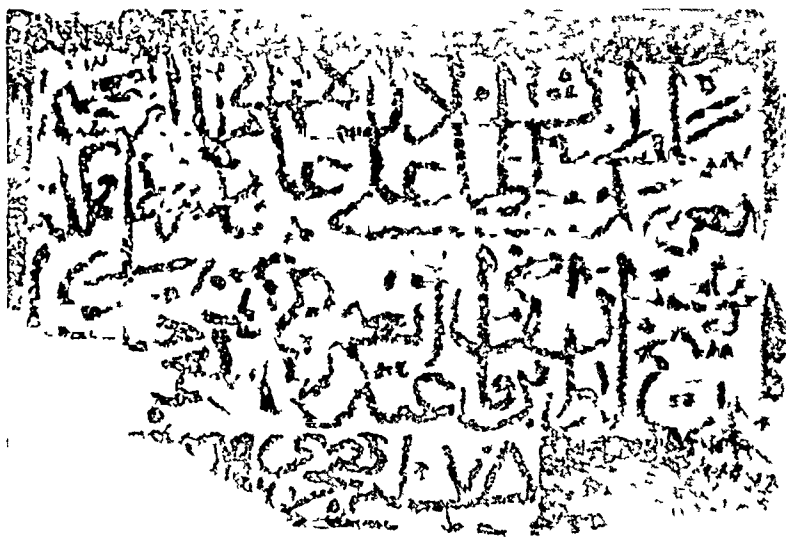


(a) Inscription on a bastion facing Mandahgarhi Fort



Scale 2

(b) Inscription originally found at Shahpur and now in the Inscriptions Gallery of the Hyderabad Museum



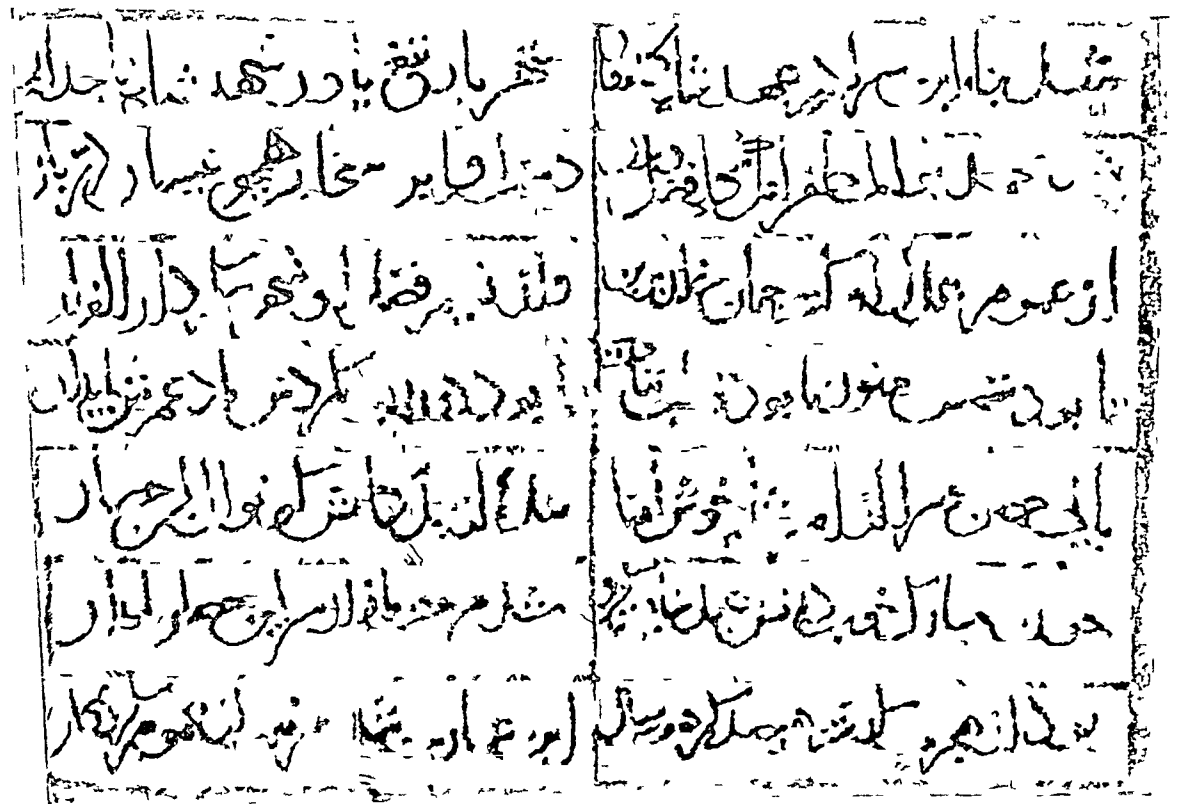
Scale 25

(a) Inscription on the gate of the Khass Bagh, Gogi



Scale 2

(b) Inscription on an 'Ashur Khana, Sagar



Scale 2

Scale 166

(b) Inscription of Firoz Shah Bahmani, Sagar

سراف است و فی بعض
 خوف طوفان و خشت خشت
 بنیت است در جدی
 بجهت مسرت بی بد
 است حاصل و هوای
 در دستگیر عزت
 در باد و مه و در

(a) Firoz Shah's inscription on the Shah Darwaza, Sagar

فنه لا خدای تال السور الکرهش
 عرص و باخاف ای دیت ۵۵
 کره لایعید : استوفیه
 در و ای : احسان و داد
 در و ای : ایستادگان : از هر
 در و ای : طاق : ایستادگان
 از ایستادگان : ایستادگان
 ایستادگان : ایستادگان
 ایستادگان : ایستادگان

Scale 142

(b) Inscription on the platform of Munawwar Badshah's Dargah, Sagar

[illegible]

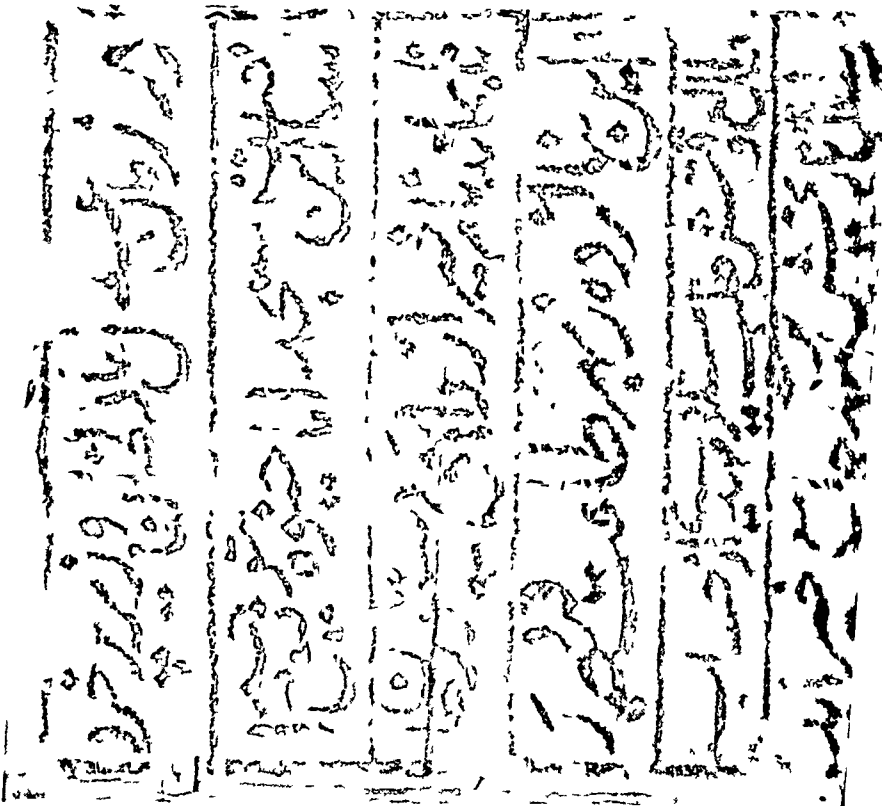
Scale 2

Inscription on the wall of a well in the shrine of Sufi
Sarmast Sahib, Sagar

هو ابدان شایسته و غیر باردار که درون کشتی چنانکه در کافران
 جویند که در این باره و در حقش بشیر و چهره و غیره که
 پیوسته در کشتی و در کشتی و در کشتی و در کشتی و در کشتی
 و در کشتی و در کشتی و در کشتی و در کشتی و در کشتی

جویند که در این باره و در حقش بشیر و چهره و غیره که
 بهر شایسته و در کشتی و در کشتی و در کشتی و در کشتی
 کلا باغ و در کشتی و در کشتی و در کشتی و در کشتی
 در کشتی و در کشتی و در کشتی و در کشتی و در کشتی
 ملاک قطب و در کشتی و در کشتی و در کشتی و در کشتی
 تمییز و در کشتی و در کشتی و در کشتی و در کشتی
 الة احوال و در کشتی و در کشتی و در کشتی و در کشتی

(a) Inscription in the shrine of Munawwar Badshah,
Sagar



Scale 25

(b) Inscription in the 'Ashur Khana, Sagar



Scale 25

(a) Inscription on a tomb near the Western Gate of Sagai



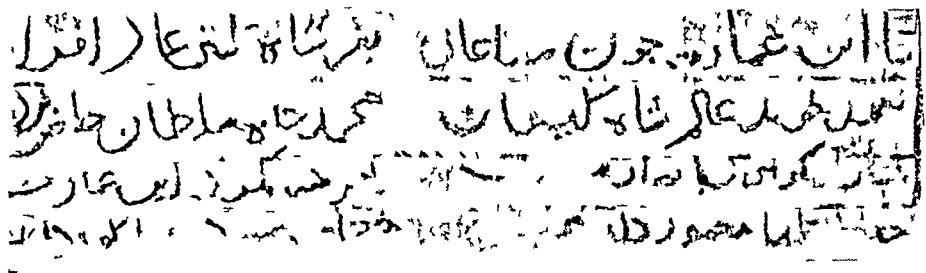
Scale 2

(b) Another inscription on the same tomb



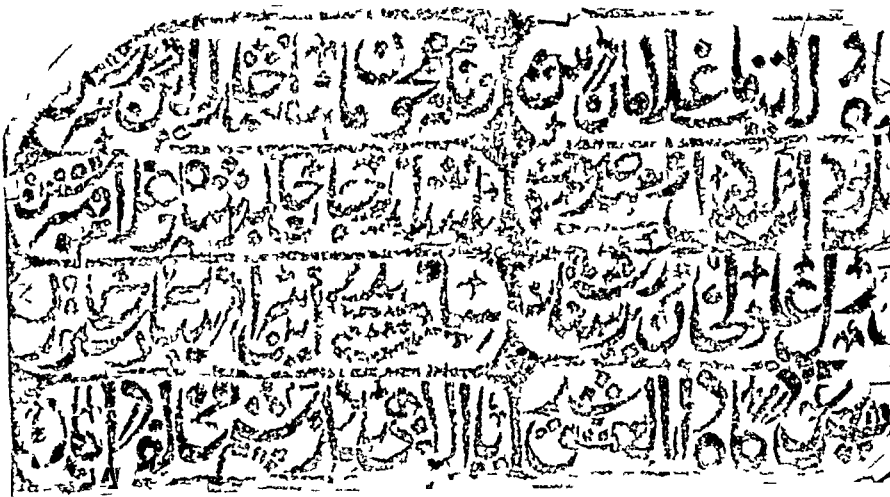
Scale 2

(a) Inscription of Muhammad Shah Bahmani carved on a tablet lying near the Shrine of Munawwar Badshah, Sagar



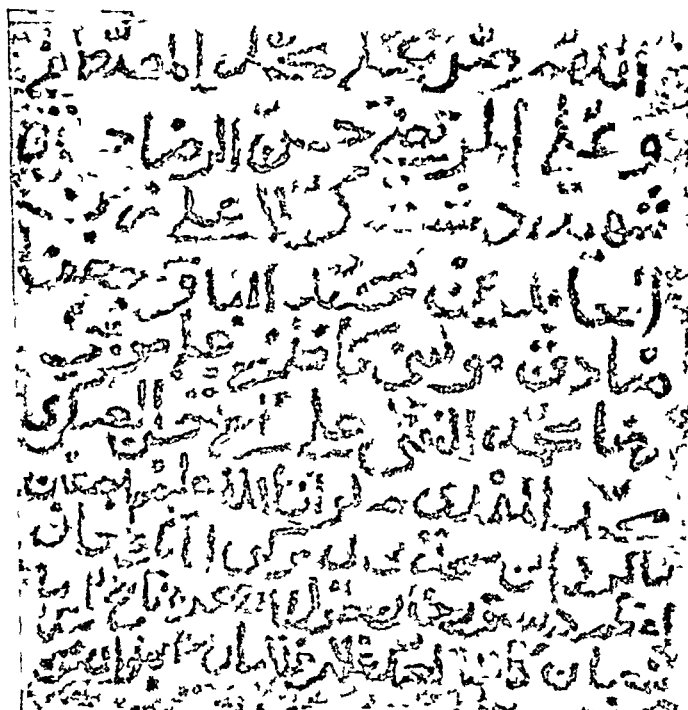
Scale 166

(b) Inscription of Dastur Khan on the same tablet



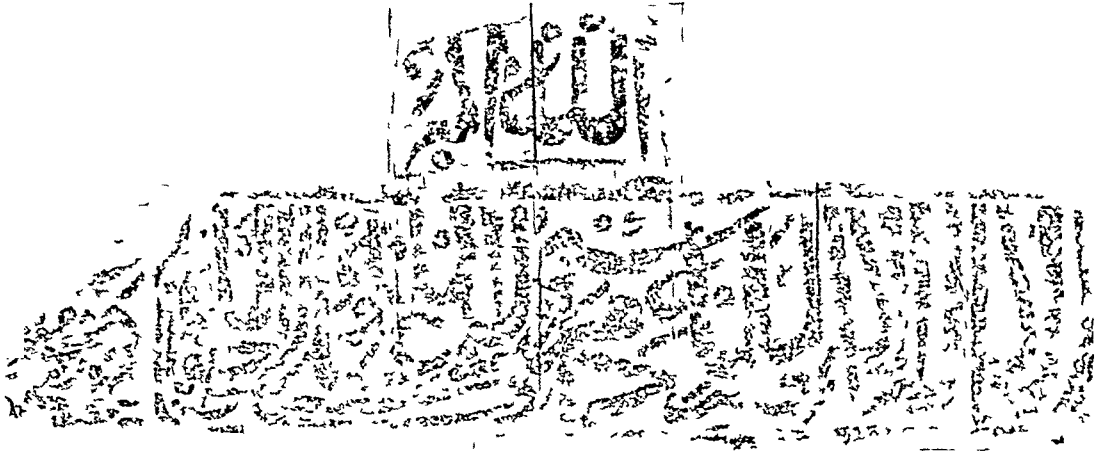
Scale 166

(c) Inscription of Dastur Khan on the wall of Sajjada Sahib's house, Sagar



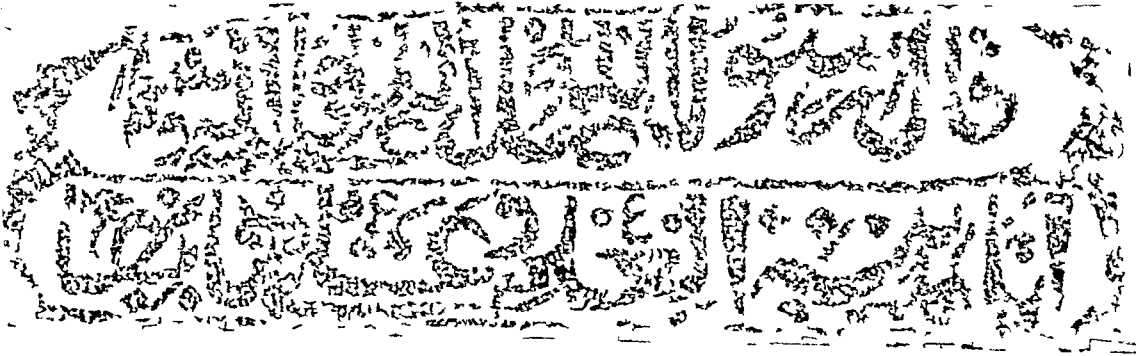
Scale 25

(a) Inscription on a mosque near Munawwar Badshah's Dargah, Sagar



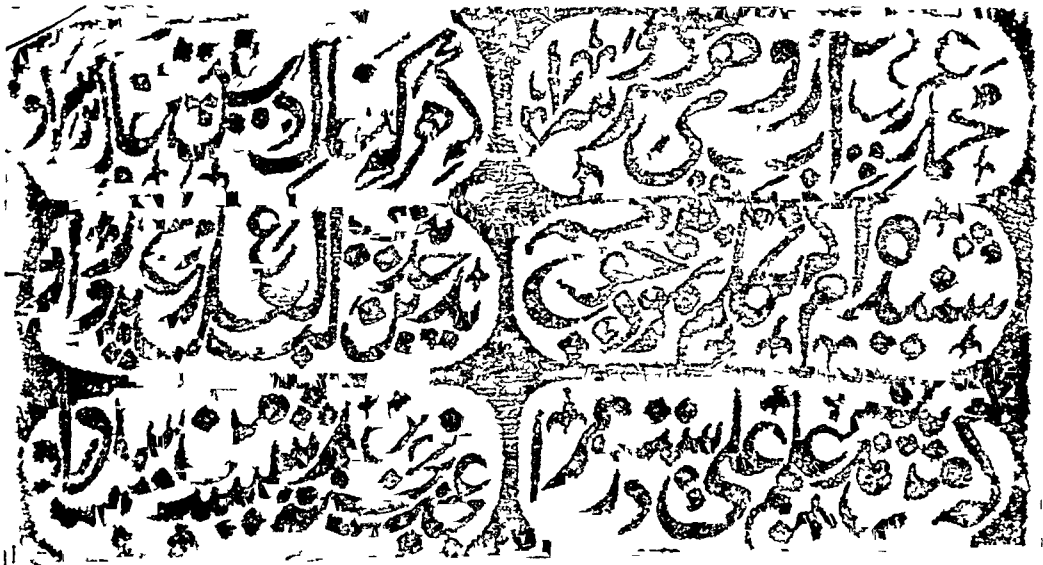
Scale 1

(b) Inscription on Sajjada Sahib's house, Sagar



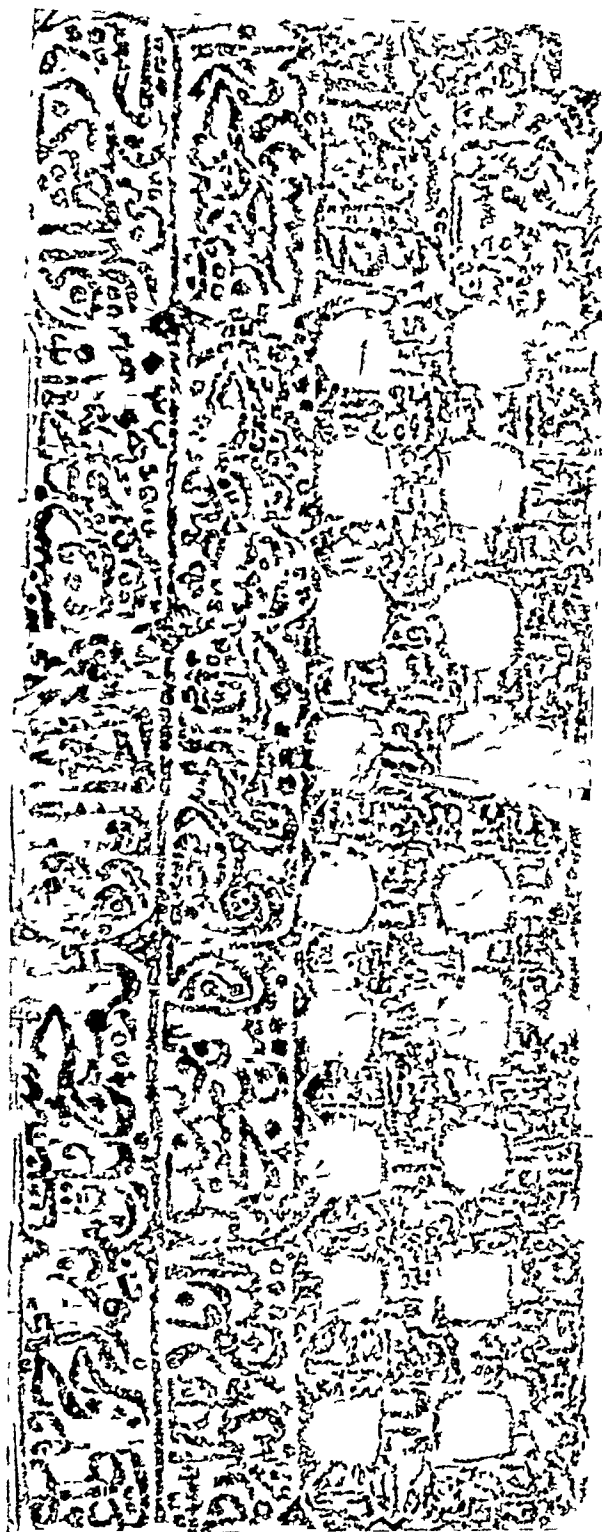
Scale 125

(c) Inscription on Sajjada Sahib's house, Sagar



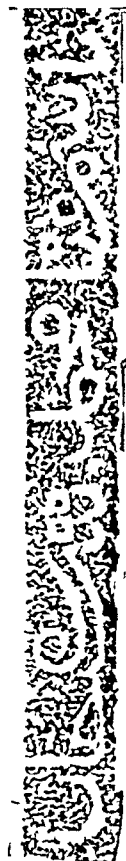
Scale 2

(a) Inscription on a tablet lying on the platform of Munawwar Badshah's Tomb, Sagar



Scale 1:2

(b) Inscription on a tomb near Sufi Sarmast's Shrine, Sagar



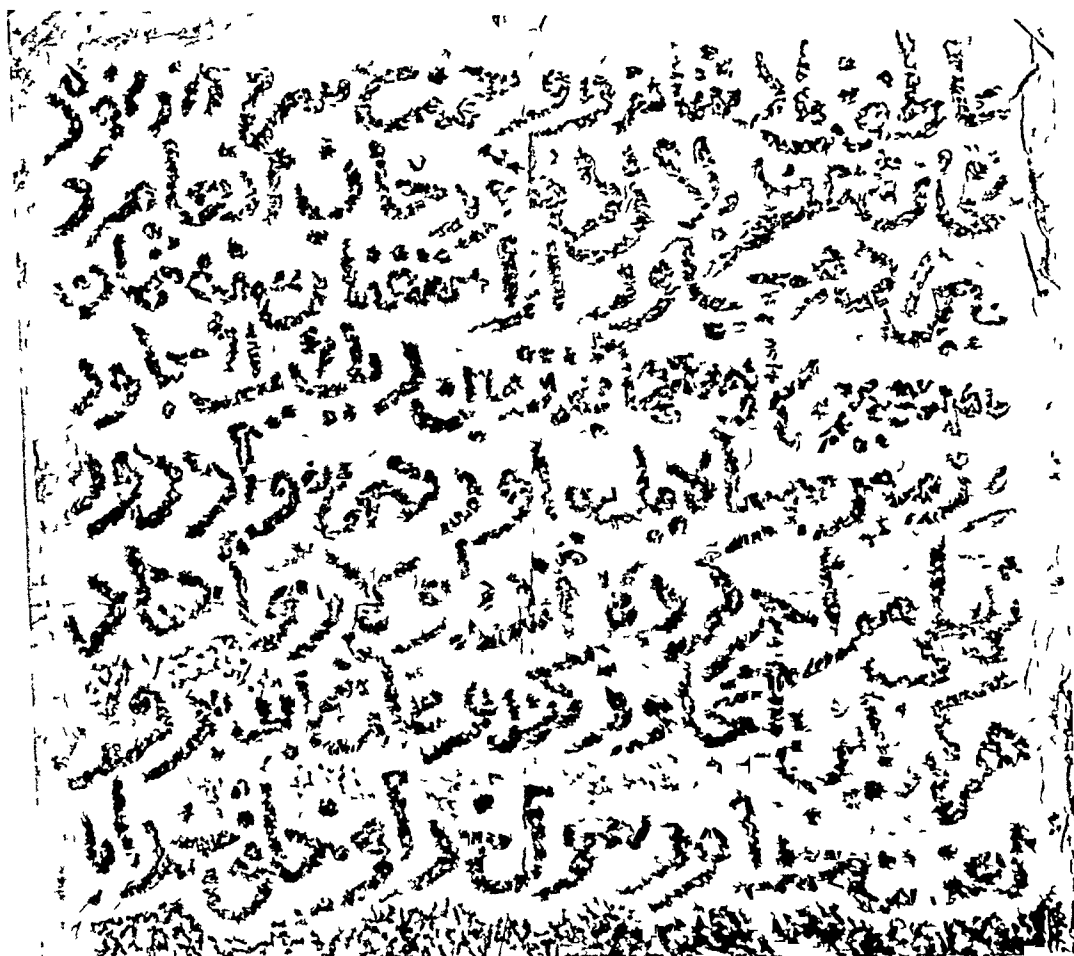
Scale -

(c) Inscription on a tomb near Sufi Sarmast's Shrine, Sagar



Scale 2

(a) Inscription on the wall of a well at Dornhalli near Shahpur



Scale 25

(b) Inscription on a bastion, Bidar Fort



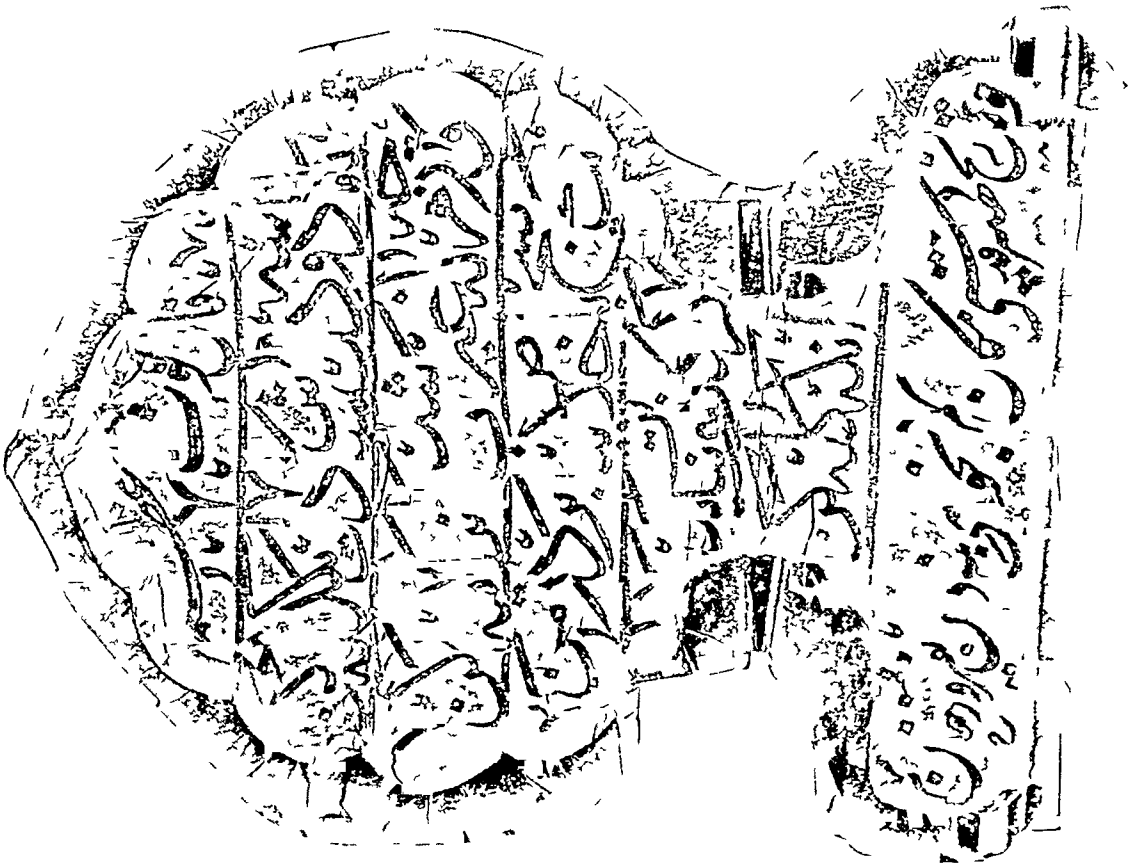
Scale 166

Inscription on the Sola Khamb Mosque, Bidar Fort



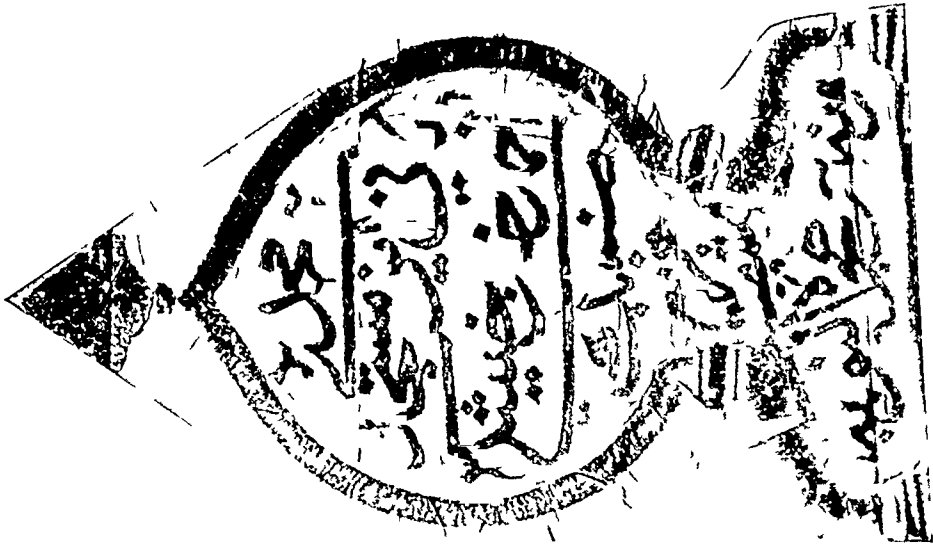
Scale 166

(a) Inscription on the Khanqah of Mahbub Subhani, Bidar



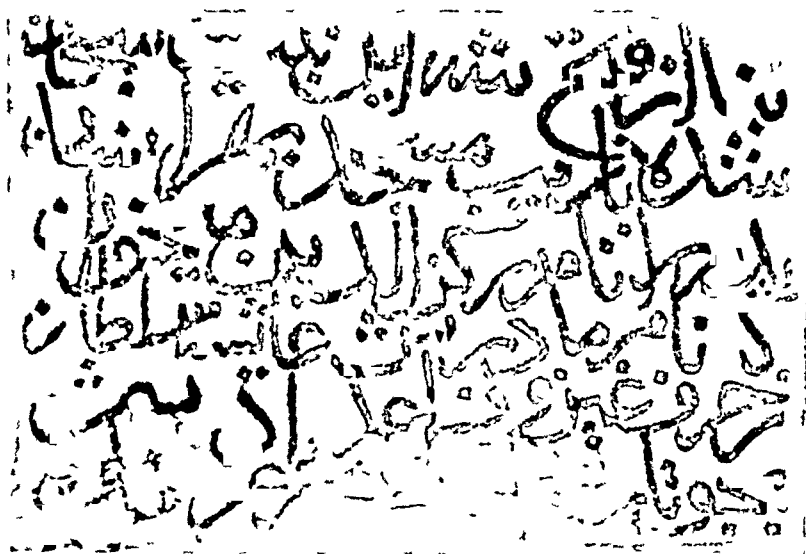
Scale 166

(b) Inscription on a mosque attached to the Khanqah of Mahbub Subhani, Bidar.



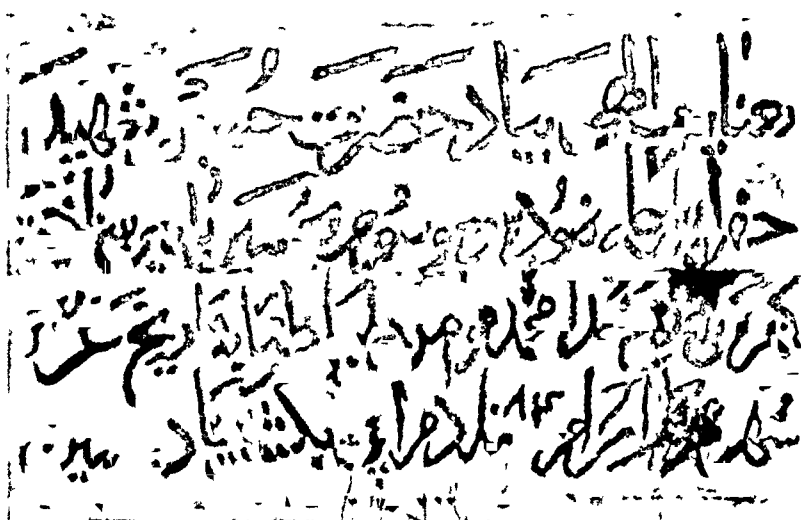
Scale 2

(a) Inscription on a mosque to the South-West of Hazrat Kunj Nishin's Shrine, Bidar



Scale 25

(b) Inscription on a well to the West of Kali Masjid, Bidar



Scale 25

(a) Inscription on the Shrine of Shah Waliullah al-Husami



Scale 125

(b) Inscription on an arch near the Civil Dispensary, Bidar

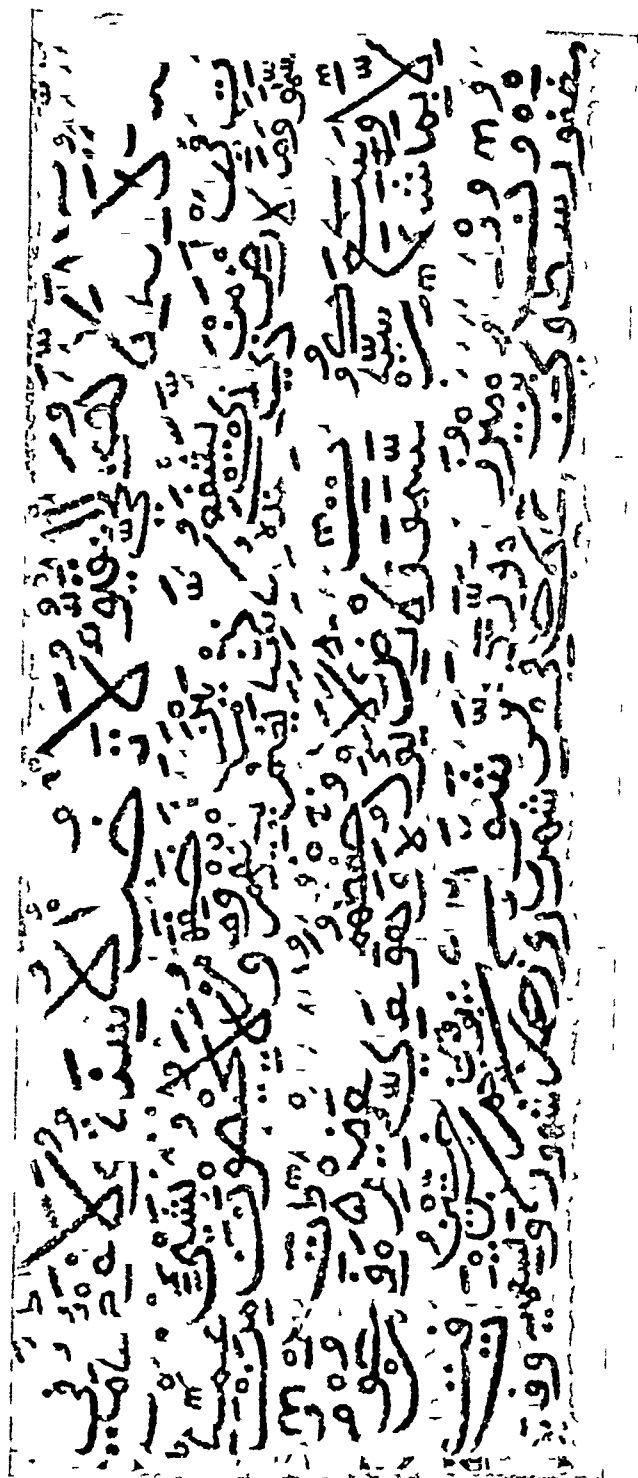


Scale 33

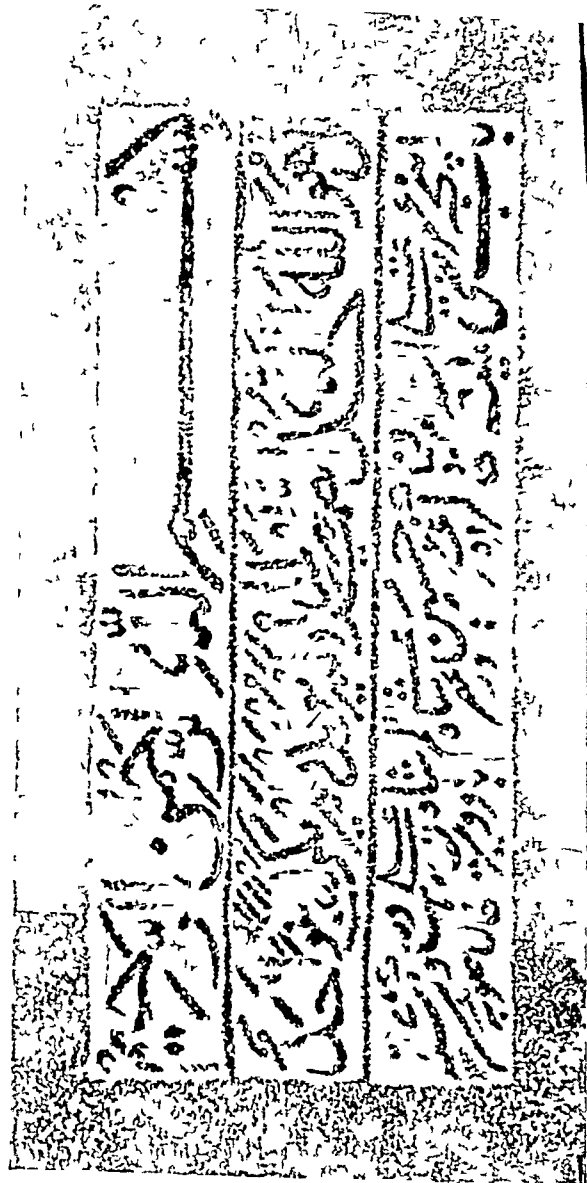
(c) Inscription on a mosque at Osman Ganj, Bidar



(a) Inscription on a tomb in the Waingal Fort



(b) Inscription on a mosque in the Waiangal Fort



SOME UNPUBLISHED INSCRIPTIONS OF BENGAL

I

SOME UNPUBLISHED INSCRIPTIONS OF BENGAL

BY MAULAWI SHAMSUDDIN AHMAD, M A, INDIAN MUSEUM, CALCUTTA

The inscriptions that are being edited here, for the first time, form part of the Muslim gallery of the Archaeological Section of the Indian Museum and were collected at various places in Bengal by different persons. They, however, pertain exclusively to the period of the Independent Sultāns of Bengal and will, it is hoped, be found interesting by students of this period of history and of Muslim calligraphy, which reached a very high standard in the beginning of the 16th century A D. The earliest of these inscriptions belongs to the reign of Mahmūd Shāh II of Bengal and is historically important inasmuch as it furnishes us with material for determining the period of his rule.

The inscription, consisting of four close written lines, is carved in relief on a coarse basalt slab, and measures approximately 2 ft 4 inches by 1 ft 2 inches. The stone is in a bad state of preservation, some of the letters having flaked off. The inscription records the erection of a mosque by Daulat Khān, son of Husain Khān, during the rule of Mahmūd Shāh and is dated 895 H (1489 A D).

The history of Bengal of this period is shrouded in mystery and the accounts of chroniclers are contradictory. Ghulām Husain concurs with Firishta in stating that Mahmūd Shāh was the son and successor of Fīroz Shāh.¹ At the same time they quote the authority of Hājī Muhammad Qandhārī that Mahmūd Shāh was the son of Fath Shāh and that the former was brought up by one Habash Khān, a slave, under the direction of Fīroz Shāh.² Modern historians³, after sifting the evidence, have arrived at the conclusion that Mahmūd Shāh must have been a son of Fath Shāh and not of Fīroz Shāh, and that Mahmūd, in his early days, was brought up by a slave, and not in the royal house of Fīroz Shāh.

According to Firishta and Ghulām Husain, Mahmūd Shāh's reign was limited to one year only.⁴ The extant numismatic and epigraphical evidence is inadequate to settle the chronology of this Sultān. Of the three inscriptions, belonging to the reign of Mahmūd Shāh, only one from Chūnakhālī, Murshidābād, gives a clear date, viz, that for the erection of a mosque on the 2nd Muharram, 896 (15th November, 1490).⁵ The date portion in the other two inscriptions is hopelessly obscure.

The few coins of this Sultān, represented in the cabinets of the British Museum and the Indian Museum, do not apparently bear any date.⁶ The latest date for Mahmūd's predecessor, Fīroz Shāh, as found on coins, is 893,⁷ although the historians state that he ruled up to 895. The earliest date that appears on the coins and in the inscriptions of Muzaffar Shāh, his successor, is 896.⁸ It may now be safely said that Mahmūd Shāh's reign in Bengal partially covered the years 895 and 896, although it is still uncertain whether he began to rule before 895.

The titles of the Sultān mentioned in this inscription correspond to those given in his other inscriptions and coins.

¹ *Riāz-us Salafīn*, English Translation, p. 126, *Tarīkh-i Firishta*, Part II, p. 300 (Nawal Kishore ed.)

² *Riāz*, Eng. Tr., p. 126, *Tarīkh-i Firishta*, Part II, p. 301

³ Viz H. Blochmann, R. D. Banerjee, etc.

⁴ *Riāz*, Eng. Tr., p. 126, *Firishta*, p. 301

⁵ *E I M* for 1909-10, No. 418, p. 68

⁶ *B M C*, Nos. 103-4, p. 42, *I M C*, No. 162, p. 171

⁷ *I M C*, No. 161, p. 171, *B M C*, Nos. 99-100, p. 41

⁸ *I M C*, No. 163, p. 171, *B M C*, No. 105, p. 43, *E I M* for 1929-30, p. 12

Daulat Khān might have been a noble of the Court, but contemporary history does not make any mention of him

The style of script is plain *Naskh* and the language is Arabic. The first three lines represent the illustrious verse of the *Qur'ān* known as the 'Throne verse' (*Āyatul Kursī*), and the last line contains the name of the builder followed by the date

The inscription tablet was first acquired by the Asiatic Society of Bengal and subsequently transferred to the Indian Museum in 1875. No further detail of the place of finding or acquisition can be traced from the records

The inscription may be read as follows —

Plato I (a)

(Line 4) . . . بنى هذا المسجد حان ابنى حان فى عهد اى
ابن السلطان ناصر الدنيا والدين ابو (المعتمد ؟) محمود شاه بادشاه عارى الله ملكه و
فى التاريخ ٩٥٥ هـ و تسعين وثمانين

TRANSLATION

(Line 1) This congregational mosque was built by Daulat Khān, son of Husain Khān, in the reign of the Sultān, son of Sultān Nāṣirud Dīnshāh wad Dīn, Abul Mujaḥhid Mahmūd Shāh, the victorious king, may God perpetuate his kingdom and sovereignty, in the year eight hundred and ninety five 895 H (1489 A D)

The next inscription in chronological order belongs to the period of 'Alāu'd Dīn Husain Shāh, and bears the date 909 H (1503 A D)

The epigraph, consisting of three lines, is carved in relief on a black stone tablet, and measures 3' 1" × 1' 3¼". A single rosette of delicate design is incised above the third line to the left half of the slab, being part of the decorative scheme of the beautiful *Naskh* writing of this period, which represents the high water mark of Indo Muslim calligraphy. The language is Arabic

The preamble of the inscription contains a quotation from the *Hadith*, followed by the main text which gives the donor's name and the purport of the inscription, concluding with the date. The epigraph is, however, not elaborated by a series of titles which are generally met with in similar mural and medallie records of this Sultān. It commemorates the construction of a mosque by 'Alāu'd Dīn Husain Shāh of Bengal in 909 H (1503 A D)

The inscription reads thus —

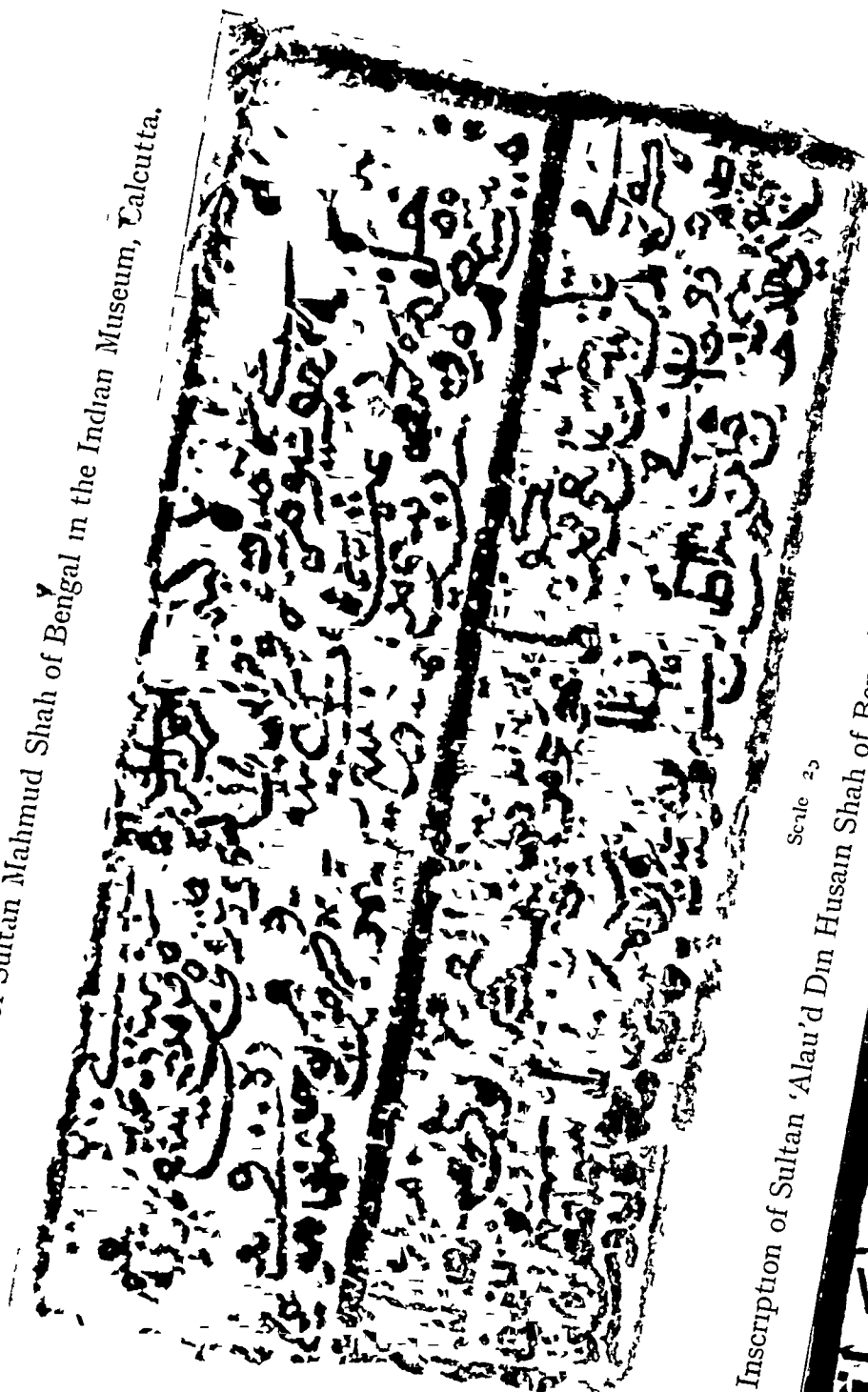
Plato I (b)

(1) قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ بَنَى لِلَّهِ مَسْجِدًا وَبَدَعِي لَهُ رَحِمَهُ اللَّهُ نَبِيَّ اللَّهِ لَهُ بَدَأُ

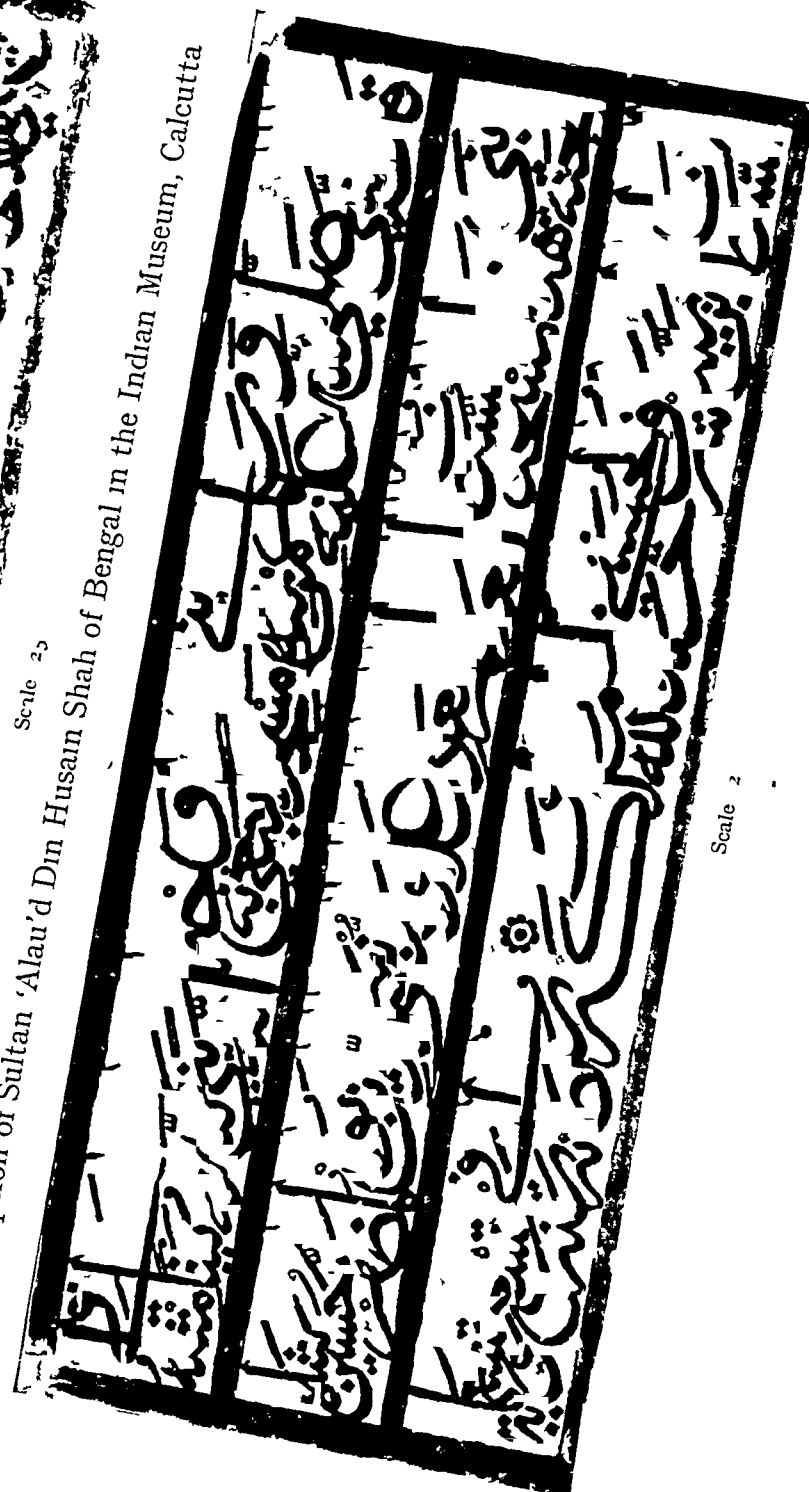
مِثْلُهُ فِي (2) الْحَمْدُ لِلَّهِ هَذَا الْمَسْجِدَ الْعَاقِلُ الْعَادِلُ عَلَّادُ الدِّينِ وَالْأَبِي ابْنِ الْهَامِرِ هـ بنى شاه

(3) ابْنِ الْهَامِرِ بن سيد اشرف الدين حلد الله ملكه و سلطانه فى سنة ٩٠٩ هـ و تسعين وثمانين

(a) Inscription of Sultan Mahmud Shah of Bengal in the Indian Museum, Calcutta.



(b) Inscription of Sultan 'Alau'd Din Husain Shah of Bengal in the Indian Museum, Calcutta



Scale 2

TRANSLATION

The prophet, blessings and peace of God be upon him, has said, "He who builds for God a mosque, seeking thereby His pleasure, will have a similar house built by Him in paradise. This mosque was built by the erudite and just Sultān 'Alāu'd Dunyā wad Dīn Abu'l Muzaffar Husain Shāh, the Sultān son of Sayyid Ashraf al Husainī, may God perpetuate his kingdom and majesty in the year nine hundred and nine (909 H)

The next group of inscriptions, three in number, are incised in relief on tablets of black basalt measuring $1' 11\frac{1}{2}" \times 11\frac{1}{2}"$, $2' \times 1'$ and $1' 7" \times 1' 6\frac{1}{2}"$, respectively. All three inscriptions were carved in the reign of 'Alāu'd Dīn Husain Shāh of Bengal. The first two consist of two lines each while the third has three lines, the top line being broken off.

All of these are written in elegant *Tughra* style, the 'shafts' of the letters **ك**, **ل**, **م**, **ع** being elongated considerably, and the writing is so arranged as to form an artistic whole—a style which was in vogue in that period. The language is Arabic.

The first two epigraphs were acquired by the Asiatic Society of Bengal and later on transferred to the Archaeological Section of the Indian Museum. The third was found lying in the courtyard of the tomb of Maulānā Hamīd Dānishmand whose mausoleum still exists in the village of Mangalkot, Subdivision Katwa (District Burdwan), but the tablet was actually brought from a place called Nūtanhāt at a distance from the aforesaid village.

The inscriptions record the excavation of tanks by 'Alāu'd Dīn Husain Shāh in the year 916 H (1510 A.D.)

There are three tanks, two inside the village and one outside, at a distance of about half a mile. It is fairly conceivable that the last named inscription refers to the tank near Nūtanhāt where it was originally found.

The first portion of the records contains a well known verse of the *Qur'ān*¹, frequently quoted in inaugurating such charitable acts². I give below my reading of the inscriptions, the texts of all three are the same.

Plate II (a)

(1) قال الله تعالى من جاء بالحسنة فله عشر أمثالها بى هذه الا امان المعظم المكرم

(2) علاؤ الدین ابو الطاهر حسن شاه اسامان حلد الله ملكه و سلطانه بى

سنة ٩١٦ هـ

TRANSLATION

The most High God has said, "He who brings any good shall have tenfold like it." This tank was excavated by the exalted and liberal Sultān, 'Alāu'd Dunyā wad Dīn Abu'l Muzaffar Husain Shāh the Sultān, may God perpetuate his kingdom and sovereignty, in the year nine hundred and sixteen (916 H).

¹ *Qur'ān*, Chapter 6, verse 161.

² *Vide J. A. S. B.*, Vol XLIII, Part I, 1874, p. 308.

The sixth inscription in chronological order belongs also to the reign of 'Alāu'd Din Husain Shāh, and is interesting because the honorific epithets mentioned in it correspond with those found on the coins of this Sultān. It consists of one line only and is incised in relief on a black slab of basalt 16" long and about 8" broad.

The style of writing is *Tughrā* and represents the characteristic form that may be described in the words of Mr G. Yazdani¹ as "the decorative style of arranging the curved letters across the arrow-headed ones, the motif being bow and arrow." But the execution of the inscription as a whole lacks beauty, as the text is rather lengthy and unevenly distributed over the inadequate space allotted in the tablet. The language is Arabic.

The tablet was discovered in the remains of an ancient fort at Kāntāduūr, Police Station Pirgunj, District Rangpūr, and presented to the Indian Museum by Rai Bahadur Mrityunjoy Roy Chowdhury, Zamindar of Sadyapushkarni of the same District, in 1929.

This fort of Kāntāduūr, now in ruins, is situated about twenty miles to the south-west of Rangpūr town and surrounded by three moats. Mr R. D. Banerjee writes in his report,² "At a distance of nearly one mile from the dried up moats there is a large mound on which stands a little dargā or 'Idgāh, built during the reign of Sultān 'Alāu'd Din Husain Shāh of Bengal (1493—1518 A. D.). The mound appears to contain the ruins of an ancient temple destroyed by the Muslims and converted into a mosque and a dargā. The mosque has collapsed long ago and nothing can be seen of it at the present day. The dargā, however, still stands roofless. At one time, this dargā possessed an inscription engraved on two different slabs of stone which were placed side by side over the principal entrance of the structure." Mr Banerjee further writes, "The name of 'Alāu'd Din Husain Shāh can be read clearly from an impression of the inscription supplied to me by the Rai Bahadur." Both the inscriptions had been missing for some time, but one of the two was recovered about the year 1927 from a cultivator who found the stone partly buried under a banana tree on the bank of a streamlet. I believe this to be the identical missing inscription, from the impression of which the name of 'Alāu'd Din Husain Shāh was read by R. D. Banerjee and which was presented, after its recovery, to the Indian Museum by the Rai Bahadur. The other inscription which is still missing probably belonged to the Dargāh.

It is recorded in a small Persian résumé³ called *Risālatu'l Shuhadā*, a manuscript probably still in possession of the *mutawallī* of the Dargāh, that Ruknu'd Din Bīrbak Shāh, Sultān of Bengal, had an Arab general named Ism'īl Ghāzī. He had subdued the refractory Rāja Gajapati of Orissa and forced Kameswar, the king of Kāmrup, to submit to the allegiance of his master. Bandasī Rāi, the Hindu Governor of Ghoraghāt, was envious of Ism'īl's fame and falsely charged him with treason, on account of which he was put to death in 878 H (1473 A. D.), his head being interred at Ism'īlpūr or Barā Dargāh in Rangpūr District, and his body at Mandaran now in Jahānūbād, west of Hooghly.

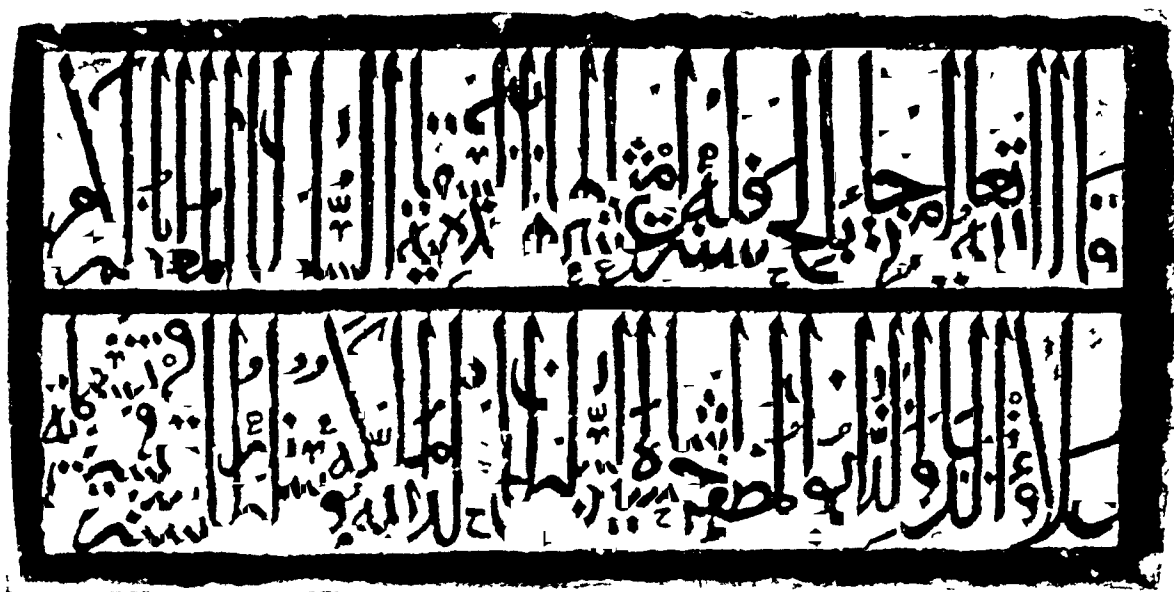
In view of the above I believe that Kāntāduūr was a strong military post during the period of the independent Sultāns of Bengal, and that the sanctuary was synchronous with the mosque which was erected during the rule of Sultān 'Alāu'd Din Husain Shāh, about a quarter of a century after the Ghāzī was actually entombed near that place.

¹ *E. I. M.*, 1915 16, p. 10.

² *A. S. I. A. R.*, 1924 25, p. 89.

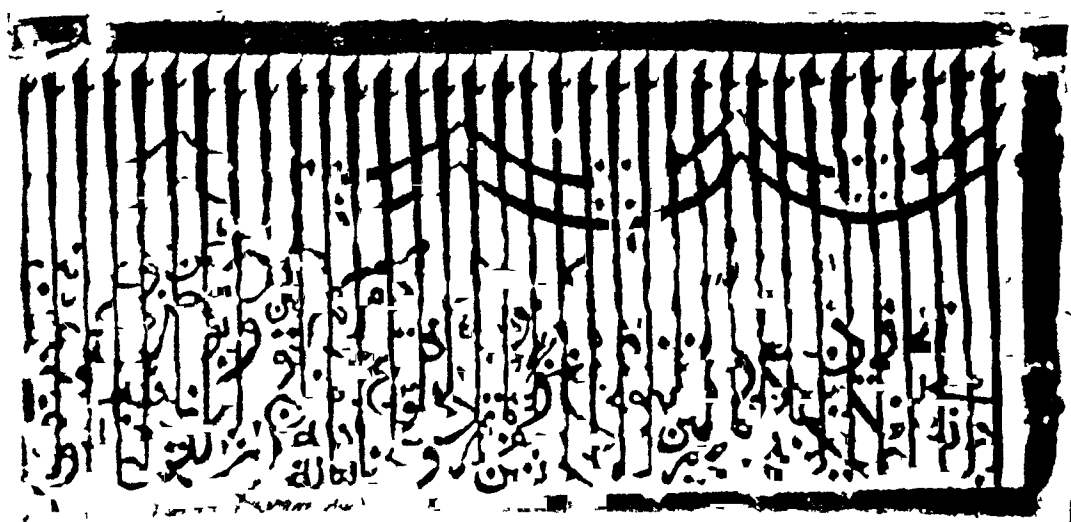
³ The text and translation of the résumé are given in *J. A. S. B.*, Vol. XLIII, Pt. I, pp. 216-230.

(a) Inscription of Sultan 'Alau'd Din Husain Shah of Bengal in the Indian Museum, Calcutta



Scale 1/2

(b) Another inscription of the same King in the Indian Museum, Calcutta



Scale 3/4

The special feature of this epigraph is that it is not preceded by any quotation of the *Qur'ān* or *Hadith* which is generally met with in the Indo Muslim inscriptions¹ It commemorates the erection of a mosque by Khān Ā'zam, in the reign of 'Alāu'd Dīn Husain Shāh, but no details of the date are mentioned as in other inscriptions of the Sultān

I give below my reading of the inscription —

Plate II(b)

البنی هذا المسجد فی (٤٠) سلطان العادل (ر) النادل سد السادات مبدع السعادات
رحم المسلمین والمسلمات معلى کلمات الحق فاطع الکشش و الممردس مانع الحلو (٩)
سنة فامح کامرر و کامنه نعرن (٩) الله الکنا و المنال عوب الاسلام و المسلمین علاؤالدین
و الدس ابن الماهر حسن شاه حلد الله ملکه و سلطانه حال اءام

TRANSLATION

This mosque was built by Khān Ā'zam in the reign of the just and benevolent Sultān, the Sayyid of Sayyids, the fountain of auspiciousness, the compassionate on Muslim men and women, the propagator of the mission (words) of God, subduer of the obstinate and the stubborn, liberal to men, sword , the conqueror of Kāmrū (Kāmrūp) and Kāmṭa with the help of God, the most compassionate and propitious, the defender of Islām and Musalmāns, 'Alāu'd Dunyā wad Dīn Abul Muzaffar Husain Shāh, may God perpetuate his kingdom and sovereignty !

The seventh inscription, a fragmentary record, is engraved on a long slab of basalt, 5' 5" long and about 8" broad The stone must have been originally much larger in length and breadth than at present, when it must have been used as an inscriptional tablet The upper part and parts from the right and left hand sides were cut away, and the slab was used as a door lintel. The main and important portion of the record containing the purpose and name of the donor has fortunately escaped the cruel hands of vandalism

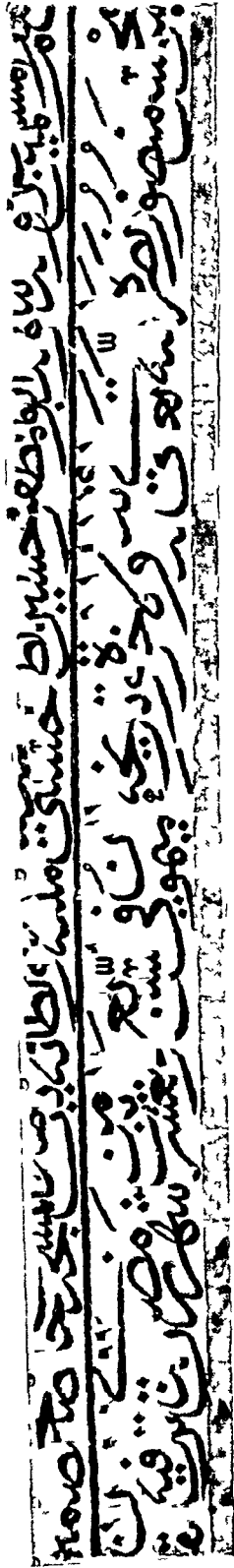
The surviving part of the inscription consists of two lines, and is written in beautiful *Naskh* characters It records the construction of a gateway in front of a mosque, probably the small golden mosque of Gaur, by Majlis Mansūr in the reign of 'Alāu'd Dīn Husain Shāh of Bengal on the 27th of Ramazān of an unspecified year The language is Arabic and the tablet is exhibited in the Muslim gallery of the Indian Museum

This Majlis Mansūr may conveniently be identified with Abū Muhammad, son of Abū 'Alī, who had the surname Majlis Mansūr, and who is mentioned in the inscription fixed on the façade over the central door of the Sonā Masjid (small golden mosque at Firozpur, Malda) as the builder of the mosque²

¹Horovitz, *E I M*, 1909 10, p 32

²Revenshaw, *Gaur*, p 38, H Beveridge, *J A S B*, Vol LXIV, Pt I, 1895, p 224, 'Ābed 'Ālī Khān, *Memours of Gaur and Pandua*, edited by H E Stapleton, pp 79 81, R D Banerjee, *Bāṅgālār Itihāsa*, Pt II, p 261

(a) Inscription of Sultan 'Alau'd Din Husam Shah of Bengal in the Indian Museum, Calcutta



Scale 125

(b) Inscription on a brick originally found at Samaj in the Pabna District



Scale 25

(c) Inscription on another brick from the same place



Scale 25

plates Five more inscriptions on burnt bricks ¹ of the time of Ghiyāthu'd Dīn Mahmūd Shāh of Bengal are, however, known to exist

The text runs thus —

Plate III(b)

Brick I

(1) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(2) وَاسْمُ الرَّعْدِ بِحَمْدِهِ

(3) وَالْمَلَائِكَةُ مِنْ حَمْدِهِ

TRANSLATION

In the name of God, the Beneficent, the Merciful

The thunder declares His (God's) glory with His praise, and the angels too for fear of Him

Plate III(c)

Brick II

(1) بَرَأَى دَعْوَةَ زُلْزَلِهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(2) إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا وَاحْرَقَتْ

(3) الْأَرْضُ أَنْعَالَهَا وَفَالِ الْإِنْسَانُ مَا لَهَا

(4) يَوْمَئِذٍ نَحْدَبُ إِنْشَارَهَا نَأْتِي رَبَّنَا بِكِتَابِهَا (حَى) لَهَا

TRANSLATION

In the name of God, the Beneficent, the Merciful

When the earth is shaken with her (violent) shaking, and the earth brings forth her burdens, and man says, what has befallen her ? On that day she shall tell her news, as if your Lord had revealed to her

To the right of the first line is a Persian clause *برای دفع زلزله* (for averting earthquakes)

The tenth inscription of this group, consisting of two lines, is carved in relief on a tablet of black stone measuring 3' 5" × 1' 8" It records the erection of a mosque in the reign of Sultān Ghiyāthu'd Dīn Bahādur Shāh of Bengal by Tāj Khān, son of Ijmāl Karrānī in 967 H (1559 A D) •

The two persons mentioned in this epigraph need some introduction, and I give here a brief account of each of them

Khizr Khān, after the defeat and death of his father Muhammad Shāh in 962 H (1554 A D),² retired to Jhusī opposite to Allahābād, on the left bank of the Ganges, where he celebrated his *gulūs* (coronation) and assumed the title of Sultān Bahādur Shāh.³ He then advanced upon

¹ Cunningham, *A S I Report*, Vol XV, p 72, Plate XX

² Badāoni calls him Muhammad Khān Gauria

³ A Salīm, *Riāz-us Salāṭin*, p 147, f 6, Al Badāoni, *Muntalhabat ut Tawārīkh*, p 433.

Bengal, and defeating and killing Shahbār Khān, the Governor of Gaur, on behalf of Muhammad 'Ādil, in a battle, took the reins of government into his own hands¹ In order to avenge his father's blood, he then recruited a huge army and led a campaign against 'Ādil Shāh, the murderer of his father A decisive battle was fought at a point between Surjagarh and Jahāngira near Munghyr, in which 'Ādil received a mortal wound and ultimately succumbed to it in 961 H (1560 A D)² Bahādur Shāh ruled in Bengal for six years and died in H 968

Tāj Khān Karrānī, a distinguished scholar of his time, was the son of Ijmāl Khān and elder brother of Sulaimān Khān Karrānī who played an important part in the troublous times when Sher Shāh and his successors were involved in war with Humāyūn on one hand and the ambitious provincial rulers on the other He was one of the grandees and later on Governor of Sambhal under Islām Shāh During the weak rule of Muhammad Shāh 'Ādil, who succeeded Islām Shāh by murdering the latter's minor son in 960 H,³ Tāj Khān deserted his master and proceeded from Gwāhor to Bengal where he had already become the autocratic ruler of the Province Hotly pursued by a detachment of a large army sent by 'Ādil, he found rest nowhere till he joined hands with his brothers Sulaimān, Ahmad Khān and Ilyās Khān⁴, who held sway over the territories along the banks of the Ganges and Khawāspūr Tanda The united forces of the four brothers offered a formidable front to the royal army under Humū on the bank of the Ganges near Chunār, but were repulsed In the meantime Ibrāhīm Khān, 'Ādil's sister's husband, had created a dangerous situation in Delhi and declared himself king 'Ādil had no other alternative than to hasten back to Delhi to deal with the situation and the Karrānīs were not slow to take advantage of this opportunity to declare independence in 961 H (1553 A D)⁵ In subsequent days when Bahādur Shāh became the Sultān of Bengal, Tāj Khān had apparently submitted to him and was appointed a Governor He continued in this office till the death of Bahādur Shāh and then firmly established himself at Gaur in 971 H⁶ by slaying Sultān Ghuyāthu'd Dīn, the usurper who had secured the throne by killing Bahādur's son Tāj Khān assumed the title of *Hazratī 'Ālā*⁷ (the exalted lord) and governing Bengal on behalf of his younger brother Sulaimān Karrānī for nearly nine years died in 972 H (1561 A D)⁸

Bahādur Shāh struck coins⁹ in imitation of those of Sher Shāh and Islām Shāh and caused the *Khutba* (sermon) to be read in his name¹⁰ He is mentioned on his coins with the titles of Ghuyāthu'd Dunyā wad Dīn, Abu'l Muzaffar Bahādur Shāh which correspond with those found in the contemporary mural records of his time¹¹, but it is interesting to note that these titles are absent in the inscription under discussion

The style of writing is clear *Nasāh* resembling in execution and flourishes the foregoing No 7 of this group belonging to Husam Shāh The language is Arabic

The tablet is decorated with a few small rosettes. It is cracked vertically, splitting it up into three parts, but fortunately no damage is done to the inscription

¹ *Riāz*, p 148

² *Ibid*, pp 148 149

³ *Badāoni*, p 417

⁴ *Ibid*, p 420

⁵ *Badāoni*, p 421, *Riāz*, p. 150 *Badāoni* mentions three names, i e, Sulaimān, 'Imād and Khwaja Ilyās whereas *Riāz* gives only two, Ahmad Khān and Ilyās Khān

⁶ *Riāz*, p 161

⁷ *Ibid*, p 150, f 1

⁸ *Badāoni*, p 420

⁹ *Riāz*, p 150, f 1

¹⁰ *I M C*, No 230, p 181

¹¹ *Badāoni*, p 433

¹² 'Abdul Wāh, *Bengal Past and Present*, Vol XIV, Nos 27 28, p 103

Inscription of Sultan Bahadur Shah originally found at Gaur in the Malda District



Scale 166

The stone was originally acquired by the Government of Bengal from Gaur, Mālda District, and then presented to the Indian Museum where it is exhibited in the Muslim gallery

The inscription reads thus —

Plate IV

- (1) قال النبي صلى الله عليه وسلم من بنى مسجدا لله في الدنيا بنى الله له
سبعين قصرًا في الجنة بنى هذا المسجد في العهد (sic) السلطاني العادل
- (2) العادل بنادر شاه سلطاني ملك الله ملكه و سلطانيه ناسه مسجد عالي ناح حاس ناس ابدال
كرزاني في سنة سبع و ستين و ستمائة

TRANSLATION

The Prophet, upon him be the blessings and peace of God, has said, "Whoever builds a mosque in this world, God will build for him seventy castles in paradise" This mosque was built in the time of the just and generous Sultān Bahādur Shāh, the Sultān, may God perpetuate his kingdom and sovereignty The builder of this (mosque) is Masnad-i 'Ālī (the great prop) Tāj Khān, son of Ijmāl Karrānī, (built) in the year nine hundred and sixty-seven

II

AN INSCRIPTION FROM DABHOL

By DR M. NAZIM, PH.D.

Dabhol, which is about eighty-five miles South east of Bombay, was a place of importance in ancient times, and was a prosperous sea port in the time of the Muslim rulers of the Deccan. It was one of the places captured by Malik Kāfūr in 1312 A.D., and about fifty years later formed the Western limit of the Bahmani dominions. After the decay of the Bahmani kingdom it passed on to the 'Ādil Shāhī dynasty and served as a port of embarkation for pilgrims proceeding to Mecca from the Deccan. It was burnt by Shivaji in 1660 and again in 1661, and a few years after that date, was included in his kingdom. It remained in the hands of the Marathas till 1818, when it passed on to the English. The present town of Dabhol is a place of very little consequence, and has never been able to recover its old importance since the ravages of the Marathas.

The bilingual inscription, the text of which is given below, is inscribed on a stone which is fixed in the ground opposite to the old ruined Jāmī Masjid on the right hand side of the road to Dapoli.¹ The stone has a Persian inscription on the side facing the road and one in the old local dialect on the other.

The Persian inscription is in verse. It records briefly the purport of a *farmān* issued by Sultān Muhammad 'Ādil Shāh of Bijāpur. It appears from this inscription that according to the prevailing practice the property of a private individual was confiscated by the king if he died without leaving issue. This practice must have caused great hardship to the general public, and, on the matter being represented to the Sultān, he issued a *farmān* to stop it. The object of the *farmān* was particularly to benefit the rich Hindu community as would appear by reference

¹ The stone has since been removed to the Prince of Wales Museum, Bombay.

to another inscription of the time of Sultān Muhammad 'Ādil Shāh which is fixed in front of the main entrance of Amīn Dargāh at Bijāpur. It is, however, surprising that this fact is not mentioned in any of the Persian histories of the 'Ādil Shāhī dynasty.

The inscribed slab measures 3 feet 8 $\frac{1}{2}$ inches by 1 foot 3 inches by 1 foot $\frac{1}{2}$ inch. The stone is local trap, of dull white colour. The Persian inscription is carved in relief and the one in the old local dialect is deeply incised.

Plate V.(a)

Text of the Persian Inscription

بسم الله الرحمن الرحيم

امیر کبیر آن ملک شجاع علی	که در نائب دابل ار حکم شاه
حوریدند مردم که دیں برزور اسب	بعرش رساندند کز دیرگاه
هر آنکس که فرید صلی ندارد	اگر هست هندو زگر دیں نده
پس از موب از هرچه ماند مناعش	چه مال و ممال و فنا و کلاه
همه می گرفتند حکام دابل	ازین رسم در عالمی سد نده
دندرا سده الدماس خلایق	ای داند پاسب خاطر نگاه
سربوت خویش عدد الرسول	حدا امر کرده که ار حکم شاه
بهندو مسلمان معاوی لا سلی	نصیب بود از شه حم سپاه
بفرمود هان رود بحزیر سار	یکی نامه نا ایں (نائیس)گاه
که هرکس که ناسد ر هر دو فریق	کند گر بکله بود روستاه
ناین عهد و مناز و پیمان دره	نوسد کردند حق را گواه
جهانسه جهان آفرین و جهان	شده شاه و حرم دلا اشداه
هزار و دوسی و در ار سده بود	که کام برآید برآمد ر شاه

می سده ۱۰۶۲

TRANSLATION

In the name of Allāh, the Compassionate, the Merciful

That Great Amīr, Malik Shāhkh 'Alī, who was the deputy of Dābul by the command of the king,

When the people saw that he was a defender of the faith, they represented to him that from of old

Whoever did not leave a natural son, whether he be a Hindu or one who takes refuge in Faith (i.e., a Muslim).

After his death; whatever was left of his property, whether riches, wealth, garments or caps,
 The officers of Dābul used to confiscate it
 By this evil practice the world had been ruined
 The request of the people was accepted by him as he had great regard for them,
 To his *Sarnaubat* named 'Abdu'r Rasūl he issued the order that by the command of the king,
 Both Hindus and Muslims are exempt, without doubt (from the operation of the old' practice)
 This is the charity of the king who has an army like Jamshīd
 He said, "Yes, write without delay, a letter
 Whoever, belonging to any of the two communities, if he opposes it, he shall be black
 faced and disgraced
 With this promise and pledge, they wrote a true agreement and called God to witness
 The king of the world, the praised one of the universe, and the people became cheerful
 and happy without doubt
 It was one thousand and sixty-two, the year that the desire of the people was fulfilled by
 the king
 In the year 1062

Plate V (b)

Text of the Marathi Inscription

1. सामके बंदर मैसुन सुखफावाद कसवा
2. दामेका वाते मध्ये हिंदु वा मुसलमान
3. दुनो ये मध्ये निपुत्रिक होइक ते दिवा-
4. णि जमा न करावे वा मोकासाई वा तन-
5. वो दा वार इनाम दार याणि न घरि ये.
6. सै फर्मान हमायुन साविका[सी ग ?] व [५]
7. द असे जी निपुत्रिक होईक त्या चे वा-
8. रिस अवकियाद (औलाद ?) वा अफादाद (अहफाद ?) अ-
9. सतिळ त्यास माफ असे यासि को-
10. णि हिंदु वा मुसलमान इवे (हवे ?) वा इरि-
11. घ (विस्व ?) करिक त्या वरि वा त्याचे वड वरिस उंदो अ से
जाणजे ॥

TRANSLATION

In the principality of the auspicious port, Mustāfābād, in the town Dābhelawati (modern Dabhol). [The property of] the person whether Hindu or Musalmān who dies without leaving a son [to inherit it] should not be confiscated to the Imperial Treasury. The Mōkasai, the Tanbī-

dār, the Ināmdār (i.e., the officers of the town) should not confiscate it. There was an auspicious *farmān* heretofore which is hereby annulled. [The property of] the person who dies without leaving a son should be pardoned (i.e., given away as a gift) to his heirs and descendants. If any Hindu or Musalmān will act against this, he and his heirs will be punished. Let this be known to all.

NOTE.—The Marathi inscription was read and translated for me by Mr. B. D. Verma, Professor of Persian, Fergusson College, Poona, to whom my thanks are due.

III

AN INSCRIPTION FROM THE JĀMI' MASJID AT DABHOL, (RATNAGIRI DISTRICT)

BY R. G. GYANI, M.A.

Two inscribed stones, one lying in the Bander Mosque and the other fixed alongside the Dabhol-Dapoli Road in front of a fallen mosque, were noticed by the Superintendent, Archaeological Survey, Western Circle, and arrangements were made to have them removed to the Prince of Wales Museum, Bombay, in the Epigraphical Gallery where they are now exhibited.

The former, which is the subject of this short article, seems originally to have belonged to the Jāmi' Masjid at Dabhol where it was noticed, perhaps in its original position, by the late Mr. Burgess about fifty years back, for we find a mention of it on page 200 of the *List of Antiquarian Remains of the Bombay Presidency*, compiled by him (but revised and published by Mr. Henry Cousens in 1885) and also on page 331 of the *Bombay Gazetteer* for Ratnagiri District. Moreover there is an internal evidence in the third line of the inscription where the construction of the Masjid Jāmi' is recorded.

In the *Bombay Gazetteer* (District Ratnagiri) as well as in the *List of Antiquarian Remains* referred to above while referring to the mosque (in quite identical terms) it is stated, "Dabhol has also a Jama Mosque built in A.D. 1649 (1059 A.H.) in the beginning of Aurangzeb's reign, by Pir Muhammad Abdullah, the Chief Officer, Subahdar of the district." This expression needs correction at three places.

As Aurangzeb's reign begins from the year 1658 A.D., it is not correct to say that 1649 was the beginning of Aurangzeb's rule. It would, however, be correct to say that the mosque was built towards the end of Shāhjahān's rule. It was not even during the Viceroyalty of Aurangzeb in the Deccan, (though of course it was he who reduced this part of the Deccan into a tributary state in the winter of 1637-38), for in the June of 1643 Aurangzeb adopted the profession of a *faqīr*. He was deprived of his office and twelve years passed off before he returned to the Deccan.¹

The second thing (in the remark) which draws our attention is the name of the builder which is put down as "Pir Muhammad Abdullah" for which there seems to be no justification as in the inscription he is clearly named as Pir Ahmad.

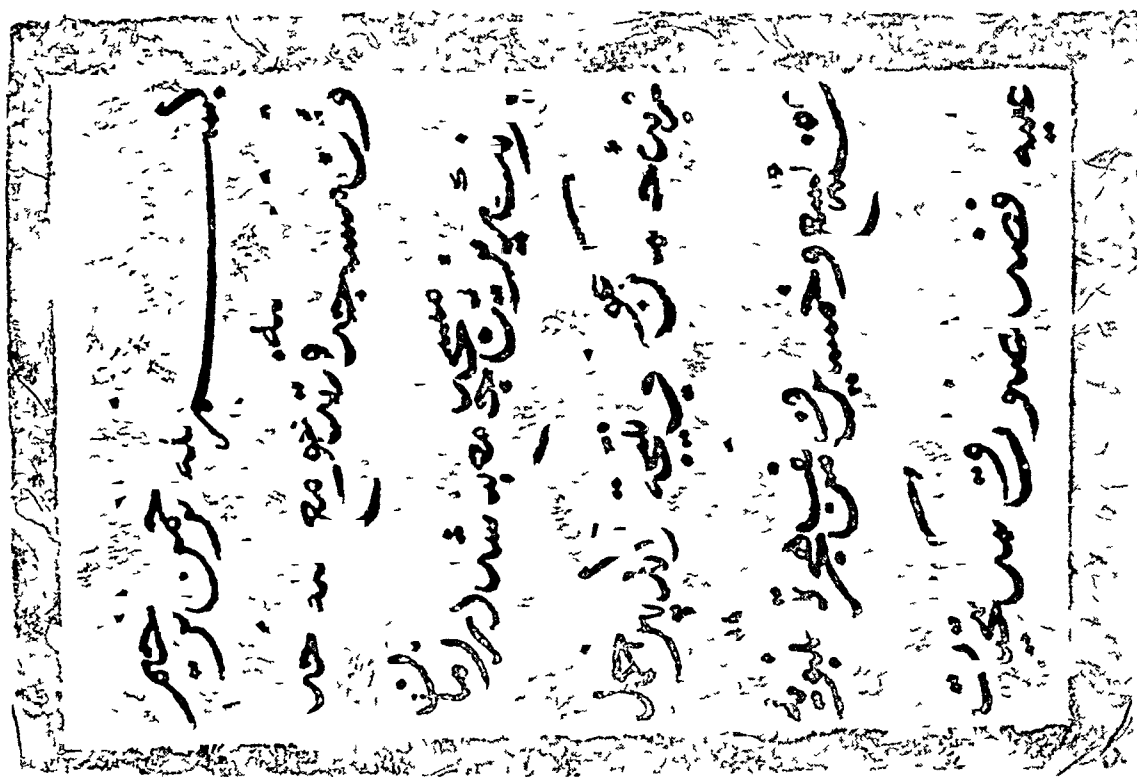
Lastly the builder is said to be the Subahdar or the Chief Officer of the district which is perhaps a wrong designation. Subahdar was in the Mughal times an officer in charge of a whole province whom we might put almost equivalent to the Governor of our days, e.g., Aurangzeb was the Subahdar of the Deccan.²

The inscriptional slab, which is rectangular in shape, measures 23" × 15", and is of a black polished stone. The inscription is carved in relief in beautiful Arabic *Nasḫ* characters. The language of the inscription with the exception of the third and fourth lines, which are in Persian,

¹ See Lane Poole's *Aurangzeb*, page 146.

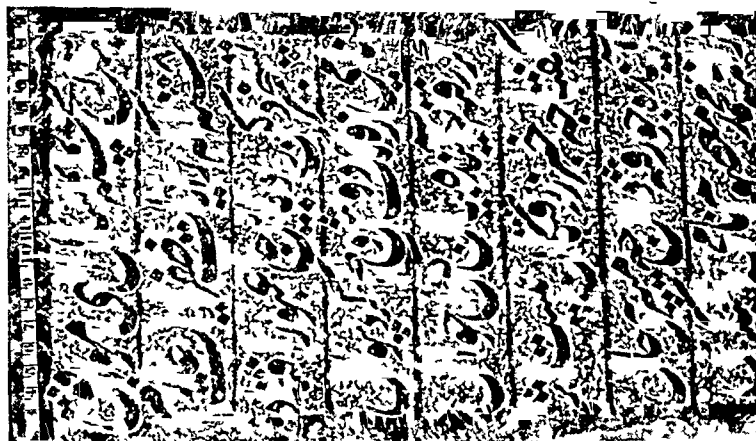
² Cf. the division of the Mughal Empire in various Subahs, Parganas and Sarkars and Mahals, etc., (*vide* *Asar-i-Albari* pp. 130-157), which arrangement was maintained throughout the Mughal rule in India.

(a) Inscription of the Jamī Masjid, Dabhol, now in the Prince of Wales Museum, Bombay



Scale 25

(b) Inscription of Akbar from Kaliadeh, Gwalior State



is Arabic The record states the erection of a Jāmi' Masjid (at Dabhol) in the year 1059 H (1649 A D) by one Pir Ahmad, who is described as the best among the high officials The inscription runs over six lines as follows —

Plate VI(a)

(١) بسم الله الرحمن الرحيم (٢) وإن المساجد لله فلا تدعوا مع الله أحدا (٣) يا ربك رب
 انى مسجد جامع بنا شد در زمان (٤) رندۀ حاکمان عوالی بنده الاند بدر احمد (٥) سنه ١٠٥٩
 بسع و حمس و اله ١ من هجرة النبوة (٦) عليه افضل الصلوات و اكمل التحيات

TRANSLATION

In the name of God, the most Merciful and Compassionate¹

“ Verily the places of worship *are set apart* unto God, wherefore invoke not any other *therein* together with God ”

This Jāmi' Masjid was erected and painted during the regime of the cream (*i e*, the best) of the high officials, the substance of eternity, Pir Ahmad In the year 1059 one thousand and fifty-nine after the Hijrat of the Prophet May the most excellent prayers and choicest salutations be to him !

IV

INSCRIPTIONS FROM KALIADEH AND ANTRĪ IN GWALIOR STATE

By

RAMSINGH SAKSENA

Kahadeh

Of the inscriptions under notice three come from Kahadeh (23° 15' N and 75° 50' E), a village about seven miles by road from Ujjain, the city of ancient fame, and the headquarters of the Malwa Division of the Gwalior State Kahadeh is situated on the left bank of the river Sipra and though a mere village has tradition on its back as old as the times of Lord Śrī Krishna, whose miraculous feat of subjugating the Kalia Nāg is said to have been performed, near this village, in the river Sipra, from which event it derives its name, *viz*, *Kalia* (black cobra) and *Deh* (pool or unusual deep portion in the bed of a river) But the importance of the village lies solely in the existence of an old water-palace in it This curious building¹ stands on an island in the Sipra river The left branch of the stream is bridged by a massive bed of masonry on which chambers capable of being kept cool have been erected as an adjunct to the water palace These chambers or *taṛ khānās* consist of a long gallery which runs along the Western side and several small houses and kiosks erected on the stone basement The stream has been controlled here and the water made to flow over the chambers along the masonry bed, and after cooling the galleries it falls in a cascade into the stream again at a point called Kalia Deh (also known as Brahma Kunda) at the Northern end of the structure An inscription is said to have existed on the Palace attributing its construction to Mahmūd Khālji I, Sultān of Mandū in 862 H (1458

¹ *A'in*, II, p 196, and also see Malet's *Diary*, p 497

It), but it is gone now. It seems to have been destroyed during the operations, carried out by the State some thirty years back to repair the building in order to convert it into an up-to-date modern palace for H. H. Maharaja Scindia of Gwalior.

It may also be noted that the name Kahladeh has not so far been found in any of the ancient sacred records but it has been identified with *Brahma Kunda* mentioned in the *Atanti Khanda*. The Muhammadan historians have however used this name, and the first mention of the place occurs in *Firishteh* in connection with a battle fought between the Sultāns of Malwa and the Gujarat in 821 H. (1418 A.D.).¹

All three inscriptions reproduced here are engraved on stone tablets and fixed on chambers or houses referred to above. Of these Nos 1 and 3 have been mentioned in the *State Gazetteer*, but none of them appear to have been published so far to the best of my knowledge. They are now being edited from photographs by courtesy of the Gwalior State Archaeological Department.

Inscriptions Nos 1 and 2 are a sort of visitor's record, and refer to the halts on this spot of Akbar the Great on his way to the Deccan and back in the course of an expedition led by the Emperor for the conquest of the Deccan.² Both these inscriptions are the work of Muhammad Māsūm of Bhilkar, the renowned calligraphist of Akbar's court, who generally accompanied his master on such occasions. Both Akbar and Muhammad Māsūm are well known in history and need hardly any introduction to the readers of this journal in which the lives of both of them have been noticed more than once in connection with other inscriptions of Muhammad Māsūm. Contemporary inscription referring to this expedition also exist at Gwalior and Asirgarh as these places lay on the then road to Deccan. Inscription No 2 bears much resemblance to an inscription at Asirgarh.³ Inscription No 3 is of Jahangir's reign and refers to some additions or alterations executed to this building by his order.

All the inscriptions consist of Persian prose and verse and are written in good *Nast'aliq* character, though the calligraphy of No 3 is poor.

My reading of the texts of inscriptions is as follows —

Inscription No 1

Plato VI(b)

- (۱) بتاریخ سده ۴۴ سال الهی موافق
- (۲) سده ۱۰۰۸ که رایات طغر ایات عارم
- (۳) تستیور دکن برد ناین حا عذور اوتاده
- (۴) نامی رفقا ، دوش دلم کرد سوال
- (۵) کز رفقه ر آینه بیان کن احوال
- (۶) گستا چه حذر ر رفگان بیست اثر
- (۷) آینه چور رفقه دان چه میپرسی حال
- (۸) راقمه محمد معصوم نامی الدکری

¹ *J. A. S. B.*, I, 21

² *History of Deccan*, VI, p. 194

³ *J. A. S. B.* for 1925-26, p. 6, Pl. III (b)

(a) Inscription of Akbar, dated 1009 H , from Kaliadeh, Gwalior State



(b) Inscription of Jahangir from Kaliadeh, Gwalior State



TRANSLATION

In the year 44 (of the) *Ilāhī* era corresponding to (the) year 1008 H (1599 A D), when the victorious standards (of Emperor Akbar) were directed towards the Deccan with the object of subduing that territory, (the Imperial army) passed by this spot

Verse

O Namī ' my heart begged of the sky (heavens) last night
To narrate to me about the departed, as also about those to come
It said " What can be known of the departed (since) there are no vestiges left (of them) ?
And as for those to come, know that their case is akin to that of the departed , wherefore
what account dost thou seek of me ?"

Written by Muhammad Mā'sūm, Nāmī of Bhakkar

Inscription No 2

Plate VII(a)

- (۱) بتاریخ سنه ۴۵ الهی الموافق سنه ۱۰۰۹ حضرت حلاله ، پناه
(۲) طال الله حلال الدین محمد اکبر بادشاه، ملک دکن و حاندیس را . .
(۳) . تعویض نموده مراجعہ ، ورموندہ لمکرہ
(۴) فتح حاندیس و دکن چون کرد شاه، عارم برہنگہ معمور شد
(۵) یکعدد نامی ورد انکا گہ ، شاه والا عارم لافور شد

TRANSLATION

Lines 1-3 In the year 45 of the *Ilāhī* era corresponding to the year 1009 H (1600 A D) His Majesty the protector of the kingdom, the shadow of God, Jalālu'd Dīn Muhammad Akbar, the King (after conquering) the provinces of Khandesh and the Deccan placing them in charge of returned (Couplets) by the writer

Line 4 After completing the conquest of Khandesh and the Deccan (when) the King directed his steps towards the delightful and pleasant abode (his capital)

Line 5 At that time Nāmī composed (the chronogram) by adding an unit (in the numerical value of the phrase)—"His Exalted Majesty started for Lahore" (1008+1 or 1009 H)

Inscription No 3

Plate VII(b)

- (۱) حکم شاه جهان سال ۱۰ این دورہ شرتگاہ حسن بعد جہانگیر شاه اکبر شاه
(۲) ہمسہ ، روی زمین یاد ، عقل تاریخش کہ سروران جهان راست منزل دلخواہ

TRANSLATION

- 1 Under the orders of the king of the world these two pleasure houses were built by Hasan, during the reign of King Jāhāngīr (son of) Emperor Akbar
- 2 (In the words), "Paradise on Earth" Wisdom found the chronogram since it is a favourite resort of the sovereigns of the world 1030 H (1621 A D)

Antrī

Antrī (26° 3' N and 78° 15' E) is a small town in the Gwalior State. It lies about twenty miles by a metalled road to the South of Gwalior and is also a station on the Bombay Delhi section of the Great Indian Peninsula Railway. Traditionally the place is said to have been a prosperous and populated town about 1,400 years ago, and was called *Anīkapurī*, but the history of its glorious past, if any, is totally obscure. Antrī was, however, generally well-known on account of its being situated on the old road from Delhi to the Deccan and chiefly for a celebrity's murder, during the Muslim rule. It was in the precincts of, or rather in, the village that Abu'l Fazl, the well-known author of the *Ā'in-i-Akbarī* and the Prime Minister of Akbar was way-laid and beheaded by Rāja Birsingh Deo of Orchha.¹ This place commands publicity in these days even as a modest tomb,² however unworthy of the great man, stands here still to commemorate Abu'l Fazl.

Antrī, owing to its situation on the old royal road, and its close vicinity to Gwalior, must have been the seat of a small chief or a military officer, even before the Mughal rule, but it has no other remarkable vestiges of the period except the *Jāmi' Masjid* to which belongs the inscription dealt with herein. The inscription consists of nine lines, mostly Persian in language, written in *Naskh* characters of poor order. The whole has been cut in a panel of one of the niches in the back wall of the prayer hall. It seems to have been put in this position, simply for the reason that occasion for this inscription cropped up after the fall of the mosque which is certainly a hundred years or more earlier in age on the ground of architecture even in the absence of its original inscription. The epigraph deals with the repair of the mosque by one Yār Muhammad during the reign of Humāyūn in 1531 A D. Humāyūn is no doubt, the well known Mughal king but I could not trace Yār Muhammad or his father *Chaqmaq* (?) in the records at my disposal. He was not perhaps a man of note.

This inscription is perhaps the only inscription found at Antrī and to my knowledge has not been published so far. It is now being edited by courtesy of the Gwalior Archaeological Department.

My reading of the text is given below —

Plate VIII(a)

(۱) لا اله الا الله محمد رسول الله

(۲) این مسجد در عهد

(۳) محمد همايون

(۴) پادشاه عاری

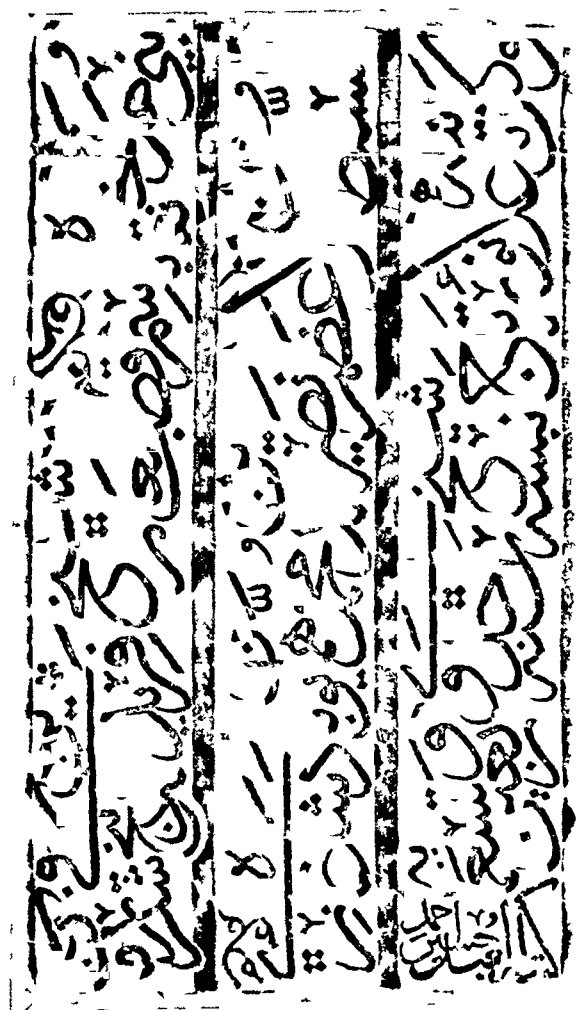
¹ *Elliot and Dawson*, V, 189

² *Modern Review*, March, 1929.

(a) Inscription of Humayun from Antri, Gwalior State



(b) Inscription of Humayun from Shaikh Sara'1, Delhi



Scale 166

(۴) مَرَمَ سَ كَرْدَ یَزِ مُحَمَّدَ سِ چَقَمَاقِ

(۵) دِنَارِیْمَ عَرَفَ حَمَلِی اَزَل

(۷) ۹۳۸ هـ

(۸) هُوَ كِه حَوَادِ دَعَا طَمَعِ دَارِ

(۹) رَاكِ مِ سِ دَدِ كِه تَارِ

TRANSLATION

There is no god but God, Muhammad is the prophet of God

This mosque was repaired during the reign of Muhammad Humāyūn, the victorious king, by Yār Muhammad Khān, son of Chāqināq. On the first of the month of Jumādī I in the year 938 H (1531 A.D.)

Verse

Any one who says his prayers (in this mosque) I desire prayer for me too,
Since I am a sinful servant

V

THREE INSCRIPTIONS OF HUMĀYŪN

in Persia, where he was honourably received and entertained as befitted his position by Shāh Tahmāsp, the king of Persia, and with the help of the latter succeeded in capturing Kabul and Qandhar from his brothers. Therefrom he marched into India in 962 H (1555 A D) and reconquered it by defeating Sikandar Shāh, a descendant of Sher Shāh Sūr, at Sirhind. He, however, did not live long, for a few months after he fell down the steps of his library at Delhi, and the accident ended in his death which occurred in 963 H (1556 A D).

The short account of Humāyūn's life given above shows that on the first occasion he ruled in India from 937 H (1530 A D) to 947 H (1540 A D), but none of his epigraphs so far published goes beyond the year 945 H (1538 A D). One of the inscriptions under notice discovered at Sonapat, District Karnal, however, takes us one year further. It is dated at the close of 946 H (1540 A D) and was thus recorded after the defeat of Humāyūn at Chausa, which is related to have occurred on the 9th of Safar 946 H (26th June, 1539 A D).

Inscription on a Khānqāh at Shaikh Sarā'i, Delhi

Shaikh Sarā'i is a small village about ten miles to the South of Delhi, and is approached by a *laghcha* road which deviates towards the East from the Delhi Qutb road at about the ninth milestone. It contains the shrine of Shaikh 'Alāu'd Dīn Nūr Tāj, a descendant of Shaikh Farīdu'd Dīn Ganjī Shākar of Pāk Patan, after whom the village has assumed its name. The shrine stands in a ruined enclosure, where are also to be found a few other tombs and buildings. One of these buildings immediately to the North of the main shrine is locally known as Majlis Khāna, which consists of a three arched *dālān* with the inscription under notice fixed over its central arch. The epigraph is engraved in relief in graceful *Nasikh* characters on a red sandstone slab measuring 2' 6" by 1' 4½". It is dated 941 H (1534 35 A D) and runs as follows —

Plate VIII(b)

بني هذا الحانقاه باسم قده العالم شيخ ورید الدین کج شکرمی رمان السلطان الاعظم
نصیر الدین محمد هما یون نادر شاه عاری و کان دایه علا نور تاج ندیسه شیخ سده احدی و اربعین و
ت. ٩٠٠ ایة ٥ کدده العدد خمس احمد ٥

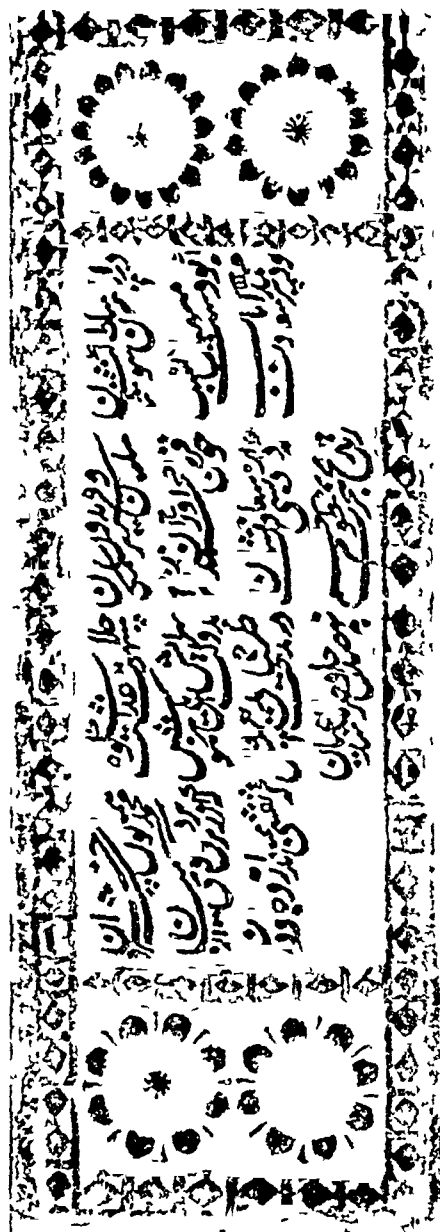
TRANSLATION

"This Khānqāh (monastery) was erected in the name (memory) of the pole star of the world, (named) Shaikh Farīdu'd Dīn Ganjī Shākar, during the reign of the great sultān Nasīru'd Dīn Muḥammad Humāyūn Bādshāh Ghāzī (the king and champion of the faith), and its builder is 'Alā Nūr Tāj, the descendant of the Shaikh. The year nine hundred and forty one. This was written by the slave Husain Ahmad."

Shaikh Farīdu'd Dīn Ganjī Shākar referred to in the inscription was a very celebrated saint of the *Chishtī* sect of *sufīs*. He was the son of Shaikh Kamālu'd Dīn Sulaimān, the son of Farrukh Shāh, who was the ruler of Kabul. Owing probably to the unsettled condition of his native country, his father immigrated into India and took his residence in a village near Multan, where Ganjī Shākar was born in the year 569 H (1173 A D). At the age of eighteen he met

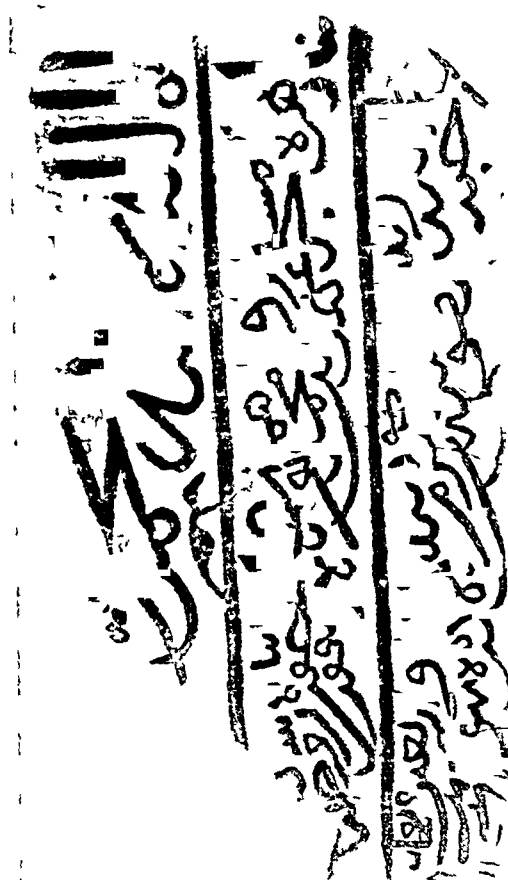
¹ This inscription has already been published by Blochmann in the *Proceedings of the Asiatic Society of Bengal* for the year 1875, p. 213, who places it on a *mazār* (tomb) in Dī'ūd Sarā'i, and also by the author of this article in the *List of Muhammadan and Hindu Monuments in the Delhi Province*, Vol. III, p. 144, which latter publication is for administrative use only and not a priced book available to the public. The only excuse for its republication is that it is now proposed to be dealt with in a journal intended purely for Moslem epigraphy.

(a) Inscription of Humayun from Bangarman, Unao District



scale 166

(b) Inscription of Humayun from Sonapat



at Multān Khwāja Qutbu'd Din Bakhtiyār Kākī, the disciple and successor of Khwāja Mu'inu'd Din Qhiṣṭi of Ajmer, and he subsequently became a disciple of that saint. On the death of Khwāja Qutbu'd Din, Ganj-i-Shakar succeeded him, and earned great reputation for his piety and saintly attributes. He resided at Ajudhan, better known as Pāk Pātān, where he died in the year 664 H (1265 A D), and his tomb is held in great reverence by the *sufīs* and the general Muslim public.

Shaykh 'Alā Nūr Tāj, who is recorded in the inscription as the builder of the Khānqāh and a descendant of Shaykh Faridu'd Din Ganj-i-Shakar, was the son of Shaykh Nūr'u'd Din and had been a popular saint of his time. His full name was Shaykh 'Alāu'd Din Nūr Tāj, which is recorded in the inscription on his shrine that was constructed by him during his life time in the year 913 H (1507 A D). He died in the year 948 H (1541-42 A D).

Husain Ahmad, the scribe of the inscription, seems to have been a disciple of Shaykh 'Alāu'd Din Nūr Tāj.

Inscription on the grave of Qurbān Muhammad at Bāngarmau, District Unāu

The grave was exposed to view by the subsidence of earth owing to rains about the end of the year 1923. It is built of small (*lāl haurī*) bricks, and an inscribed stone slab measuring 3' $\frac{3}{4}$ " by 1' $\frac{3}{4}$ " is fixed over it. Since its discovery, the grave has been revered as that of a saint by the local Muslims who, repairing it, have erected an enclosure wall round it, and annually white wash the grave together with the inscribed slab. The inscription refers to the erection of a structure by Muhammad Iyāb, a servant of Qurbān Muhammad, during the reign of Humāyūn in the year 944 H (1537-38 A D). Nothing is historically known about Qurbān Muhammad, who is recorded in the epigraph as a Mir of high descent and also as a famous personage. Probably, the appellation of Mir with which *Sayyids* or the descendants of the Prophet are now generally designated in India has created the belief that the deceased was a saint, in its ordinary sense the word, however, conveys no meaning but a chief. The structure mentioned in the inscription, seems to refer to the shrine of Qurbān Muhammad which was ruined by the ravages of time and nature and ultimately buried under earth and debris. The inscription which is engraved in relief, in *Asta'liq* characters runs as follows —

Plate IX(a)

- | | |
|------------------------------|-----------------------------|
| (۱) در ایام سلطان شکر، نشان | علیماں سرور و نوردر مکان |
| (۲) سپهر حلال عدالت شکر | محمد هدایوں شه دراز |
| (۳) کہ بود، میر معالی نسب | چہ قربان محمد ر نام آراں |
| (۴) بدولت سرانش یکہ تیز هوش | کہ از زیرکی بد گورے ارمیاں |
| (۵) بود بر سعادت محمد ایاب | کہ اداں دسی از سعادت نشان |
| (۶) در اندام طبع بدیع المثال | کہ دقہ می مانند ارز حادان |
| (۷) ر تاریخ حکمت مضطرب نظم | کہ نہد چل و پچار باشد علیان |

TRANSLATION

- (1) "During the reign of the magnificent monarch having a throne splendid as Solomon's and an abode with the grandeur of Fandūn's,

- (2) His dignity as high as sky and justice in his retinue, Muhammad Humāyūn, the king of kings,
- (3) There was a chief of high descent, (named) Qurbān Muhammad, a famous personage,
- (4) In whose household one of sharp intelligence carrying the palms away in deeds of cleverness,
- (5) Is the blessed Muhammad Iyūb, who possesses many signs of felicity
- (6) He laid the foundation of a unique structure which should remain as a monument to him for ever
- (7) The Hija year, composed in verse, is nine hundred and forty-four "

Inscription on the mosque of Qāzī Zādān at Sonapat, District Karnal

The mosque lies on an elevated piece of ground in the Muhalla of Qāzī Zādān at Sonapat. It is a small building with its prayer-chamber consisting of three bays, each having an archway, and an open courtyard on its front to the East. It is entered by a gateway on the East which is a modern structure said to have been constructed some twenty five or thirty years ago. On the inner arched opening of this gateway is to be found an inscription engraved on a fragmentary red sandstone slab measuring 1' 6" by 10½". Dr Paul Horn in an article on the inscriptions of Sonapat published in the *Epigraphia Indica*, Vol II, pp 138 143, has noticed two inscriptions of the Emperors Akbar and Shāhjahān on the Southern and Northern arches respectively of the mosque of Qāzī Zādān, but he makes no mention of the epigraph under notice. The article was drawn up about the year 1894 when the Vol II of the *Epigraphia Indica* was published, and the omission of this epigraph by Dr Horn seems to indicate that the gateway bearing it was not constructed till then. Local tradition avers that the inscription originally belonged to this mosque, but I am inclined to think that it has been taken from another mosque and fixed on to the gateway of this mosque when it was constructed or rebuilt. My assumption receives support from the fact that the inscriptions of Akbar and Shāhjahān on the mosque refer to its erection and repairs by Qāzī Ahmad and Qāzī Nasr respectively, while they make no mention of the person who is recorded in this inscription as the builder of the mosque, nor is he or any of his forefathers, whose names are also given therein, designated with the epithet of Qāzī, as has been the case with the personages mentioned in the inscriptions of Akbar and Shāhjahān. The inscribed slab is partly broken at one of its corners, and the inscription is, therefore, not completely readable. It is inscribed in relief in *Nasḥ* characters in inelegant Arabic, and it will be seen that the name of Humāyūn is written without "nūn" (ن) which is incorrect. The inscription which is dated 944 H (1538 A D) runs as follows —

Plate IX(b)

لا إله إلا الله محمد ر [سرى الله]

بنا هذه المسجد عهد نورى محمد شاه ابر بادشاه العبد حيدر شاه رومى شاه
 الله ولد الله بن اكرم الله الاحمر شاه شوال سنة واربعمين وتسعمائة

TRANSLATION

"There is no god but Allāh and Muhammad is his prophet. This mosque was built during the reign of Muhammad Humāyūn, the king, by the mendicant and humble Habīb'ullāh, son of Lutfu'llāh, son of Akramu'llāh, at the close of the month of Shawwāl in the year nine hundred and forty-six."

Nothing is historically known about Habīb'ullāh or his forefathers who are referred to in the inscription.

INSCRIPTION IN MARGALLA PASS, RAWALPINDI DISTRICT

By G YAZDANI

Some ten years ago, Sir John Marshall, the then Director General of Archaeology in India, sent me an inked impression of this inscription, and asked me to send him an English translation of it. The text of the inscription was consequently deciphered by me and a translation of it sent to Sir John. Last year Mr Madhu Sarup Vat, Superintendent, Archaeological Survey, Frontier Circle, sent me again a rubbing of the inscription, and requested to furnish his office with an authoritative reading of the text and an English translation of it. I have complied with the request of the latter officer also, but as my communications to the Director General of Archaeology in India and the Superintendent, Archaeological Survey, Frontier Circle, are not likely to come to the notice of students of Moslem epigraphy of India, and as the text of this inscription previously deciphered by Blochmann and Rehatsek is not correct¹, I re-edit the inscription in this Journal and publish a facsimile of it which is based on an inked rubbing kindly supplied to me by Mr Madhu Sarup Vat. From the rubbing it appears that the inscription has weathered considerably, and many words have disappeared altogether. The text can, however, be made out, and the most important part of it, that is the chronogram, contained in the last hemistich, is fairly legible, although it has been deciphered correctly for the first time now.

The text consists of eight lines of Persian verse and four of prose in the same language. The style of writing is *Nast'liq* of the typical Mughal type, and the inscription must have been written by a court calligraphist of Aurangzeb in whose reign it was carved.

TEXT

Plate X(a)

هوالعادر

حان قوی پادشاه مهادر، شکوه
 شیر ر سر پادشاه ار ناتوان
 در کتل مارکله آنکه بود
 با کره چرخ برین قوامان
 ساخت چنان شاهراهی (؟) شرف
 چرخ بر زمان
 ۱۰۸۳ میل در پی تاریخ سال
 ناصیه مهوش هندوستان
 ۱۰۸۳

¹ For Blochmann's reading see *J A S B*, Vol XL (Pt I), p 259, and for Rehatsek's reading *Indian Antiquary*, Vol III, p 205

باعظماء میرزا محمد . . . داروغہ
 احمد معمار و جوگیداس . . . مشرف
 و دیالاس تجزیلدار در سال ۱۰۸۳
 مرتب شد

TRANSLATION

He is the Almighty !

Verse

- (1) The *Khān* with powerful grip and majestic appearance (who is so powerful) that the tiger feels himself feeble in his grip
 (2) In the bullock of Margala which on account of its height is united with the zone of heaven,
 (3) He built such a lofty pass that heaven . . . on earth
 (4) Mughal has composed the chronogram the forehead of the belle (lit the moon-faced lady) of India

Prose

Under the superintendence of Mirza Muhammad Daroghā Ahmad¹, the Architect, Jogīdās, the Accountant, and Diyāldās, the Cash keeper, was completed in 1083 H (1672 A D)

AN INSCRIPTION FROM THE NEW FORT AT PALĀMAU IN THE CHOTA NAGPUR DIVISION, BIHAR

By G YAZDANI

At Palāmau, in the Chota Nagpur Division, two forts are situated which are locally known as the Purāna Qil'a and the Nayā Qil'a Both of them are 'protected monuments' under the meaning of Act VII, 1901, of the Government of India In the cold season of 1932-33 Mr G C Chandra, while removing debris behind the Nāgpūr gateway of the Nayā Qil'a found two broken stone jambs which apparently belonged to another gateway of the Fort These jambs bear two inscriptions, one in Persian and the other in Sanskrit, the text of both being almost identical in meaning As the inscriptions, have not been published before, and as they contain the genealogy of Chero rājas of Palāmau, I give below the text and an English translation of the Persian inscription with some notes

The inscription consists of eight lines of Persian prose, the script being *Nast'aliq* of a plain practical type such as is used for ordinary purposes The epigraph mentions the fact of the Fort being built by Medni Rā'i, son of Anant Rā'i son of Bhagwant Rā'i, in the Hijri year 1043 H (1634 A D) My reading of the inscription is as follows —

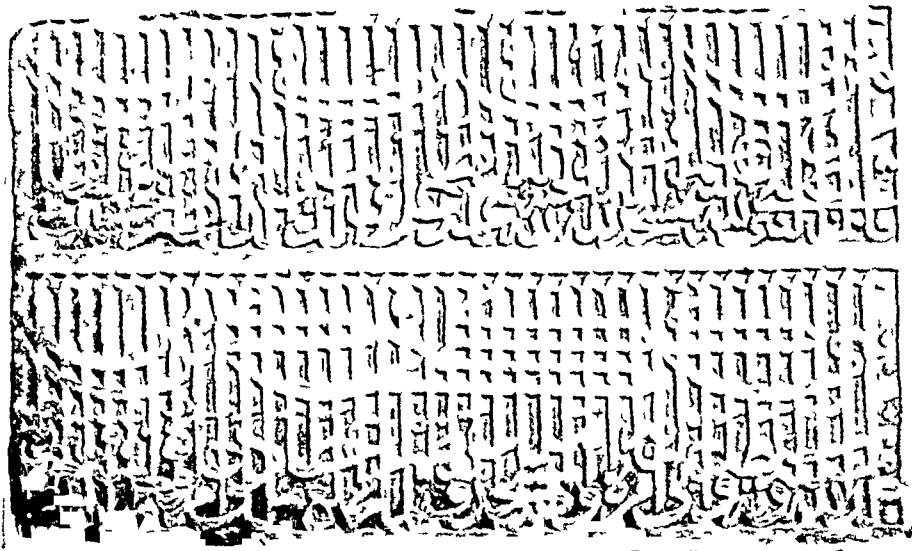
Plate X(b)

سری را میزند بر می شید می

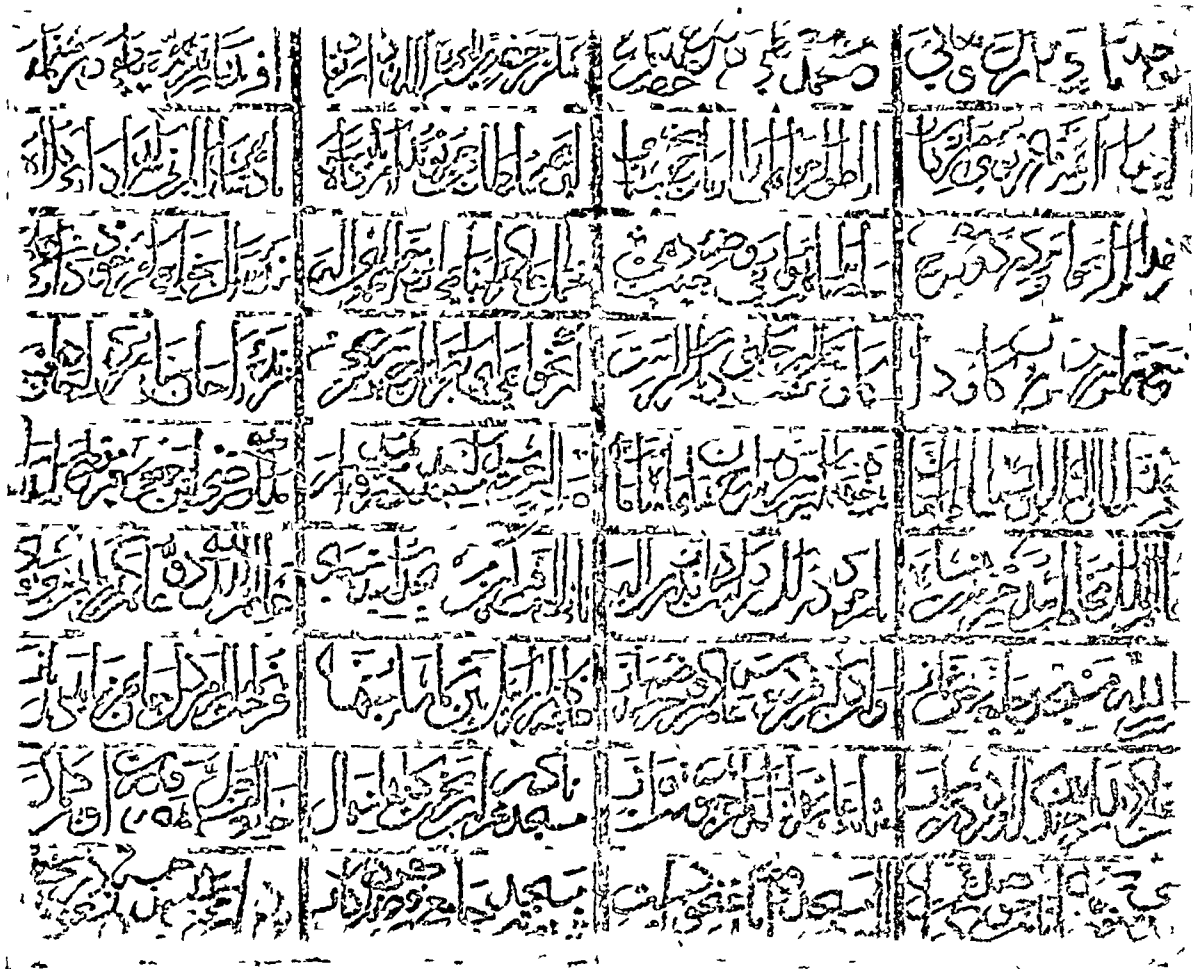
الله اکبر

¹ Ustād Ahmad was an architect of Shāh Jahān's court, and his name along with that of his son Lutfu'lla, who was an Engineer, is carved on Hoshang's Tomb at Mandū E. I. M for 1909 10, p 23

(a) Inscription of Sultan Husain Shah of Bengal from Margram,
Muishidabad District



(b) Inscription from Raisen Fort, Bhopal State



این قلعه در کوه پرداد
 مهراج راجه سری میدنی زای
 در (SIC) سری انانت راجه این سری بهگود
 زای شدت سارده صد بود سال ماه
 ندی پنجمی روز پنجشنبه مصادف بتاریخ ۱۸ ماه
 المرجب سنه ۱۰۴۳ ۰

TRANSLATION

Srī RĀMA CHANDRAJī for fulfilment¹

¹ God is Great¹

This fort on the mountain was built by Māhārāj Rāja Srī Mednī Rājī, son of Srī Anant Rājī, son of Srī Bhagbant Rājī in Samvat 1690, month , Badī Pañchamī Thursday, corresponding to the 18th of the honoured month of Rajab, in the year 1043 H (1634 A D)

AN INSCRIPTION OF SULTĀN HUSAIN SHĀH OF BENGAL FROM THE VILLAGE
 MARGRAM, POLICE STATION KHARGRAM, DISTRICT MURSHIDABAD

By G YAZDANI

In January 1932, Mr G C Chandra, Superintendent, Archæological Survey, Eastern Circle, sent me two inked rubbings and a photograph of an inscription of Sultān Husain Shāh of Bengal during whose reign the *Tughra* style of writing reached perhaps its zenith. The present inscription is a beautiful example of this style and the facsimile reproduced here is based on the photograph kindly supplied by Mr Chandra.

The inscription records the building of a mosque by Malik 'Atā, who should not be confused with the saint of this name whose shrine is situated at Debī Kot in the Dinājpur District, and whose name is mentioned in several inscriptions of the kings of Bengal.¹ Malik 'Atā of this inscription was apparently a governor of the province now occupied by the districts of Mālda, Dinājpur and Murshidabad.

I have deciphered the text as follows —

Plate XI(a)

Line 1 قال الہدی صلّ اللہ علیہ وسلم من بنی مسجد اللہ بنی اللہ له قصر فی الحدہ
 مثله فی عہد السلطان علاءالدین و الدین ابو المطعر بنین شاہ السلاطین
 Line 2 کہ اللہ ملکہ و سلامہ و اعلى امرہ و شاہ بنی ہدا اللہ بعد الملک المعظم
 و المکرم الع عطا ملک دام علوہ فی الخامس و العشرون من رجب سنہ اربع و تسعمائہ ۵

¹ See *J A S B*, Vol XLI (for 1872), pp 102-07 and *E I M* for 1929-30, pp 9-12

TRANSLATION

The Prophet (may God bless and assail him ¹) has said " *Whoever builds a mosque for God, God builds a palace as reward for him in Paradise* ²

During the reign of 'Alāu'd Dunya wad Dīn Abu'l Muẓaffar Husain Shāh, the Sultān—may God perpetuate his kingdom and majesty and exalt his authority and position ³—this mosque was built by the great and honoured Malik, the exalted 'Atā Malik, may his high rank remain for ever ⁴ On the 25th of Rajab, 904 H (1499 A D)

AN INSCRIPTION FROM RĀISEN FORT IN THE BHOPAL STATE

By G YAZDANI

As in February, 1932, Mr A Marchive, Research Scholar, Department of Indian History, Allahabad University, wrote to the Director General of Archaeology in India for a copy of this inscription, some inked rubbings of the record were prepared with the kind permission and help of the Bhopal State in whose jurisdiction Rāisen Fort is situated ² As the inscription has not been published before, I take this opportunity to edit its text with an English translation

The fort of Rāisen is frequently mentioned in the annals of Malwa kings, and the mosque in which the inscriptional tablet is set up has also some historic associations In 931 H (1523 A D), Bābur, after defeating Mednī Rā'i, repaired the mosque in Rāisen Fort, along with those at Chanderī, Sārangpur and Ranthambhor, which had been desecrated by the former being converted into cattle-sheds ³ In 938 H (1531 A D), Bahādur Shāh of Gujarāt, after his conquest of Rāisen, appointed 'Ālam Kḥān as Governor of the place and had the *khutba* recited in his name at this mosque ⁴

The inscriptional tablet measures 2 ft 8 in by 2 ft 2 in, and is divided into thirty six panels. Thirty-four of these are occupied by seventeen Persian couplets, and the remaining two by the praise of God, the Prophet and the king The couplets are heavy in style and dull in sentiment and seem to be the work of a local poet The style of calligraphy is *Nasikh* of an ornamental type which has made the decipherment of the inscription somewhat difficult particularly at places where the stone of the inscriptional tablet has weathered The inscription records the building of a Jāmi' Masjid (Assembly Mosque) and a dome in 995 H (1587 A D), during the reign of Akbar ⁵ I have deciphered the text as follows —

Plate XI(b)

توید ناری تبارک و تعالیٰ

و دو ، محمد مصطفیٰ و مدح حضرت سلیمانی

(۱) شکر مرصرت الهی را که او دارد بقا

آفریدگار هر مہم (۹) مصطفیٰ و رھما

¹ A well known saying of the Prophet Muhammad See *Karzu'l 'Ummal*, Hyderabad lithograph, Vol IV, p 139

² Rāisen, 23° 20' N and 77° 47' E, is the headquarters of a *Amrat* in the Bhopal State It is twelve miles from Salāmatpūr, a station on the G I P Railway There is bus service between Salāmatpūr and Rāisen.

³ Briggs, II, 60

⁴ *Ibid*, IV, 122 and *Zafaru'l Walah*, Vol I, p 263.

Malwa was conquered by Akbar in 1561 A D.

- (۲) ای توانا (۶) ار همه قادر توانی آمرزگار
- ار لطف، اگر خواهی گدا را تاج بخشی دشمار
- (۳) ای شه سالان من جز تر ندارم تکیه گاه
- دشاهی را برای سر گدا داری کلاه
- (۴) راهداران گر بخواهی در در درخ نهی
- عامیانرا هم توانی روضه حد دهمی
- (۵) عمل عالم را پندای از تو خواهم ای اله
- بندۀ را گر بخواهی کرم حرد دارم نگاه
- (۶) کاف دانه
- کاف حکمی دیگر گراشت
- (۷) گر بخواهی ای کریم تاج بر هر سر بهی
- بندۀ را حان سنانی مرده را جان دهی
- (۸) در عهد سلطان شاه سلطان ماست
- شه جهانگیر تاج سلیمان شاه ماست
- (۹) صاحب این خورشید گند مسدود تر مدار
- ملک رومی این خدای مشهور مدافع نامدار
- (۱۰) عانم الملك محاط شد ر حصرت شه شاه
- نام حرد در ملک ار اله
- (۱۱) ثانی الشمس قمر این مسجد گند بهاد
- عانم الملك در عالم هر زمان داری تر شاه
- (۱۲) ای الله مسجد جامعی موص نامار
- در آن دگر دودوس عالم روضه خورشید سار

(۱۳) عذبة گلزار اينك دين تماشاى جهان

مردم نما آرام دل جان هم بيايد ديدان

(۱۴) من بعالم دود (۶) ... چندان که آرد در ...

مناش عمارتها نماند گر نوار

(۱۵) مسجد مشرب نادر ریح . . گلها بهال

خالق من کل شی قدرت او در کمال

(۱۶) مهدی . . زمان (۶) ثانی حق صدی داشت

اسم این مسجد و گند ناعیتور داش .

(۱۷) شد مرتب ، مسجد جامع ر فصل کردگار

بود تاریخ زهد و حمس و تسعین در شمار

نقطه

TRANSLATION

The praise (lit. unity) of the Holy and Most High God, the eulogy of Muhammad the Chosen Prophet, and the encomium of His Majesty the Solomon like king

(1) Thanks unto Most High God, Who is ever lasting and the creator of every effort (?), (the creator of Muhammad) the Chosen and of every (other) leader

(2) Thou art Almighty, Thou art Compassionate . . .
when Thou wilt Thou bestowest innumerable crowns on a beggar

(3) O King of kings, I have no refuge except Thee Thou mayest drive away a king and place the diadem on the head of a beggar

(4) Thou mayest place the pious at the entrance of Hell, Thou mayest give the gardens of Paradise to the sinful

(5) Thou art the refuge of the universe, I crave Thee O God, if Thou desirest, Thy benevolence protectest an humble being

(6) *Kāf*¹ . . . implied, *Kāf* . . .
added (?) further wisdom

(7) O Benevolent, when Thou desirest Thou placest a crown on every head Thou takest away the life from the living and bestowest life on the dead

(8) During the reign of the king of kings, the monarch who is clad in the garment of a dervish the world conquering king, . . . of the crown of Solomon, who is our lord

¹ Kāf is the initial letter of the word *Kun* (meaning 'be') which God said when He created the universe

(9) The master (i.e., the builder) of this Sun like dome, the orb of the Pearl Mosque, is Malik Razi son of Qahhajī the well known fief holder

(10) The emperor has bestowed upon him the title of Ghānīmū'l Mulk (the Crusader of the State), his name to heaven by God

(11) The Sun-like Qamar, Ghānīmū'l Mulk, laid the foundation of this domed mosque, may both the worlds be joyful every moment

(12) This assembly mosque is the abode of God (Kā'ba) for the (performance of) compulsory prayers, and the other that is the garden laid out by Khurahīd (Ghānīmū'l Mulk) is the paradise of the world

(13) The flower-bud of this garden is such that thou mayest behold in it the show of the world, it will refresh thee, console thy heart and soul, and will not stare at thee

(14) In the world I have noticed some laws (?) but I have seen no building like it

(15) The mosque with a beautiful arch, the floral designs of which have been wrought by a genius whose art shows perfection in every thing

(16) Mahdī time has given this mosque and the dome the appropriate name of Bāghi Khur (the Sun gardens)

(17) By the grace of God this assembly mosque was completed in 995 H (1567 A D)

SOME PERSIAN INSCRIPTIONS OF THE PERIOD OF THE LODĪ AND MUGHAL SULTĀNS OF DELHI

By MAULAWI SHAMSUDDIN AHMAD, M A, INDIAN MUSEUM, CALCUTTA

In the present paper I venture to study a few Persian inscriptions of the period of the Lodī and Mughal kings of Delhi. These form part of the Muslim Gallery of the Archaeological Section of the Indian Museum

No 1

The first inscription to be dealt with is an epitaph of four lines in verse, each line being isolated between a pair of raised borders. It is carved on a spotted red stone measuring $3' 6\frac{1}{2}'' \times 1' 7\frac{1}{2}''$. The first and the third lines terminate each in a spirally wound twig with foliage at the end, while the second and the fourth rows are preceded by similar twigs but without foliage.

The slab was discovered while ploughing a field near a cemetery at Patiāli in the District of Etah, U P, by a farmer, from whom Mr. Cotton, I C S., the Magistrate of the District, acquired it through Sayyid Ahsan Shāh, a Tahsildar of Aligarh, and presented it to the Indian Museum in 1926. The stone has cracked vertically in the centre, being divided into two halves.

The epigraph is an elegy reminding casual visitors of the difference between the dead and the living, and imploring blessings from them when they happen to pass by the grave.

The style of writing is *Nasikh* of clear and elegant execution, the curves and sweeps of the letters bear considerable affinity to those noticed in the inscription of Ibrāhīm Lodī and other

† Blochmann, *P A S B*, 1872, pp 166-67.

records of the Lodī Kings of Delhi. This shows that the epigraph, though devoid of any date or other direct evidence, belongs unmistakably to the Lodī period, i.e., between the years 1451 and 1526 A. D. The language is Persian and the inscription reads as follows —

Plate XII(a)

(1) امروز من از غصه حزینم تو نه

(2) حاکمی شده در ته رمیتم تو نه

(3) چون نرسد خاک من رسی فاتحه

(4) شکرانه ایلک من چایدم تو نه

TRANSLATION

To day I am afflicted with sorrow (while) you are not, reduced to dust, underneath the fold of the earth, I have been (while) you are not. When you reach the head of my dust (grave), recite the 'Fātiha' (prayer for the departed soul of a person), as a mark of gratitude that I am in this state (while) you are not.

No 2

Inscription No 2 of this group pertains to the reign of emperor Jahāngīr and is carved in relief on a spotted red sandstone. The slab bearing the inscription measures 2' 5½" × 1' 8". Apart from the fact that the tablet was presented by Maulawī Abul Hasan Haqqānī of Delhi to the Indian Museum in 1926, no further detail relating to its provenance or discovery could be traced.

The record refers to the renovation of a well owned by one Mīr Sayyid Ismā'īl during the reign of Jahāngīr. The author of the epigraph has used in the sixth line the expression تراش نموم, meaning 'mending,' 'repair,' 'restoration' and the like, and as such it presupposes the existence of the well long before, which was only renovated in the time of emperor Jahāngīr.¹ The part bearing the date has peeled off, and thus the exact year is left undetermined.

The inscription consists of seven lines. The style of writing is *Nasta'liq* of an inferior type, thus contrasting greatly with other specimens of this monarch's records on stone. The language is Persian. The epigraph reads as follows —

Plate XII(b)

(1) یا م الله الرحمن الرحیم

(2) این چاه در ملک

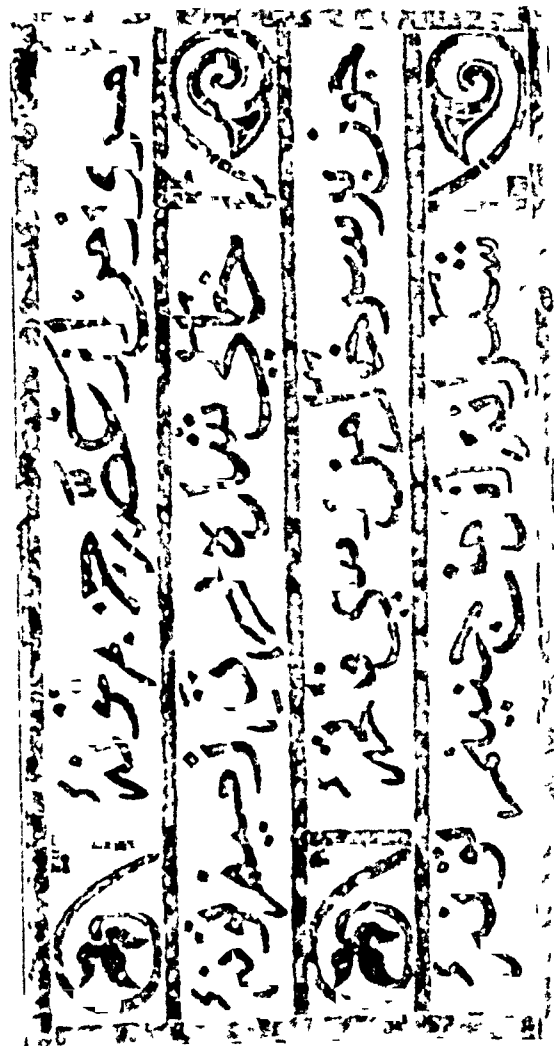
(3) میر سید اسماعیل است

(4) در عهد نورالدین محمد

(5) جهانگیر بادشاه عاری

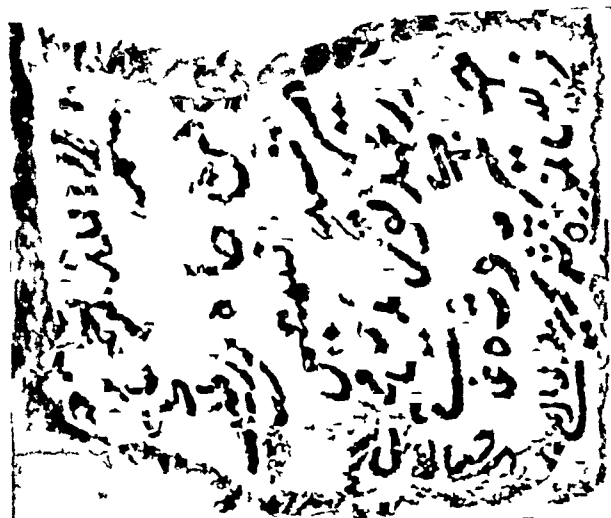
¹ I am afraid Maulawī Shamsuddin's view that the well was only *repaired* during Jahāngīr's reign is not correct for تراش نموم means 'to cut,' 'to hew,' and as in digging a well rocks often appear there can not be more appropriate words than تراش نموم for digging a well.—[Editor]

(a) Inscription originally found at Patiali, Eta District, U P



Scale 11-

(b) Inscription of Jahangir in the Indian Museum, Calcutta



(c) Inscription of Emperor Muhammad Shah found at Dacca



Scale 14-

(6) ترازى بموده شد تحرير مى التاريخ ۱۱۰۵

(7) شهر مامدى الاول سده ۱۰

TRANSLATION

In the name of God, the Merciful, the Clement This well is the property of Mir Sayyid Ismī'il, and has been repaired (?) in the reign of Nūru'd Dīn Muḥammad Jahāngīr, Bādshāh Ghāzī, dated 11 (?) of Jumādā I in the year 10 . .

No 3

This inscription belongs to the reign of Muhammad Shāh of Delhi (A D 1719-48), and is interesting as it throws some light on the early history of Dacca (Bengal) It is in raised letters on a thick black slab measuring 2' 3" × 1' 2½" My text and translation of this epigraph have been published provisionally in the *Annual Report of the Archaeological Survey of India* for 1927-28, p 152 The tablet was discovered in Dacca, and was acquired for the Indian Museum through Hakīm Habibu'r Rahmān, a citizen of that town, in 1927

The inscription refers to laying the alignments of shops at the Chowk of Jahāngīrnagar (Dacca) by Muḥshid Qulī Khān during the rule of Muhammad Shāh in 1141 H (1728 A D) This Muḥshid Qulī Khān should not, however, be confused with his name sake who was the Nawāb Nāẓim of Bengal. The two cognomens, Jahāngīrnagar and Muḥshid Qulī Khān, referred to in this epigraph, need some elaboration and I give below a brief note on each

From the very early periods of Muslim rule in India, Dacca had the privilege of being the Viceregal capital of Bengal In 1607 Islām Khān was appointed the Viceroy¹, and the next year he transferred his seat of government for administrative reasons from Rājmahal to Dacca, and renamed it Jahāngīrnagar after the name of the then reigning sovereign

Lutfi 'Alī Khān or Mirza Lutfu'llāh, surnamed Muḥshid Qulī Khān, was the son of Hājī Shukru'llāh Tabrizī of Irān, who leaving his birth place came to India and settled in Surat where Lutfu'llāh was born In early life, Lutfu'llāh proceeded to Bengal with a view to carrying on his paternal calling as a merchant Shujā'u'd Daula, Governor of Bengal, perceiving in him a promising youth of excellent parts, formed an alliance by marrying his daughter to him, and offered him the Deputy Governorship of Jahāngīrnagar (Dacca) During his regime here, Lutfu'llāh sent a contingent of troops to Tippera under Habib Khān, his Deputy and Chief Adviser, who stormed the fort of Chandigarh, the residence of the Rājā, and forced the latter to submit In recognition of this meritorious service, Shujā'u'd Daula conferred on him the title of Bahādūr. Later he was transferred to Orissa, and after the death of Nawāb Ja'far Khān in 1138 H (1725 A D) began to be called Muḥshid Qulī Khān On the recommendation of Nawāb Shujā'u'd Daula, he received the further distinction of Rustam i Jang from Muhammad Shāh, the Emperor of Delhi Later on, he was removed from the governorship of Orissa, and in retaliation he joined the Marathas and gave much trouble to 'Alīwardī Khān, the then Governor of Bengal He was, however, defeated by the Nawāb's army, and fled to the Deccan where Nizāmu'l Mulk Asafjāh gave him a shelter He stayed there for some time and died in 1164 H (1750 A D)²

¹ Eastern Bengal District Gazetteer Vol V, Dacca, p 26 Ma'asiru'l Umara Vol I p 118

² Ma'asiru'l Umara, Vol III, pp 751-755, A Salām's trans. Ridzu's Salafin, pp 298-300

The inscription consists of two lines in verse, and is carved in four panels, each containing a hemistich. The style of script is plain *Nast'liq* and exhibits a pleasing specimen of the art of calligraphy that reached a high water mark in the palmy days of the Mughal supremacy and was in later years on the wane.

My reading of the inscription is as follows —

Plato XII(c)

(1) ندر محمد شاه دادر داکین چوک دہانگیر نگر

(2) بنا کرد مرشد قلی خان رکعب دماند ار ما دریں چوک اثر

۱۱۴۱

TRANSLATION

In the time of Muhammad Shāh, the just, shops at the chowk of Jahāngīrnagar were built by Murshid Quli Khān who said, 'Let a memorial of us remain in this chowk.'

No. 1

Inscription No. 1 consists of eight lines in verse, and is carved in relief in a square area on a round tablet of black stone. The formation of the slab which is provided with three low stands at the bottom suggests that it originally served the owner for some useful domestic purpose, and subsequently was used as an inscriptional tablet. The stone measures approximately 1' 6" in diameter.

The inscription records the erection of an 'Idgāh (a place for congregational prayer on the first day of Shawwāl and 10th of Zu'l Hajj) and gives the chronogram and the name of the donor, Moti Mirdah, a *faujdar* in the reign of Ahmad Shāh and during the viceroyalty of 'Alwardi Khān in 1163 H (1750 A. D.).

Mirza Bandi (afterwards 'Alwardi Khān) was the son of Hājī Muhammad, a steward in the establishment of Prince Muhammad 'Azam Shāh (third son of Aurangzeb).¹ Hard pressed by want and privation, he set out for Bengal with a view to making his fortune in the Court of Shujā'u'd Daula, the then Governor of the province, with whom he had previous acquaintance. Shujā'u'd Daula received him cordially, honoured him with the title of 'Alwardi Khān, and conferred on him the deputyship of Patna which had been recently annexed to Bengal. In later days he was, in recognition of his good services, raised to the rank of Mahābat Jang. On the death of Shujā'u'd Daula, he took it into his head to seize Bengal and proceeded to Murshidābād at the head of a strong army. Sarfarāz Khān, son of Shujā'u'd Daula, was defeated and killed in 1153 H (1740 A. D.), and 'Alwardi carried the field. He then firmly established himself at Murshidābād, the capital of Bengal, and after a rule of thirteen years died in 1166 H (1752 A. D.).²

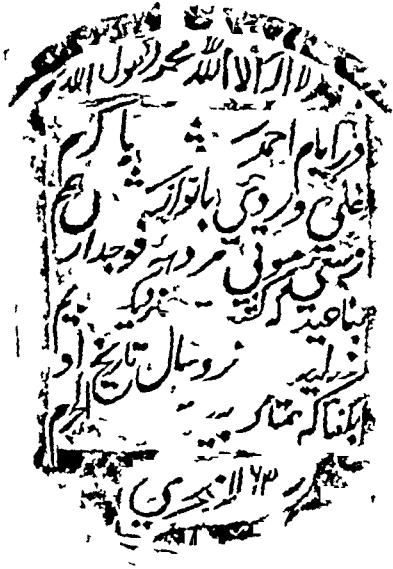
The next important figure in the inscription is the donor of the 'Idgāh who has been styled as *mirdah*, a term applied during the Mughal period to the Commander of ten or chief of the mace-bearers whose wages ranged from 120 to 200 *dams* or Rs. 3 to Rs. 5 per month.³ A Mirdah, therefore, occupied a low social position and the title is still to be met with mainly in Eastern Bengal. He has been further mentioned as a *faujdar*, who was the Chief Executive Officer in a

¹ According to A. Salām (Tran. *Riaz*, p. 162) 'Alwardi Khān ruled in Murshidābād for 16 years and died on Saturday, 9th Rajab, 1169 H (1756 A. D.).

² *Ma'asru'l Umarā*, Eng. translation Vol. I, p. 205 OS, A. S. B. ed.

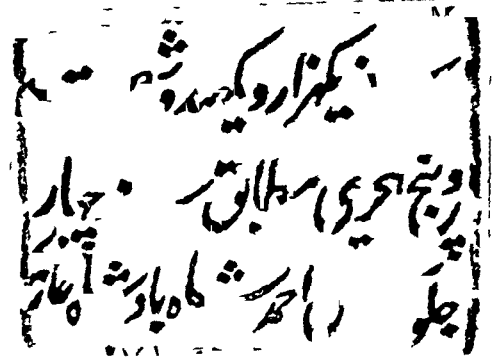
³ Abu'l Fazl, *A'in-i Akbari*, p. 188, A. S. B. ed.

(a) Inscription of Ahmad
Shah in the Indian
Museum, Calcutta



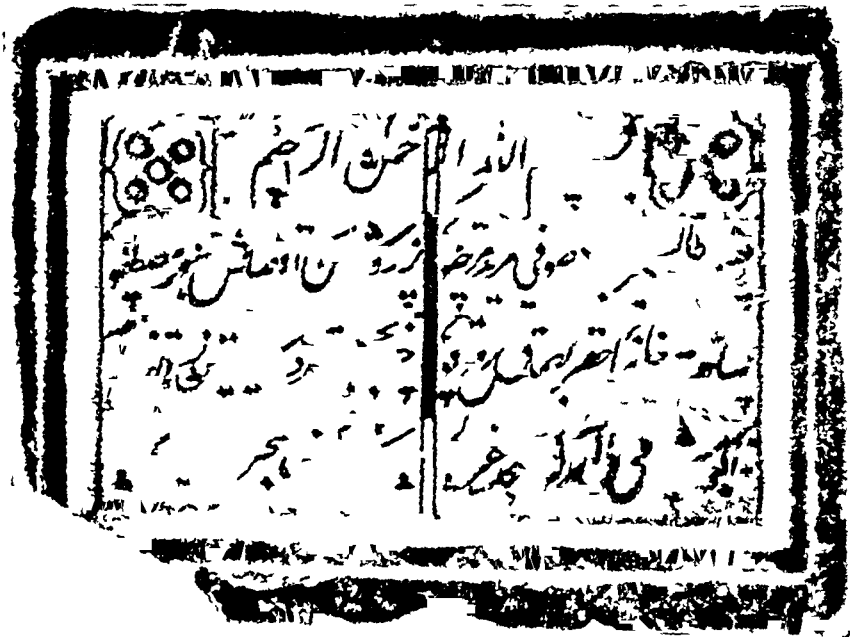
Scale -

(b) Another inscription of the
same King



Scale 3

(c) Inscription dated 1212 H , from Berhampore,
Murshidabad District



Scale -

Chakla, next to the Subedār, who had to take cognizance of all criminal matters occurring within his jurisdiction, keep vigilance over the refractory elements and maintain peace in the District¹. A *faujdār* was thus a man of much influence and occupied a good secular position¹.

It may be observed that Motī Mirdah, the donor, must have originally had a low social position but in later life rose by dint of his ability to a high rank as *faujdār*.

The locality of the 'Īdgāh to which the inscription refers, is wrapped in obscurity, as the place where the tablet was found is unknown. There occur in the epigraph, however, two words which are significant and furnish us with a clue to determine roughly the locality of the 'Īdgāh. One of the two words is '*mirdah*' which is already commented on, while the second one is *یم* (yamm) meaning 'the ocean', 'a mighty deep', 'a sea with no shore in sight', 'a great river'. This last meaning must have been in view of the author when inscribing this record. There are two great rivers that flow through Eastern Bengal, one of the two is *Padma* which is formed by the confluence of the Brahmaputra or the Jamuna and the Ganges at a place about 14 miles lower down Nathpur in the Manikganj sub division where the former enters the Dacca District. The second one is Meghna, which is the name applied to the lower reaches of the river that rises on the Southern slopes of the mountain range, and flowing through the Surma valley in Assam, discharges its waters in the mighty Padma near Rajbāri (Dacca).

In view of the circumstances stated above Motī Mirdah, the donor of the 'Īdgāh, must have been a resident of East Bengal where the title *mirdah* is still prevalent among the mediocre and common rank of the population, and the 'Īdgāh mentioned in the epigraph must have been situated somewhere in the vicinity of the Dacca District either on the bank of the Padma or Meghna. As that part of Bengal is intersected by myriads of rivers and, as such, subject to constant flooding, the 'Īdgāh could not be traced at the present day.

The style of writing is *Nast'aliq*, and represents a poor specimen of Persian palaeography. The inscription reads —

Plate XIII(a)

- (1) لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
- (2) دَرِ ایامِ احمد شاهِ ناکرم
- (3) علی وردی، نا بوارش هم
- (4) رسعی، موتی مردشه، ورجدار
- (5) دنا عید که گشت نزدیک یم
- (6) خطبه، خرد سال قاریم ار
- (7) بگفتا که همتا، دی، الحرم
- (8) ۱۱۶۳ هجری

TRANSLATION

There is no god but He, Muhammad is His prophet. In the days of Ahmad Shāh, the generous, (and during the governorship of) 'Aliwardī (*Khān*) of courteous disposition (and) with the end-

encour of Motī Mirdah, the *ṣauḍār*, an 'Idgāh was built near the great river. The wise leader (preacher of sermon) said for chronogram, "It resembles the temple of Mecca" The year 1163 Hجري

The date of the inscription is expressed in the chronogram, *که هشتاد و یک سال*, each letter of which represents a number, and the date 1163 is found by adding together the value of the letters comprising the phrase

No 5

The fifth inscription, a fragmentary one consisting of three lines, likewise belongs to the period of Ahmad Shāh the emperor of Delhi, and is interesting because it records the chronology of repairs and renovations introduced in the ancient fort of Barabātī at Cuttack. The inscription is in raised letters on a small grey granite slab measuring 7" x 5.5". The tablet along with the facsimile of an inscription were secured from the fort of Barabātī and presented by Mr M. Kittoe to the Asiatic Society of Bengal in 1838, whence the former alone has subsequently been transferred and exhibited in the Muslim gallery of the Archaeological Section, Indian Museum.

The fort of Barabātī was built by Mukunda Deva, the last independent Hindu King who had usurped the throne of Orissa in 1560 by killing successively the two last rulers of the Bhoj dynasty. It was situated on the South bank of the Mahanadi, a few miles to the West of Cuttack town where the Mahanadi is ramified into its several branches. The excellent position and natural strength of the place, being surrounded by the waters of the Mahanadi on the North and the Katjuri on the South, induced Mukunda Deva to erect the fort for defence against the incursions of the neighbouring powers. The citadel had nine courts, one inside the other, and the innermost two were reserved for the residence of the royal household. Abu'l Fazl dwelt at length on the description of this castle¹ and recorded that it was a fine palace of the time, while William Burton, who visited it in 1633, was so much struck with the splendour and magnificence of the stately court that he termed it a 'labyrinth of buildings'.²

On the subjugation of Orissa by the Mughals in 1576, the fort passed into the hands of the conquerors, and Cuttack was made the capital of the Mughal Subadar. Several additions and alterations to the citadel were effected during this period. One of the important changes, forming the main subject of this paper, was the construction of the great arched gateway in the Eastern face of the fort in the fourth year of Ahmad Shāh's reign, i.e., in 1751.³ This incident was, however, recorded in a Persian inscription, a facsimile of which was later on procured from the fort and presented, along with this inscriptional tablet also from the same fort, to the Asiatic Society of Bengal, Calcutta. No traces of the famous palace with nine courts of Raja Mukunda Deva are to be found now except the remains of a few sculptured stone pieces lying scattered within the walls of the once splendid citadel.

The epigraph bears only the date 1165 H (1751 A.D.), which was the fourth year of the reign of Ahmad Shāh Bahādur, and also the date when the constructional changes in the fort had taken place.

The above circumstances coupled with the fact that the date recorded in the present epigraph coincides exactly with the construction of the gateway in the Barabātī fort, prove almost conclusively that this slab must have formed part of the historical inscription of which only a facsimile was procured by Mr Kittoe.

The style of writing is clear *Nastā'liq* of nice execution and the language is Persian. The inscription reads

¹ Abu'l Fazl *A'in-i Akbari*, p. 392. A. S. B. edition.

² *Bengal District Gazetteer, Cuttack*, Vol. II, p. 205.

³ *Ibid.*, p. 206.

Plate XIII(b)

(1) سنه يک هزار و یکصد و شصت و پنج

(2) و پنج هجری مطابق سنه چهار

(3) جلوس احمد شاه بادشاه غازی

TRANSLATION

(In) the year one thousand, one hundred and sixty five, corresponding to the fourth year of the reign of Ahmad Shāh Bādshāh Ghāzī

No 6

Inscription No 6, the last of the series, is dated 1212 H, and is carved on a coarse sandstone (12 5" × 9 5") The tablet bearing the inscription is said to have found in the remains of a dilapidated mosque in the vicinity of Berhampore town in the Murshidabad District, but the exact locality could not be traced It contains four lines of writing in verse, including the *bismī'lla*, the commencing verse, and records the erection of a mosque by one Faqīr Tālib This is followed by the chronogram

The slab was procured by Maulawī Muhammad Sefatulla, Sub Inspector of Schools of the District, from a labourer and presented to the Indian Museum in 1928 The epigraph has been provisionally noticed in the *Annual Report of the Archaeological Survey of India* for 1928-29, page 131

The style of writing is plain *Nastā'liq* and the language is Persian My reading of the inscription is given below —

Plate XIII(c)

بسم الله الرحمن الرحيم

فقیر طالع صوفی مرید مرتضوی که روشن اوصافش مظهر مہر مہروری

بساحت حانه احقر بصدق روح قری حرد و سنیتش ر هاتہ عیدی

بدا نگوش دل آمد کہ مسجد عربی سنه ۱۲۱۲ هجری

TRANSLATION

In the name of God, the Merciful, the Clement, Faqīr Tālib, the mystic (Sūfi), and the follower of Murtaza ('Alī), whose attributes are glowing through the love of Mustafā (Prophet), has erected a house with the sincerity of a powerful (virtuous) soul, wisdom sought its date from the guardian angel in the invisible region, and a voice whispered in the mind's ear that (it was) the mosque "Gharbī", the year 1212 Hīrī (1797 A D)

The date of the inscription has been expressed here by the chronogram عربی and according to Abjad System, the numerical value of each letter contained in it, being added together yields the year 1212 H.

INDEX

	A	PAGE
'Abdu'r Rasūl		11
<i>Abjad</i> system		33
Abu'l Faẓl (Prime Minister of Akbar and author of <i>ʿĀ'in i Akbarī</i>)		16, 32
Abu'l Hasan Haqqānī, Maulawī, of Delhī		28
Abu'l Mujaḥhid (see Mahmūd Shāh)		2
Abū Muhammad Majlisī Mansūr, son of Abū 'Alī		5
Abu'l Muzaffar (see Husamī Shāh)		6, 23, 35
Abu'l Muzaffar (see Ghiyāthud Dunyā wad dīn Bahādur Shāh)		8
'Adil Shāhī (dynasty of Bijāpur)		9, 10
'Adil Shāh ?		8
Agra		17
Ajmer		19
Ajudhan (modern Pāli Patan)		19
Ahmad Architect (Ustād Ahmad of Shāh jahān's Court)		22
Ahmad Khān, brother of Tāj Khān Karrānī		8
Ahmad Shāh Bahādur (Mughal emperor)		30, 31, 32, 33
ʿĀ'in i Akbarī by Abū'l Faẓl		16
Akbar (Mughal emperor)		14, 15, 16, 20, 24
'Ālam Khān (governor of Bahādur Shāh of Gujarat)		24
'Alāu'd Dīn (see Husamī Shāh)		2, 3, 4, 5
'Alāu'd Dīn Nūr Taj, see Shāikh 'Alā'd Dīn Nūr Tāj		18
'Alāu'd Dunyā waddīn (see Husamī Shāh)		3, 5, 6, 23
'Alwardī Khān (Mirza Bandī Mahābat Jang), Governor of Bengal		29, 30, 31
Allahabad University		24
Amarkot in Sindh, birth place of Akbar		17
Amīn Dargāh at Bijāpur		10
Anant Rā'ī, Chero rāja of Palāmau		22, 23
<i>Annual Report of Archæological Survey of India</i>		29, 30
Anthapurī (modern Antrī)		16
Antrī (town in Gwalior State)		13, 16
Arab General (Ismā'il Ghāzī)		4
Ashraf al Husamī (see Sayyid Ashraf al Husamī)		
Assam		31
Aurangzeb		12, 21
Avantī Khanda		14
	B	
Bābar (Emperor of Delhī)		17, 24

	PAGE
<u>Bāghī Khur</u> (mosque and dome at Rāisen Fort)	27
Bahādur Shāh of Gujarat	24
Bahādur Shāh, Sultān Ghuyāth <u>u</u> 'd Dīn of Bengal	7, 8, 9
Bahmanī (Dominion)	9
Bandasī Rā'ī, Hindu governor of Ghoraghāt	4
Bander Mosque at Dabhol	12
Banerjee, R D	4
Bāngarmau, District Unao	19
Barabātī (Fort) at Cuttack	32
Barādargāh or Ismā'īlpūr, Rangpūr district	4
Bārbak Shāh, see Ruknu'd Dīn	4
Bengal, 'Alāu'd Dīn Husam Shāh of	4, 6, 23
Bengal, 'Alīwardī Khān, Governor of	29, 30
Bengal, Ghuyāth <u>u</u> 'd Dīn Muḥammad Shāh of	7
Bengal, Ruknu'd Dīn Bārbak Shāh Sultān of	4
Bengal, Shujā'u'd Daula, Governor of	29
Bhagwant Rā'ī, Chero Raja of Palāmau	22, 23
Bho'ī dynasty of Orissa	32
Bīrsingh Deo, Raja of Orchha	16
Blochmann	22
Brahma Kunda (Kalia Deh)	13, 14
Brahmaputra	31
Bricks, inscriptions inscribed on	6
Bricks (<i>lakḥaurī</i>)	19
British Museum	1
Burton, William, visited Barabātī in 1633	32
Burgess, J	12
C	
Calligraphy, Indo Moslem	2
<u>Chhaji</u> , father of Malik Razī	27
<u>Chakla</u>	31
<u>Chandigarh</u> , Fort of Tippera	29
Chandra, G C, Superintendent, Archæological Section, Eastern Circle	23
Chaqmāq, father of Yār Muḥammad	16, 17
Chausa, near Buxar	17, 18
Chero Raja of Palāmau	22
Chishtī (group of Sufis)	18
Chotā Nāgpur	22
Chowdhurry, Rai Bahadur Mrityunjoy Roy, Sadyapushkarini, district Rangpur	4
<u>Chowk</u> of Jahāngirnagar (Dacca)	29, 30
Chunākhal, Murshidabād district	1
Cotton, I C S, Magistrate, Eta District	27

	PAGE		PAGE
D		Hāji <u>Shukru'lla</u> Tabrizi, father of Luṭf 'Alī <u>Khān</u>	29
Dāhelaṭī (modern Dabhol)	11	Halim <u>Habibu'r</u> Rahmān of Dacca	29
Dabhol (Ratnagiri district)	9, 12	Hamid Dīnshahmand, Maulānā	3
Dābul (modern Dabhol)	10, 11	Hasan	16
Dapoli	9	Himū	8
Daulat <u>Khān</u> , son of Husayn <u>Khān</u>	1, 2	Horn, Paul Dr	20
Daval Dās (Cash keeper)	22	Horowitz, J	5
Debulot, Dinajpur district	24	(foot note)	
Dikshut, K. N., Superintendent, Archæological Section, Indian Museum, Calcutta	6	Ho <u>hang</u> , tomb at Mandu	22
		(foot note)	
F		Humāyūn of Delhi	8, 16, 17, 18, 19, 20
Faridūn (King of Persia)	19	Humayūn, library of	18
Faridu'd Dīn, Ganj <u>Shahar</u> of Pāk Patan		Husain Ahmad, the scribe	18, 19
See <u>Shah</u> Faridu'd Dīn Ganj <u>Shahar</u> of Pāk Patan	18	Husain <u>Khān</u>	1, 2
Farrokh <u>Shāh</u> (Ruler of Kabul)	18	Husain <u>Shāh</u> 'Alāu'd Dīn (King of Bengal)	2, 3, 4, 5, 6, 8, 23, 24
Fath <u>Shāh</u>	1		
Fātihā (Prayer for the departed)	28	I	
Faqīr Tālib	33	Ibrāhīm <u>Khān</u> , brother in law of Muhammad 'Adil <u>Shāh</u> Sūrī	8
Faujdar	30, 31, 32	Ibrāhīm Lohi, Sultan of Delhi	27
Ferozpūr, Malda district	5	'Idāh	30
Firoz <u>Shāh</u>	1	Ijmāl <u>Khān</u> , Karrīnī	7, 8, 9
Fort (New fort at Pālamou)	22	Ikhārā	15
		Ilyās <u>Khān</u> brother of Fay <u>Khān</u> Karrīnī	8
G		Islīm <u>Khān</u> , Viceroy of Bengal	29
Gajapati, Raja of Orissa	4	Islīm <u>Shāh</u> Sūrī	8
Ganjī <u>Shakar</u> (see <u>Shah</u> Faridu'd Dīn Ganjī <u>Shakar</u>)	18, 19	Ismā'il <u>Ghazī</u> Arab General of Rūlu'd Dīn Barbak <u>Shāh</u>	4
Ganges	7, 8, 13, 31	Ismā'ilpūr, Baridargāh in Rangpur district	4
Gaur, Golden Mosque of	5		
<u>Ghazī</u> (Ismā'il <u>Ghazī</u>)	1	J	
<u>Ghānu</u> 'l Mull, builder of the dome of Rāsen Fort Mosque	27	Jahānābād west of Hooghly	4
<u>Gharbī</u> mosque	33	Jahānārī	8
<u>Ghiyāth</u> 'd Dīn Bahādur <u>Shāh</u> of Bengal	7	Jahānār, Emperor of Delhi (Nūru'd Dīn Muḥammad)	16, 28, 29
<u>Ghiyāth</u> 'd Dunyā waddin Abū'l Muzaḥḥar Bahādur <u>Shāh</u> of Bengal	8	Jahāngirnagar (modern Dacca)	29, 30
<u>Ghiyāth</u> 'd Dīn Muḥammad <u>Shāh</u> of Bengal	7	Jalāl'u'd Dīn Muḥammad Al bar (see Al bar)	15
<u>Ghulim</u> Husain (author of <i>Riāzu's Salafīn</i>)	1	Jogidās (Accountant)	17
Gyani, R G, M A, Assistant Curator, Prince of Wales Museum, Bombay	12		
		K	
H		Kā'ba (the sanctuary at Mecca)	27
<u>Habash</u> <u>Khān</u>	1	Kāhadeh (Gwalior State)	13, 14
Habīb <u>Khān</u>	29	Kālā Nāg	13
Habīb Ullāh	20	Kāmro (Kāmrup), Assam	5
Hāji Muhammad, father of 'Alīwardī <u>Khān</u> and steward of Muhammad Āzam <u>Shāh</u>	30	Kāntāduār, Fort of	4
Hāji Muhammad Qandhārī (historian)	1	Katjuri (river)	32
		<u>Khānqāh</u> at <u>Shah</u> Sar'ī, Delhi	18
		Khargram, Mureshidabād district	23
		<u>Khizr</u> <u>Khān</u>	7

	PAGE		PAGE
<u>Khawja Mo'mu'd Din Chihli</u> of Ajmer	19	Mir Sayyid Ismā'il	28, 29
<u>Khawja Qutbu'd Din Bahā'iyir Kālī</u>	19	Moti Mirdah, Faujdār during the reign of Ahmad Shāh	30, 31, 32
<u>Khaw-i-pūr Tanda</u>	8	Mughal, pseudo name of the poet who composed the chronogram of the inscription in Margalla Pass	22
L		Muhammad Ādil (Suri)	8
Lutfi 'Alī Khān (see Mursīd Qulī Khān)	29	Muhammad 'Azam Shāh, third son of Aurangzeb	30
Lutfu'llā	20	Muhammad Mā'sūm, of Bhakkar poet and court calligraphist of Akbar	14, 15
Lutfu'llā son of Us'īd Ahmad	22	Muhammad Shāh (Mughal emperor of Delhi)	29, 30
Lutfu'llā (see Mursīd Qulī Khān)	29	Mul unda Deva, last independent Hindu king of Orissa	32
M		Mursīd Qulī Khān (Lutfi 'Alī Khān or Mirza Lutfu'llā, Deputy Governor of Jahangirnagar)	29, 30
Mahābat Jang, Mahaf (pseudo name)	30	Mustafab'īd (modern Dabhol)	11
Mahammad 'Ādil Shāh (of Bijapur)	9, 10	Muzaffar Shāh, Sultān of Bengal	1
Mahammad Humayūn (Mughal emperor of Delhi see Humayūn)	17, 20	N	
Mahammad Is'ah	19, 20	Namī (Pseudo name of Muhammad Mā'sūm)	15
Mahammad Shāh Ādil (Suri)	8	Nāsiru d Din (see Humayūn)	17, 18
Maharadi (river)	12	Nā'nahāt, Katwah sub division, Burdwan district	3
Mahmūd Khān I, Sultān of Minda	13	Nathpur Manik Ganj sub division	31
Mahmūd Shāh Ghiyāthud Din of Bengal	7	Nawab Ja'far Khān of Bengal	29
Mahmūd Shāh II of Bengal (Nāsiru d Dunyā waddīn Abul Mujaḥid)	1, 2	Nawab Shuja u'd Daula of Bengal	29, 30
Majlis Khānī (at Shaikh Sarī)	18	Naya Qil'a at Palamau	22
Majlis Manrūr (Abū Muhammad, son of Abū 'Alī, baulder of Sonā Masjid, Iirozpūr, Maida end of Tāmi' Masjid Gaur)	5, 6	Nayim, M	9
Mahli 'Atā, go-ernor under Husain Shāh of Bengal	23	Nizāmu'l Mull Ārif Jah of Hyderabad	29
Mahli 'Atā saint buried at Dehlot, Dināypur district	23	Nūru d Din Muhammad Jahāngir (see Jahāngir)	29
Mahli Kifār	9	O	
Mahli Pazi son of Chhryji	27	Orchha	16
Mahli Shāhī 'Alī	10	P	
Mandīran, now in Jahanabad, west of Hooahly	4	Patiali, Eta district	27
Mandu	13	Pir Ahmad	12, 13
Mandallot (village) Katwa subdivision (Burdwan district)	3	Pir Ganj (Police Station), Rangpur district	14
Manik Ganj (Sub Division)	31	Pir Muhammad 'Abdu'llā (see Pir Ahmad)	12
Marchise, A. P. arch scholar, Department of Indian History, Allahabad	21	Purāna Qil'a at Palāmau	22
Margalla Pass (Rawalpindi district)	21, 22	Q	
Margram village, Mursīdabad district	23	Qamar	27
Margalla (see Margalla)	22	Qāzī Ahmad	20
Marshall, Sir John (Ex Director General of Archaeology in India)	21	Qāzī Nasr	20
Masnadī 'Alī, Tij Khān of Bengal	9	Qurbān Muhammad	19, 20
Medni R'īf, Chero Raja of Palamau	22, 23, 24	Qutb Minār	18
Meghna, river in eastern Bengal	31		
Mirza Bandi (see 'Alwardi Khān)	30		
Mirza Lutfu'llā (see Mursīd Qulī Khān)	29		
Mirza Muhammad	22		

	PAGE		PAGE
R			
Pāisen Fort in Bhopal State	24	Sona Masjid, (Small Golden Mosque at Firozpur, Malda)	5
Rājbarī (Dacca)	29	Srī Anant Rā'ī	23
Rama Chandrajī	23	Srī Bhagwant Rā'ī (see Bhagwant Rā'ī)	23
Rehatesh	21	Srī Krishna	13
Ruknu'd Dīn Bārbak Shāh (Sultān of Bengal)	4	Srī Mednī Rā'ī	23
		Srī Ramachandrajī (see Ramachandrajī)	23
S		Sufī, Faqīr Tālib	33
Saksena, Ramsingh	13	Sultān 'Alāu'd Dīn Husain Shāh	2, 4, 23
Salāmatpur, Railway station on G I P R	24	Sultān Bahādur Shāh of Bengal	7, 9
	(foot note)	Sultān Muhammad 'Ādil Shāh of Bijapur	9, 10
Samāj, Pabna district	6	Sūrjagarh	8
Sārangpur	24	T	
Sarfārāz Khān, son of Shujā'u'd Daula		Tabrizī, Hājī Shukru'lla	29
Sayyid Ashraf al Husainī (father of Husain Shāh of Bengal)	3	Tahmāsp (see Shāh Tahmāsp)	18
Seindia, H H Maharaja of Gwalior	14	Tāj Khān, son of Ijmāl Karrānī	7, 8, 9
Shāhbāz Khān, governor of Gaur	8	U	
Shāhjahan	12, 20	Ustād Ahmad (see Ahmad Architect)	22 (foot note)
Shāh Tahmāsp (of Persia)	18	V	
Shaiikh 'Alāu'd Dīn Nūr Tāj, descendant of Shāh Faridu'd Dīn Ganj Shakar of Pāk Patan	18, 19	Vat, Madhu Sarup, Superintendent, Archaeological Survey, Frontier Circle	12
Shaiikh Faridu'd Dīn Ganj Shakar of Pāk Patan	18, 19	Verma, B D, Professor of Persian, Fergusson College, Poona	12
Shaiikh Kamālu'd Dīn Sulaimān, son of Farrukh Shāh ruler of Kabul	18	Y	
Shaiikh Nūru'd Dīn	19	Yār Muḥammad, son of Chaqmāq	16, 17
Shaiikh Sar'ī (village to the south of Delhi)	18	Z	
Shamsu'd Dīn Ahmad, Maulawī Indian Museum, Calcutta	1, 27	Zafar Hasan, Khan Bahādur Maulawī, Deputy Director General of Archaeology in India	17
Sher Khān (see Sher Shāh)	17		
Sher Shāh (Sūr)	8, 17, 18		
Shiv'ī	9		
Shujā' (see Nawāb Shuja'u'd Daula)	29, 30		
Sikandar Shāh (Sūr)	18		
Sipra (river)	13		

INSCRIPTIONS FROM THE BOMBAY PRESIDENCY

By DR. M. NAZIM, PH.D.

Inscriptions at Ahmadnagar

Ahmadnagar is situated on the banks of the river Sina about 75 miles north east of Poona and 130 miles east of Bombay. It is the headquarters of the Ahmadnagar district and is included in the land known as Maharashtra.

The first Muslim invasion of the Deccan took place in 1294 A.D. when 'Alā'u'd-Dīn in the time of his uncle Sultān Jalālu'd-Dīn Khālji attacked Rāmadeva, the ruling prince of Devagiri, and returned with immense booty. In 1306 A.D., Malik Kāfūr, the famous general of 'Alā'u'd-Dīn Khālji, conquered the greater part of Maharashtra, distributed it among his officers and confirmed Rāmadeva in his government. Rāmadeva was succeeded by his son Śankaradeva who was not well disposed towards the Muslims. In 1312 A.D., Malik Kāfūr seized and put him to death. The country was not however properly subdued and during the disturbances caused by the death of 'Alā'u'd-Dīn, Harapāladeva, son-in-law of Rāmdeva, recovered the whole of Maharashtra. In 1318 A.D., Qutbu'd-Dīn Mubārak Shāh, son and successor of 'Alā'u'd-Dīn Khālji, marched towards the Deccan to chastise Harapāladeva who fled at his approach, but was pursued, seized and put to death. After this, Maharashtra was ruled by governors appointed from Delhi and stationed at Devagiri. In 1326-27 A.D., Muhammad b. Tughluq, Emperor of Delhi, made Devagiri his capital and changed its name to Daulatābād. A few years later there were widespread disorders in the Deccan which culminated in the establishment of the Bahmanī dynasty.

When Muhammad b. Tughluq changed the capital from Daulatābād to Delhi, and conferred the government of Maharashtra on Qutluḡ Khān who had been his tutor in early life, he permitted several of the imperial officers to stay behind to help Qutluḡ Khān in his work. One of these was 'Alā'u'd-Dīn Hasan, the future founder of the Bahmanī dynasty. In the month of Ramazān 745H (January 1345), Sultān Muhammad b. Tughluq proceeded to Gujarāt,¹ and after bringing it back to allegiance, sent an officer to summon the chief foreign amirs of Maharashtra to his presence. They were called from their respective provinces, and sent under an escort of 1,500 horse to the royal presence. Suspecting that the Sultān wanted to take their lives, they entered into a confederacy, killed the commander of their escort, captured Daulatābād, and proclaimed Malik Ismā'il Makh Afghān, one of their leaders, as their king with the title of Nāsiru'd-Dīn. The new king bestowed on 'Alā'u'd-Dīn Hasan the title of Zafar Khān and a jagir. When Muhammad b. Tughluq received intelligence of these happenings, he proceeded personally to Daulatābād, and was on the point of quelling this insurrection when he was called away to Gujarāt on account of the rebellion of Taghī. In the meantime, Zafar Khān's power increased so much that Nāsiru'd-Dīn who was old and infirm voluntarily resigned the kingship in his favour. Consequently Zafar Khān assumed sovereignty under the title of 'Alā'u'd-Dawlah wa'd-Dīn Abu'l Muzaffar Bahman Shāh on Friday, 24th Rabī'-II, 748H (3rd August 1347).²

During the disturbances that ended in the establishment of the Bahmanī dynasty, the Kolis who inhabited the hills to the west of Ahmadnagar gained a great measure of independence and it was probably to keep them in check that the fort named Panāh-i-Islām was built at Bhingar in the year 778H (1376-77 A.D.), in the reign of Muhammad Shāh Bahmanī, son and successor of 'Alā'u'd-Dīn Hasan, by a nobleman named Badru'd-Dīn Hilāl and entitled Malik-u'sh sharq, i.e.,

¹ See *Ta'rikh-i Firuzshāhi* by Zayā'u'd-Dīn Baranī, pp. 507, 511-2. *Firuzshāh* (Newal Kishore ed.), Vol. I, p. 141, incorrectly gives 748H (1347 A.D.) as the date of the Sultān's march to Gujarāt.

² See *Firuzshāh*, Vol. I, p. 277.

Governor of the East After this time very little is known about the history of the Ahmadnagar district till the reign of Muhammad Shāh Bahmanī II when it was included in the jagir of Nizām-u'l-Mulk Bahri

After the death of Mahmūd Gāwān which was brought about by a conspiracy of the Deccani noblemen, Nizām-u'l Mulk Bahri, their leader, was appointed minister He entrusted the management of his jagir which included the present district of Ahmadnagar, to his son Ahmad and strengthened his position by taking promises of fidelity from several of the noblemen Ahmad fixed his headquarters at Junnar and brought peace and order to the country in his charge by wise administration On the assassination of Nizām-u'l Mulk Hasan in 891 H (1486 A D) as the result of a court intrigue, Ahmad assumed the titles of his father and defied the authority of his Bahmanī suzerain Several armies were sent against him and though defeated at times, he was able to hold his own In 895 H (1490 A D) Jahāngir Khān was placed in command of a huge army to crush the power of Ahmad After several indecisive actions, the two armies met at Bhingar about two miles to the north east of the present site of Ahmadnagar, and in the battle that followed Jahāngir was defeated and killed To commemorate this victory, Ahmad built a palace and laid out an elegant garden near the site of the battle A few years later in 900 H. (1494-95 A D), in the vicinity of this garden, he laid the foundation of a city and called it after his own name Ahmadnagar, the city of Ahmad¹

After the victory near Bhingar in 895 H (1490 A D) Ahmad discontinued the name of the Bahmanī kings from the *Khutba* and openly declared his independence He then fought long and hard for the possession of Daulatābād which he ultimately conquered about 905 H (1500 A D) Ahmad died in 914 H (1508 09 A D) and was succeeded by his son Burhān who was only 7 years of age To strengthen the friendship between Ahmadnagar and Bijapur, a meeting was arranged between Burhān Nizām Shāh and Ismā'il 'Ādil Shāh in the fort of Sholapur, and Bibi Maryam, sister of Ismā'il 'Ādil Shāh, was given in marriage to Burhān Nizām Shāh As part of her dowry, the Bijapur envoy promised to give the fort of Sholapur, but when a demand for it was made by Burhān, Ismā'il refused saying that his envoy was not authorised to do so The fort of Sholapur henceforth became a fruitful source of bloody wars between the two kingdoms Burhān Nizām Shāh adopted the *Shi'a* form of Islam, He died in 961 H (1554 A D) and was succeeded by his son Husain whose reign is chiefly famous for his confederacy with the kings of Bijapur, Bidar and Golconda in 972 H (1564 A D) which led in the following year to the conquest and fall of the Vijaynagar kingdom The victory of Tālikot was chiefly due to Husain's personal intrepidity and the splendid work done by Rūmī Khān, his gunner A few days after his return to Ahmadnagar, Husain died in 973 H (1565 66 A D) of a disorder brought about by his excesses

Husain was succeeded by his son Murtazā, commonly called the Mad Being a minor, the government of the kingdom was carried on by his mother Khunza Humāyūn till 977 H (1569 70 A D), when he assumed direct control In 980 H (1572 73 A D), he conquered Barar and ravaged Khandesh up to Burhanpur Shortly after this, Murtazā lost his reason and the government of the kingdom was carried on mostly by his ministers Murtazā took it into his head that his son Mirān Husain was scheming to dethrone him He, then, attempted to put him to death but Mirān Husain managed to escape to Daulatābād, and, with the help of the disaffected noblemen, was able, in 996 H (1588 A D), to capture Ahmadnagar Murtazā who was too ill to offer any resistance was put to death in Rajab 996 (June 1588) and Mirān Husain was raised to the throne He inaugurated his reign by giving way to scandalous excesses and exercising the most wanton cruelties He put 15 princes to death in one day, on the advice of his minister Mirzā Khān whom also he afterwards tried to put to death But Mirzā Khān cleverly seized the king on 16 Jumādī-I, 997 (23rd March, 1589), and had

¹ See *Mu'athirul Ummah*, Vol III, p 906, and *Firishta*, Vol II, p 97,

him beheaded. The reign of Mirān Husain lasted only 10 months. After his assassination, Mirzā Khān raised to the throne a prince named Ismā'il, son of Burhān, son of Husain Nizām Shāh, but after a brief reign of two years, he was supplanted in Rajab 999 (May 1591) by his father Burhān, who after an unsuccessful attempt to capture the throne from his brother Murtazā had sought the protection of the Emperor Akbar. Burhān was an old man when he ascended the throne, notwithstanding which he gave himself up to pleasure. His reign was chiefly occupied by wars with Bijapur and the Portuguese in both of which he was unsuccessful. He died in Shā'bān 1003 (April 1595) and was succeeded by his son Ibrāhīm who was killed in a battle with the Bijapur army only 4 months after his accession to the throne. After this Miyān Manjhū, the minister, raised a boy named Ahmad, son of Shāh Tāhūr, to the throne in Zul-Hajja 1003 (August 1595). As Ahmad's royal descent was disputed, Chānd Bibi, the daughter of Husain Nizām Shāh and widow of 'Alī 'Adil Shāh I, raised to the throne her grand-nephew named Bahādūr, son of Ibrāhīm, and grandson of Burhān Nizām Shāh who was then only one year and 7 months of age, in Muharram 1004 (September 1595), and took the management of the state in her own hands. About this time in Rabī'-II, 1004 (December 1595), Prince Murād appeared before Ahmadnagar and invested the fort. Chānd Bibi offered a heroic defence and saved the fort by personally superintending the work of repairing the breach in the fort wall, but she was constrained to accept a treaty by which the province of Bijar was ceded to the Mughal Empire. After this, rival factions struggled for power in the state and anarchy prevailed everywhere. Taking advantage of this condition, Akbar sent another army to besiege the fort of Ahmadnagar. Chānd Bibi who knew the distracted condition of the kingdom and the impossibility of offering a successful resistance, advised surrender to the Mughals, but she was misunderstood to be in league with them and was put to death by the infuriated mob. The fort surrendered on the 18th of Safar, 1009 (19th August, 1600),¹ and Bahādūr Nizām Shāh was sent as a prisoner to the fort of Gwalior.²

The nobles raised another scion of the royal family, named Murtazā, son of Shāh 'Alī, son of Burhān Nizām Shāh I, to the throne with his capital at Parenda. Whatever remained of the Nizām Shāhī kingdom was divided between Malik 'Ambar and Rājū Deccanī, both of whom paid nominal allegiance to Murtazā. In 1016 H (1607/08 A.D.), Rājū was defeated and Malik 'Ambar became supreme in the state. He removed the king to Junnar and carried on the struggle with the Mughals. About the year 1020 H (1611 A.D.) Murtazā died and Malik 'Ambar placed his son Ibrāhīm on the throne.³ Malik 'Ambar died in 1035 H (1626 A.D.)⁴ and was succeeded in his position by his son Fath Khān, who put Ibrāhīm to death in 1041 H (1631/32 A.D.), and raised his son Husain who was seven years of age to the throne.⁵ Fath Khān was defeated by the Mughals in Zu'l-Hajja 1042 (June 1633) and Husain was sent as a prisoner to Gwalior. Shāhji Bhonsla set up another prince of the Nizām Shāhī dynasty and himself assumed the office of regent but he was ultimately forced to surrender to the Mughal forces under Khān-i-Zamān in 1046 H (1636/37 A.D.)⁶. Husain was sent to Delhi and thence to Gwalior as a prisoner, and the Nizām Shāhī dynasty finally came to an end.

After this date Ahmadnagar became a *sūbah* of the Mughal empire and was administered by the governor of the Deccan. When Chīn Qulī Khān, the *Sūbadār* of the Deccan, became

¹ Elliot and Dawson, Vol VI, p 144

² The above note on the history of Ahmadnagar is based on *Ta'rikh-i-Firuzshāhī* of Ziyā'ud Dīn Baranī, *Ta'rikh-i-Firishāhī*, and the *Burhan-i-Ma'athūr* of 'Alī b 'Azīzullah Ṭabātābā'i, as translated by Lt Colonel T W Haig in the *Indian Antiquary*, Vols XLIX, et seq

³ The name of Ibrāhīm is passed over by all historians, but see inscriptions Nos 3439 and 3440 below, and *Epigraphia Ind Moslemica*, 1919/20, p 13

⁴ Elliot and Dawson, Vol VI, p 428

⁵ *Bādshāhnāmāh*, Vol I, pt 1, p 395, pt 11, p 42 *Basātīnu's Salafīn*, p 296

⁶ *Ma'athūru'l-Umarā*, Vol III, p 403

independent, Ahmadnagar was one of the parts of the Deccan which became subject to him and remained in the possession of his successors till 1759 A D when it was betrayed into the hands of the Mahrattas by the Nizām's commandant named Qawī Jang who lies buried in Ahmadnagar (see inscription No 3381) It passed on to the English in 1817 A D when it was ceded to them by the Peshawā by the Treaty of Poona ¹

Plato I (a)

No 3391² On a stone fixed in the parapet wall of Mulla Masjid at Bhungar

TRANSCRIPT

والله خير حافظا وهو ارحم الراحمين ○

در آورده پناه اسلام بهار بهنگار نباشد مثل چس قلعه در دیار
 نتواند کسی در آرزوی چس بهار گریهوس حاس و مال خود کند نثار
 دشمنان را دل ببرد (۶) [و] در دیده حار معسدا را درد شکم پیچید چو مار
 عهد نهادند عالم محمد بهمن شاه اسلام را قوه شده خلق را پناه
 بنا کرده ملک الشرق بدالدیس هلال بموفق الله لم یزل و لا یرال
 کرد این قلعه را پناه اسم نام در ۵۵۵ هـ ۵۵۵ هـ بنام شد تمام
 الهی بنا داد این پناه را تا نعم صور کفار نگویسار شده و دشمنان معهور

TRANSLATION

But Allāh is the best Keeper, and He is the most Merciful of the merciful ones (*Qur'ān*, xii 64)

The fort of Bhungar became the refuge of Islām,
 There is no fort like it in the world
 No body can raise another fort like this,
 Even if he were to spend all his property and wealth in the desire.
 The heart of the enemy is frightened and he has a thorn in his eye
 The malefactors coil with stomach ache like a snake
 The reign of the master of the world, Muhammad Bahman Shāh,
 Became the strength of Islām and (a source of) security to the people
 (The fort) was constructed by Mahku'sh-Sharq, Badru'd-Dīn Hilāl,
 By the grace of Allāh, the Eternal, the Unchangeable
 He named this fort Panāh-i Islām
 It was completed in (the year) seven hundred and seventy-eight
 May God preserve this Panāh (refuge) till the blowing of the Trumpet !
 May the infidels remain downhearted and enemies oppressed !

Bhungar is an old town and is situated within a few furlongs of the Ahmadnagar fort The inscription given above does not evidently belong to the mosque and must have been brought from the ruins of the fort the construction of which it records It is the oldest Muslim inscription

¹ See the *Gazetteer of Ahmadnagar District*, pp 695 96

² These numbers refer to the Register of Estampages maintained in the office of the Superintendent, Archaeological Survey, Western Circle, Poona.

بسم الله الرحمن الرحيم
الحمد لله الذي هدانا لهذا
ما كنا لنهتدي لولا أن هدانا الله
والله اعلم بالصواب
في يوم الاثنين من شهر ربيع الثاني
سنة ١٠٠٠ هـ
تمت

(b) Inscription on a loose slab lying at the Civil Court, Ahmadnagar

Scale 2

تاریخ وفات حضرت سید ابراہیم شاہ
در زمان حضرت شاہ قاسم شاہ ابراہیم
سالک راہ طریقت باقیہ رہا
ساکری ناگور پتہ جس کے ان
مگر وہ آن عار و شرف
از کرم سلطان عالم مالی مقبرہ
باتی ہوئے درویشی و فقر

in this district and supplies some very useful historical information. According to *Firishla*, Vol II, p 326, Sultān Muhammad Shāh Bahmanī died on 9th Zu'l Qa'da, 776 (11th April, 1375), but as the fort is recorded in this inscription to have been completed in the year 778 H (1376-77 A D) and the name of Muhammed Shāh Bahmanī is also mentioned, it appears that the building of the fort took several years for its completion and the operations commenced during the life-time of Muhammed Shāh.

Nothing is known about Badru'd Dīn Hilāl, the founder of the fort, but from his title of *Maliku'sh Sharq* (Governor of the East) he appears to have been an important nobleman of the Bahmanī Kingdom. The fort was probably built, as hinted at in the inscription itself, to keep the local Hindu rājas and chiefs in check and to serve as a place of refuge for the Muslim garrison and population.

Plate I (b)

No 3372 On a loose slab of stone lying in the Civil Court

TRANSCRIPT

تاریخ وفات حضرت سند ابراهیم شاه

در زمان حضرت شاه نظام به ابراهیم کامل نام
سالک راه طریقت ناله من ره ر ندیس معدای اول
ساکس ناگور بدر مس گران از حهاں فانی شده سوی ده
رحلب آن عارف صاحب کمال کرد حالی از مقام حوس حا
ار کرم سلطان الی معدیه در کلا به دکه شد د
هان کرده ندا تاریخ آن عارف حق رهدما به شاه

۹۶۷

TRANSLATION.

During the time of his majesty, Shāh Nizām,
Shāh Ibrāhīm, the perfect and pure,
Traveller on the path of religion, without doubt,
The guide of faith, the leader of saints,
Resident of Nāgaur, the *pīr* (spiritual leader) of the coppersmiths,
Departed from this transitory world towards eternity
The departure (death) of that saint, the master of perfection,
Has left in its place a void
By the munificence of the Sultān, a high mausoleum
Was constructed near the *Takya* of Kālā Shāh,
The divine insperer proclaimed its date
The knower of God, the guide, *king of generosity* 967

The words شاه سکا in the last hemistich yield 967 H (1559 60 A D) by the *Abjad* system of reckoning

There is a large population of coppersmiths in Ahmadnagar and they still call themselves Nāgauri

Plate II (a)

No 3370 On the outer gate of Farhād Khān's Mosque

TRANSCRIPT

در عهد شاه عادل کامل نظام شاه
 نانی مسجدی شد و از فیض شاه شاه
 تاب خو بود در راه دین و آل
 انه ام داد بهر عبادت مومنان
 [تاریخ] این بنا بطلب از ثبات دین

۹۶۷

TRANSLATION

During the reign of the perfectly just king Nizām Shāh,
 Farhād Khān, who from his heart is a lowly servant,
 Became the founder of a mosque, and by the grace of the king's beneficence,
 Completed it for the devotionary prayers of the believers
 As he was firm in the path of the faith of the Prophet and his family,
 Seek the date of this building from *firmness of faith* 967

The chronogram in the words ثبات دین yields 967 H (1559 60 A D) by the *Abjad* system of reckoning.

Farhād Khān's mosque is situated about 130 yards north-east of the Jāmī Masjīd. It has no special architectural beauty. The front is of pointed arches and the roof has six domes, each resting on four pillars. The mosque has a paved courtyard in the east of which is Farhād Khān's tomb. The inscription stone is fixed over the outer doorway which opens into the street.

Plate II (b)

No 3382 On a stone fixed in a corridor to the east of Mālīwāda Masjīd

TRANSCRIPT

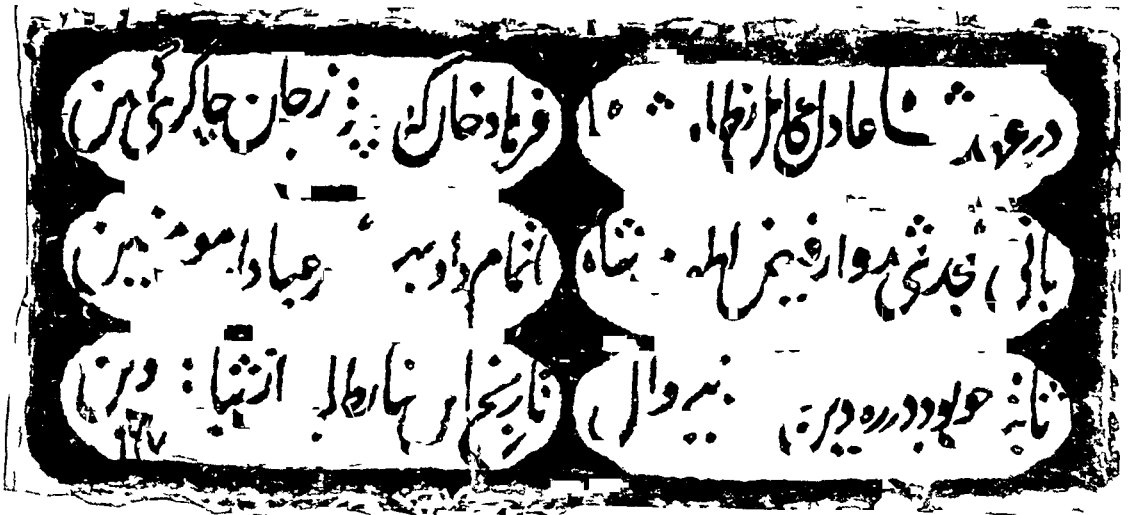
در عهد شاه عادل کامل نظام شاه
 نانی مسجدی شد و از فیض شاه شاه
 تاب خو بود در راه دین و آل
 انه ام داد بهر عبادت مومنان
 [تاریخ] این بنا بطلب از ثبات دین

NOTE.—This inscription is a corrupt copy, made by some illiterate scribe, of the inscription on Farhād Khān's Masjīd. There are many mistakes, and the only variation which is worth noting is that of Khān in Zamān in place of Farhād Khān. This mosque is also known as Khān i Zamān's Masjīd. It is a small, very plain stone building and is devoid of all architectural beauty.

Plate III (b)

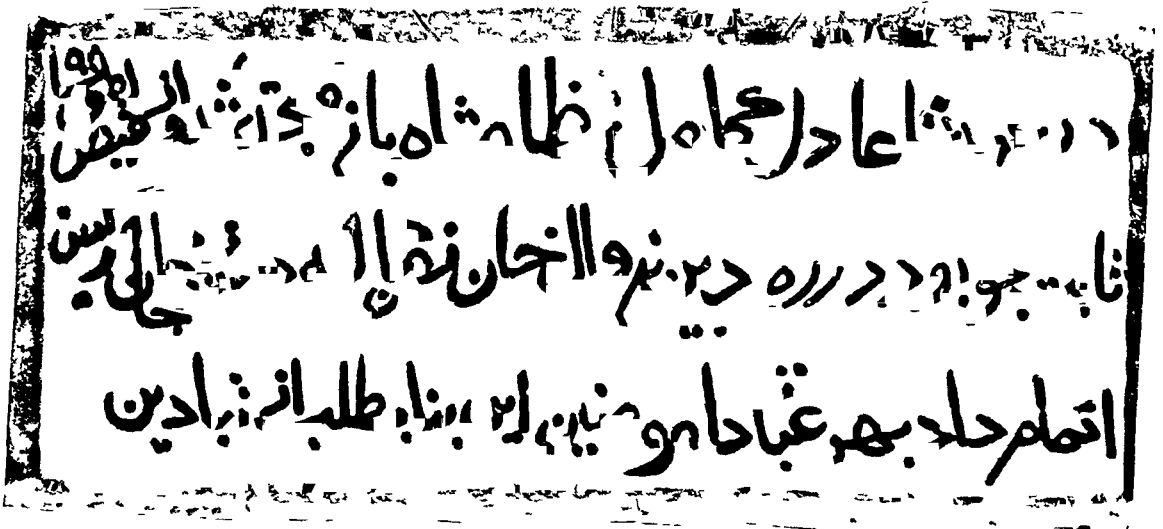
No 3367, On a loose slab of stone in the Do Botī Chīra Tomb

(a) Inscription on the outer gate of Farhad Khan's Mosque, Ahmadnagar



Scale 125

(b) Inscription on the Maliwada Masjid, Ahmadnagar



Scale 2

(c) Inscription on the tomb of an elephant in the Bagh Rauza, Ahmadnagar



Scale 25

/

4

2

1

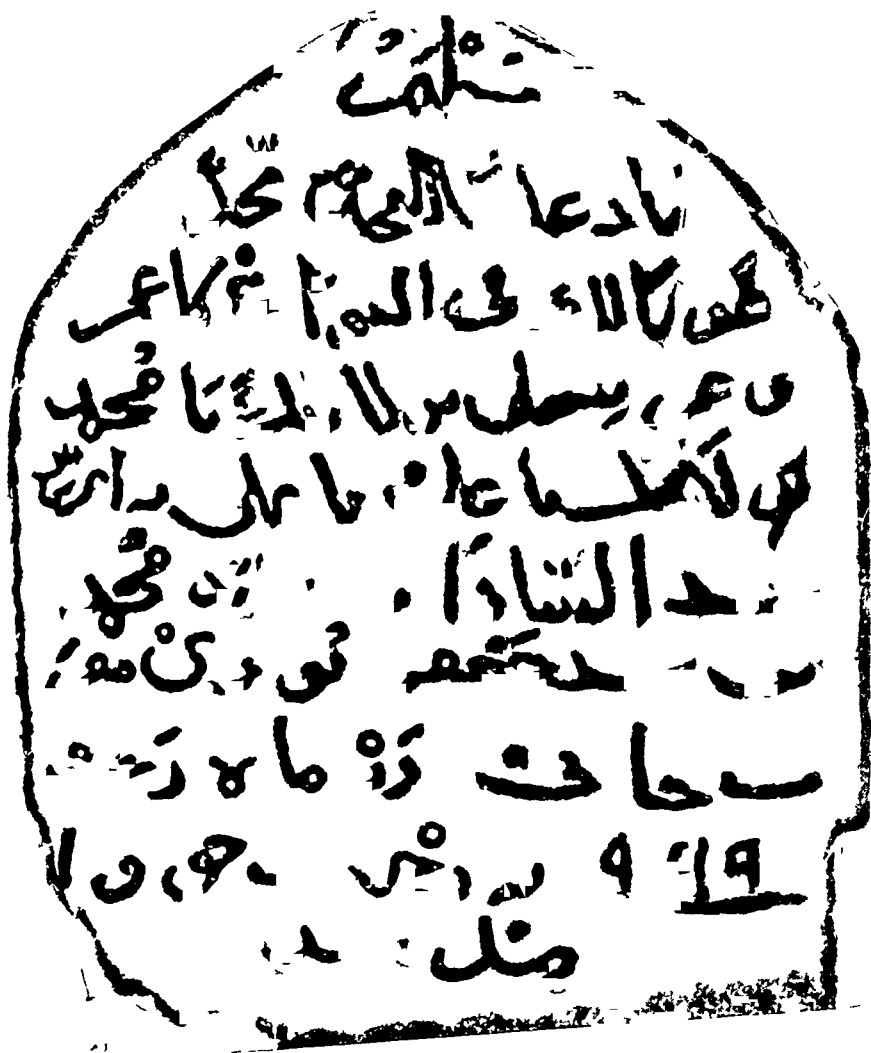
1

(a) Inscription on the tomb of a Mahawat in the Bagh Rauza, Ahmadnagar



Scale 125

(b) Inscription on a loose slab lying in the Do Boti Chira Tomb, Ahmadnagar



Scale 2

TRANSCRIPT

نادى على ا مطهر الله اذ ا نعمة عونا ا ك فى النوائى
 ك ل ه م ر عم سىلى نولايك يا محمد نولايك يا على يا على
 سند السادات سند محمد بن سند - ر نوري معرف حانى در ماه ر - . سنة ٩٦٩ هـ رحم
 حق راصل سد

TRANSLATION

Invoke 'Ali, the displayer of miracles,
 (And) thou wilt find him a help to thee in calamities
 Every care and grief will vanish,
 By thy aid, O Muhammad ! by thy aid O'Ali ! O'Ali !

The chief of the Sayyids, Sayyid Muhammad, son of Sayyid Ja'far, Muqarrab Khānī was received into the mercy of God in the month of Rajab 969 (March 1562)

Plate II (c)

No 3377. On the tomb of an elephant in the Bāgh Rauza.

TRANSCRIPT

فادلى دلوه

TRANSLATION

And he let down his bucket (*Qur'ān*, xii, 19)

Plate III (a)

No 3377 On the tomb of the *Mahāvat* of the above elephant

TRANSCRIPT

يا رور يا رور يا عور

فل يا عبادى الدى اسرخوا على اىهم لا تعظوا من رحمه الله ان الله يعز الدوب حمداً انه
 هو العزيز الرحيم ٥

TRANSLATION

O Forgiving ! O Forgiving ! O Forgiving !

Say O My servants ! who have acted extravagantly against their own souls, do not despair of the mercy of Allāh , surely Allāh forgives the faults altogether , surely He is the Forgiving, the Merciful (*Qur'ān*, xxix, 53)

The inscription on the tomb of the elephant has reference to an incident in the battle of Tāhikōta between the Muslim kings of the Deccan and the Rāja of Vijayānagar in 972 H (1564 A D) It is

stated in the *Qur'ān*, Chapter 12, that when the prophet Joseph was a small boy he was loved very much by his father. His step brothers grew jealous of him and plotted to put him to death. With this object in view, they took him to the wood one day, but instead of killing him as originally planned they threw him into a well. After some time "there came travellers and they sent their water drawer and he let down his bucket. He said, 'O good news! this is a youth, and they concealed him as an article of merchandise, and Allāh knew what they did'" (*Qur'ān*, 12, 19). This incident in the life of the Prophet Joseph is aptly referred to in the inscription on the tomb of the elephant *Firūṣhīta*, Vol. II, p. 40 (Newal Kishore ed.), in his account of the battle of Talikot says — "Rāmraja, experiencing a very different reception to what he had expected from the Muslims, descended from his palanquin, and seating himself on a square throne

ordered all his treasures to be heaped in his presence, and proclaimed that whoever would come to him after showing deeds of bravery, would be rewarded with plates full of gold and precious stones. Delighted with this promise, the infidels

made such a charge on the Muslim forces that they lost all hopes of success. But Husain Nizām Shāh remained firm in his position

and when some of the defeated amirs seeing his standard came to him, he ordered them to fire the Mahk-ī Maidān gun filling it with copper coins. After the discharge of the gun, he himself led the attack on Rāmraja and dispersed his forces. Rāmraja who was 80 years of age, being terrified, again mounted his palanquin. At that time one of the furious elephants named Ghulām 'Alī, belonging to Husain Nizām Shāh, reached close to the palanquin of Rāmraja, and crushed several people to death. The bearers of the palanquin, threw it on the ground and fled for their lives. As the army of Rāmraja had been defeated, no one paid any heed to him and he was left alone. At that time the elephant driver saw the palanquin which was decorated and in order to take it, he turned his elephant in that direction. A Brahmin who had been in the service of Rāmraja for several years, surmising that perhaps the elephant driver intended to take away the palanquin, told him that Rāmraja was seated in it, and implored him to provide a horse for him saying that he would make him the greatest of his noblemen (for this service). When the elephant-driver heard the name of Rāmraja leaving the decorated palanquin aside, he ordered the elephant to lift Rāmraja

in his trunk and carried him with the swiftness of clouds to Rūmī Khān who was the commander of the Nizām Shāhī artillery. Rūmī Khān took him without delay to Husain Nizām Shāh who had his head cut off with a sword.

The inscription on the tomb of the elephant is given for the similarity between the drawing up of Joseph by the water drawer and the joy of the Egyptian traveller on beholding him, and the lifting of Rāmraja by the elephant and the joy of the driver at his unexpected good luck.

Bāgh Rauza is situated about half a mile north-west of the city. In it lies the mausoleum of the first Nizām Sultān king, Ahmad I (1490-1508), which is one of the finest buildings in Ahmadnagar. Immediately to the left of the southern gateway of the enclosure wall of this mausoleum is a stone and masonry platform about 10 feet high and eighteen feet square, on which both the elephant and his *Mahāvat* are supposed to be buried. The tomb of the elephant is canopied by a stone slab, supported on a number of elegantly worked stone pillars. Close by the canopy is the tomb of the elephant's *Mahāvat*.

Plate IV

No. 3466 On a tomb on the road to Newasa, opposite to the Sayyid Sāhib's Tomb.

Upper String

چگون نشدن از سر برین هم در است
 میر محمد حسن خان صاحب
 میر محمد حسن خان صاحب

باب دود پند منتهی پاشیم
 باب دود پند منتهی پاشیم

مادر گشت یاروی در میند
 پیر پیر می در می در می

Lower String

شکست نبی که در لولون
 شکست نبی که در لولون

میر حسن خان جوان ملک
 میر حسن خان جوان ملک

میر حسن خان جوان ملک
 میر حسن خان جوان ملک

INSCRIPTIONS FROM THE BOMBAY PRESIDENCY

TRANSCRIPT.

Upper string

ما عالم کسہ شد اعتبار ما ، ،
 ے رحم بیع عشق و عالم نمی رویم
 ما نارحون سنگ ملازم ، سلامتیم
 ما را گرفتہ یار سہوی دار مکہ
 حوں کانی حوشم کہ در دراز یار
 سمشاد عشق تیر رسنگ مرار ما ،
 دروں شدں رمعکہ ے رخم عار ما ،
 گویا کہ سنگہای ملازم ، ہمار ما ،
 سامی ہمار می کہ دمی گنرو دار ما ،
 عالم معمار ار فلم مشک ار ما ،

Lower string

شہد گشت بناحق یگانہ عالیشان
 ہزار حصہ ، ارآن برہ وان کریں گلزار
 حکیمی ار ہی نارنج موت عالم حان
 [سرور] عب نگوش دلم بویدی دان
 شہد گشت احام و سام چو عالم حان
 بلا نظر ہم اس دیدہ رم انہ دید
 شہد رب و رم الم گل امند بچہ
 نہ بحر فکر و حزن ہر طرف اسی گردید
 کہ سد شہد احام و سام و د ، یرد
 سات سال شہدش طلب رحاں شہد

سہ ۹۷۷

TRANSLATION

Upper string

We are lovers, our dignity consists in being killed,
 The sword of love is whetted on the stone of our tomb
 Without a sword thrust of love, we are not leaving the world,
 Leaving the battlefield without receiving a wound is a disgrace for us
 Though I am pelted with the stone of accusation, I am secure,
 As if the stones of accusation are our defence
 Having ensnared us, the beloved is taking us to the gallows,
 O cup bearer, bring wine as this is the moment of crucial test for us
 We are happy like Kātibī that during the prime of the beauty of our beloved
 The world is fragrant with our musk-scattering pen

Lower string

The incomparable Ghālib Khān was killed iniquitously,
 The time never beheld a unique and experienced person like him
 A thousand pities for that youth who left this garden
 As a martyr and never plucked a flower of hope from this world
 A learned man for the date of the death of Ghālib Khān,
 Wandered much in every direction in the ocean of thought and wisdom.

The invisible (inspirer) gave the happy tidings into the ear of my heart,
That he became a martyr to oppression and tyranny by the hand of a Yazīd
As Ghālib Khān became a martyr to oppression and tyranny,
Get the computation of the year of his death from the martyred Khān Year 977.

This inscription is carved in relief on the stone sarcophagus of a tomb. It is in a very dilapidated condition and it is feared that no trace of the inscription will remain if steps are not taken to preserve it. The name of Ghālib Khān who is said to have died young in a fight does not appear in books on history, nor is it possible to ascertain exactly the war in which he was killed. The verse giving the date of his death and the date in numerals given at the end of the inscription are too worn off to be read properly, and the reading given in the text has been obtained by a close study of the inscription on the spot. The words رحاں شہید form the chronogram and yield 977 (1569 70 A D)

The *ghazal* in the upper string has been taken from the *diwān* of the famous poet Kātibī, named Shamsu'd Dīn Muhammad, son of 'Abdu'līlah of Nishāpūr who died in 838 H (1434 A D)*. The *ghazal* as given in the *Kulliyāt* contains the following additional verse between the 4th and 5th lines of the inscription —

ایدل حرش صحت اهل زرع ولی پیر معان نمیکده در اوار ماس

Plate V(a)

No 3386 87 Over the Mangalwār gate near the Municipal office

TRANSCRIPT

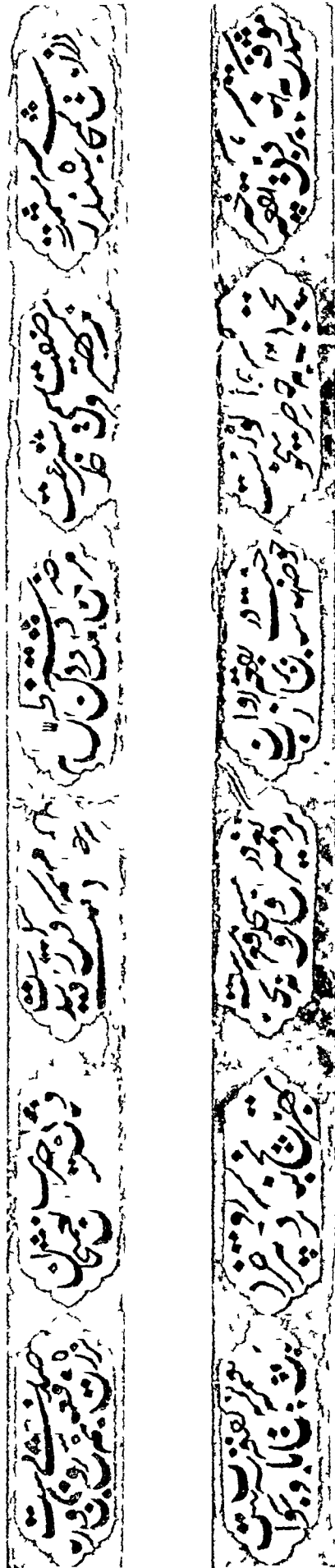
در زمان شه حمزه سیدر ... [] که بهر صف او سمنی شمرده است
مرتضی بادشاه ملک و دین طل اله که طام همه ملک دکن روپداس
شاه ان نعمت ان کر و صدی معاش همه کے روی و ریاس
... مومن که بنا کرد یکی نعمت ... آبچانی که خاطر انور میکواس
حوصلا ساخت در آن نعمت برار آب رزان کرد نعمت در آن مسجد و رافع که بحاس
بهر تاریخ ... این نعمت دس (۶) نعمت نا آب رهواس

TRANSLATION

During the period of the king of the dignity of Jamshīd and glory of Alexander,
Whose best quality is being the name sake of the Lion of God (i.e., 'Alī),
Murtazā, king of the nation and of the faith, shadow of Allāh,
Through whom the government of the whole of the Deccan is evident
... kings, Ni'mat Khān,
Whose action on account of his veracity are all devoid of hypocrisy and dissimulation
He was favoured as he constructed a house of charity,
Like unto what his brilliant mind desired
In that house he constructed cisterns, full of running water,
And in it he constructed a mosque, and what he did is really justifiable

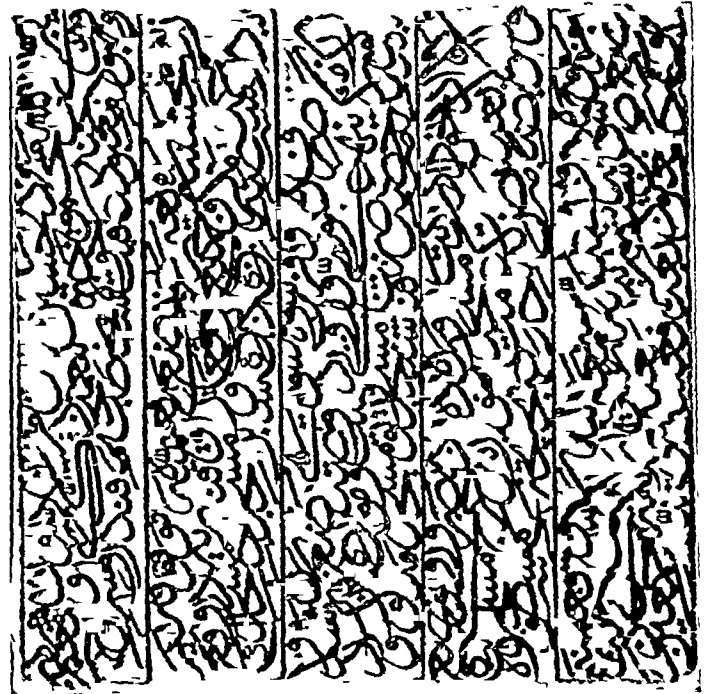
*See *Kulliyat* i Kātibī, fol 237 a, Manuscript No 171 in the Oriental Public Library at Banīpore

(a) Inscription on the Mangalwar Gate near the Municipal Office, Ahmadnagar



Scale 11

(b) Inscription on the Mangalwar Gate near the Municipal Office, Ahmadnagar



Scale 125

For the date of its construction, the old man of wisdom wrote,
This blissful place, this spot has good water and air
 Look at the chronogram in the last hemistich yields 971 H (1564 A D)

Plate V (b)

No 3385 Over the Mangalwār gate near the Municipal Office

TRANSCRIPT

وقف نمود تقرباً الی اللہ العزیز و حداد عاقبت مسجد و حواصی آن شایسته المتعاطف و دعمتاج
 تمام دکان فناد و کارزار سرای و حمام واقع در بازار پید شده دارا سالانه احمد نگر و جمیع آبادی و نیم باغ
 واقع بموضع سارر برای مسجد نعیمه و قنای حایره در مسجد موقوفه واقع در بازار مذکور که ما به مل ایما
 صرف عماره ضروری و فرش و روشنائی مسجد و قنای شود و تولدت و صدای مسجد و مواضع مذکور
 از اولاد آن باشد و اولاد اولاد خود بطناً بعد طلس دارد که عایب حدیب مدید و اعماره بها نموده آنچه ریاض
 در صرف خرج مسجد مدیده رزی مواضع از مواضع مدبوره حاصل شود و در تعلق داشته باشد و من
 بدله بعد ما سمعه فعله لعنه الله و الملائکه و الناس اجمعین - وقع ذلك فی ۹۸۰ هـ

TRANSLATION

Khwāja Husayn Shāh, entitled Nī'mat Khān, may his end be laudable, in order to get nearness to Allāh, the Worshipped, made this endowment consisting of all the confectionary shops and carvansarai and Hammām (i.e., bath) situated in the Bāzār named Panjshānbah (i.e., Thursday) in Ahmadnagar, the seat of government, and all the cultivated portions of Na'im Bāgh situated in the village of Sāvar, for the Na'imiyāh Masjid and the running conduits in the endowed mosque in the said Bāzār, so that the income of these may be utilized for the essential repairs, for the carpets and lighting of the mosque and for the conduits. And the trusteeship and the work of keeping the accounts of the mosque and the said villages, will rest with his children, and the children of his children, generation after generation. After defraying completely the expenses connected with the services of the mosque and its repairs, the balance of the income of the said villages should belong to them. He who changes it after hearing it, may the curse of Allāh, the angels and men be on him. This happened in the year 980 H (1572-73 A.D.)

The name of the village Sāvar cannot be traced. The donor, Nī'mat Khān, is the same who is referred to in inscriptions No 3386 87 and No 3374, which please see

Plate VI (a)

No 3374 On a stone fixed in a wall of the Judge's Court

TRANSCRIPT.

نام آن از حویلی آب و هوا شد برج بخش ایستادن مشهور باد
 بود نعمت خاں جو ساعی بنا شد پای از همه مشهور باد
 حواسم تاربخش از پیر خرد شد ، یا رب تا اند معمور باد

TRANSLATION

Its name, on account of the pleasantness of its water and air,
 Became Farah Bakhsh (*i.e.*, bestower of joy), may it be known thus !
 As Ni'mat Khān made efforts for its foundation of this garden,
 May his efforts be commended !
 I sought its date from Wisdom,
 He said, " O God, I see it inhabited till eternity "

This inscription originally belonged to the Farah Bakhsh Garden which is now known as Farah Bāgh. It was laid out by the same Ni'mat Khān whose name occurs in the two preceding inscriptions. The last hemistich, which forms the chronogram, is unfortunately so decayed that it is not possible to give any accurate reading of it. If however my reading is correct, اند معمور باد would yield 981 (1576-77 A D) as the date of its construction. There is a reference to this Garden in the *Burhān i-Ma'āt*, as translated in the *Indian Antiquary*, Vol. LI, p. 236. The account of this Garden given in the *Ta'rikh i-Firishṭa*, Vol. II, p. 143 (Newal Kishore ed.) is worth reproduction in full. In the account of Murtaẓā Nizām Shāh, it is said " One of his memorials is the Farah Bakhsh Garden, the foundation of which was originally laid by Chingiz Khān. It was built under the supervision of Ni'mat Khān Samnānī, and was completed in the year 982 (1574-75 A D)—the text gives 902 which is evidently a misprint. When Murtaẓā Nizām Shāh went to that Garden for amusement, it did not appeal to him. . . . He dismissed Ni'mat Khān from the post of Superintendent of that Garden, and instructed Salābat Khān to pull down the building, on which immense sums of money had been spent, and to construct another in its place. Shāh Ahmad Murtaẓā Khān Ānjū, has composed the following chronogram about this matter —

Inform the dancers and singers, O King !
 Visit the Farah Bakhsh Garden, O King !
 For the date of its construction, expel
 Ni'mat Khān from the Farah Bakhsh Garden

(The chronogram is formed by taking out the numerical value of نعم حال *i.e.*, 1211 from the numerical value of باع مچ بخش which is 2193, leaving 982 (1574-75 A D) as the date of the construction) When the building of the Farah Bakhsh Garden was completed a second time in the year 991, Salābat Khān held a great feast in it. (Here follows a Qasīda by Malik Qummī, in praise of the Garden)

From this account by Firishṭa, it appears that the inscription which is at present fixed on Chingiz Khān's palace (now used as the Judge's Court) belonged originally to the Garden which was pulled down by order of Murtaẓā Nizām Shāh. Although the date according to my reading of the chronogram differs by 2 years from that given by Firishṭa, there is no doubt that the inscription belonged to the Farah Bakhsh Garden.

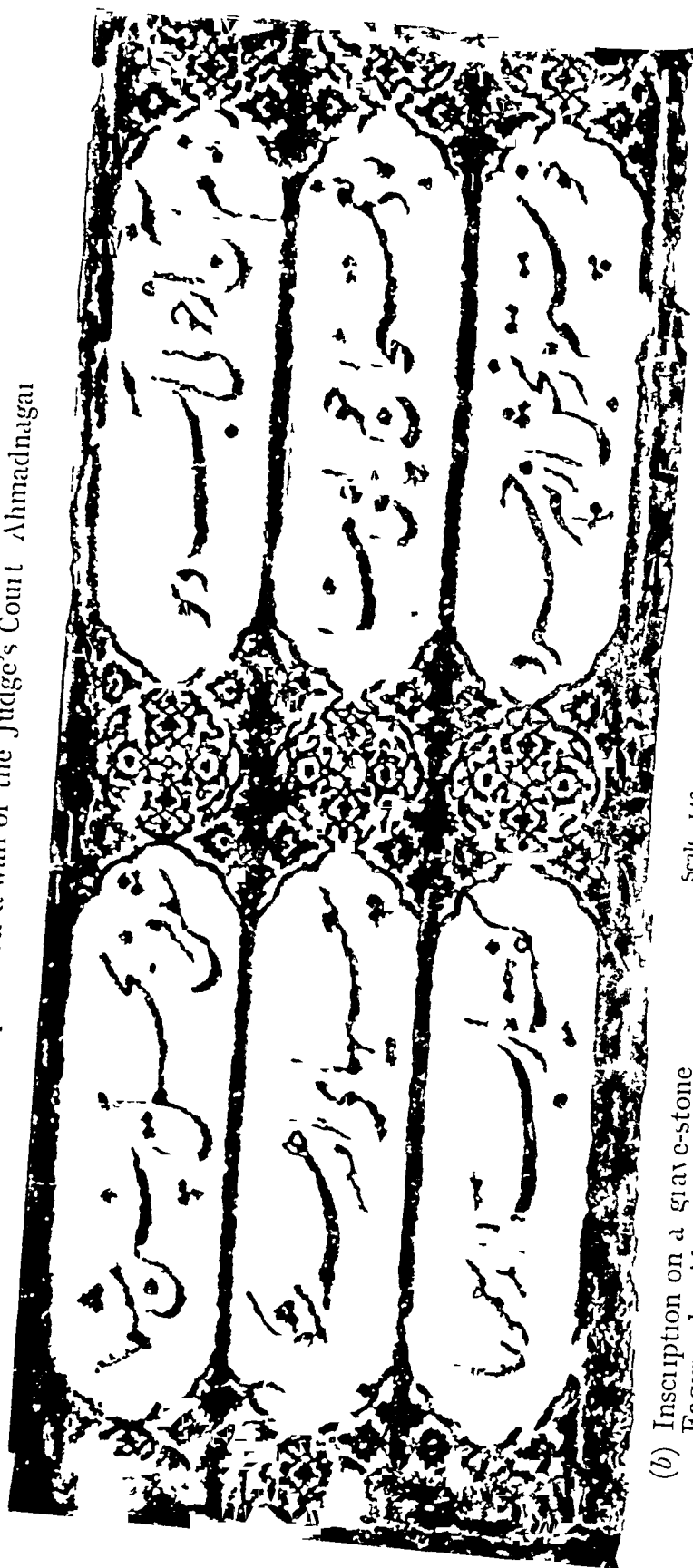
Plate VI (b)

No 3369 On a gravestone in Faqīrwāda

TRANSCRIPT

مَرَجُّ رَيْعَانٍ وَحَا ، نَعْمَ وَإِن كَلَّ مِنْ إِصْحَابِ الْيَمَنِ وَسَلَامُ لَكَ مِنْ إِصْحَابِ الْبُحْرِ وَنَارِجِ
 رَوَابِ مَرْحُومَةٍ مَعْرُورَةٍ سَبَرِ عَرْشَاهُ نَد ، حَبْلُ شَاهِ فِي رَافِعٍ ، شَرْ شَرْ شَوَالِ سَنَةِ تِسْعِينَ وَتِسْعِمِائَةٍ
 سَنَةِ ٩٩٠ هـ

(a) Inscription on a wall of the Judge's Court Ahmadnagar



(b) Inscription on a grave-stone Faqrwada, Ahmadnagar



Scale 125

Scale 112

(c) Inscription on a wall of the Kali Masjid, Ahmadnagar



Scale 125

TRANSLATION

Happiness and bounty and a garden of bliss And if he is one of those on the right hand, then peace to you from those on the right hand (*Qur'ān*, lvi, 89 91) The date of the death of the pitied and the pardoned wife of 'Arabshāh, daughter of Habīb Shāh, on the fourteenth of the month of Shawwāl, year nine hundred and ninety Year 990 (1582 A D)

Plate VI (c)

No 3378-79 On two stones let into the wall of Muntajibu'd-Dīn's Mosque known as Kālī Masjid, in Burād Gali

TRANSCRIPT

روزگار مسعدے از نور معبود نسعی و حمد صد مدح شد
پی تاریخ امامش حمد نام نای آن رسد مدح شد
سده ۹۹۴

TRANSLATION

The mosque resplendent with the light of the Worshipped,
Was constructed by the effort and exertion of Sayyid Muntajib (i.e., the chosen Sayyid)
For the date of its completion, Wisdom found,
Its construction was due to Sayyid Muntajib Year 994
The chronogram in the last hemistich yields 994 (1586 A D)

Plate VII (a)

No. 3376 On a stone fixed in the inner wall of Bastion No 1, Ahmadnagar Fort.

TRANSCRIPT

محمد عربی کاب روی هر در سراف کی که خاک درش د خاک بر سر او
در عمل دیوار والا حداد دیوار اسماعیل مرید سده ۱۰۸۳ نای مسجد میرزای العادیس

TRANSLATION.

Muhammad of Arabia who is the glory of both the worlds,
He who is not the dust of his door, may dust be on his head !
(This mosque) was completed during the government of the Nawwāb of exalted threshold
Nawwāb Ismā'il Khān 1083 (1672-73 A D)
Founder of the mosque Mir Zainu'l Ābidīn

NOTE —This stone apparently does not belong to this bastion as there are no traces of any mosque on it I could not trace any reference to this Nawwāb in the historical works of that period.

Plate VII (c)

No. 3389 On a stone fixed on the Karanja

TRANSCRIPT

بده بادشاه محی الدین کمربین امر حواء
 صاحب حوض از برچه احمد آب آرد بهر حلل الله
 استم از پیر عقل تاریخش گفب الحوض می سبیل الله

TRANSLATION

Slave of the Bādshāh Muhiyū'd-Dīn
 The lowliest of well wishers,
 Constructed a reservoir of water by the favour of Ahmad,
 (And) brought water for the people of Allāh
 I sought its date from Wisdom,
 He said, *the reservoir in the way of Allāh*

The chronogram in the words سبیل الله الحوض yields 1103 (1691-92 A D) which was the time of Aurangzeb Muhiyū'd-Dīn in the first line therefore stands for Muhiyū'd-Dīn 'Ālamgīr by which name Aurangzeb was commonly known in the Deccan

Plate VIII (a)

No 3381 On a Tomb in the compound of the Kamānī Masjid

TRANSCRIPT

حان بخدا داد امیر زمان
 هم از در همه عالم علم
 مصرع تاریخ رفایش شد
 رد ، قویعتگ جهان کرم

۱۱۸۸

TRANSLATION

The Amīr of the time gave his life to God,
 His determination is known all over the world
 Hear the hemistich of the date of his death
Departed Qawī Jang, the world of generosity 1188

The last hemistich forms the chronogram and yields 1188 (1774 75 A.D.)

Qawī Jang was the Nizām of Haidarābād's commandant of the fort of Ahmadnagar. He was bribed by the Peshwā to surrender the fort to him in 1759 See the Ahmadnagar District Gazetteer, p 404.

Plate VIII (b)

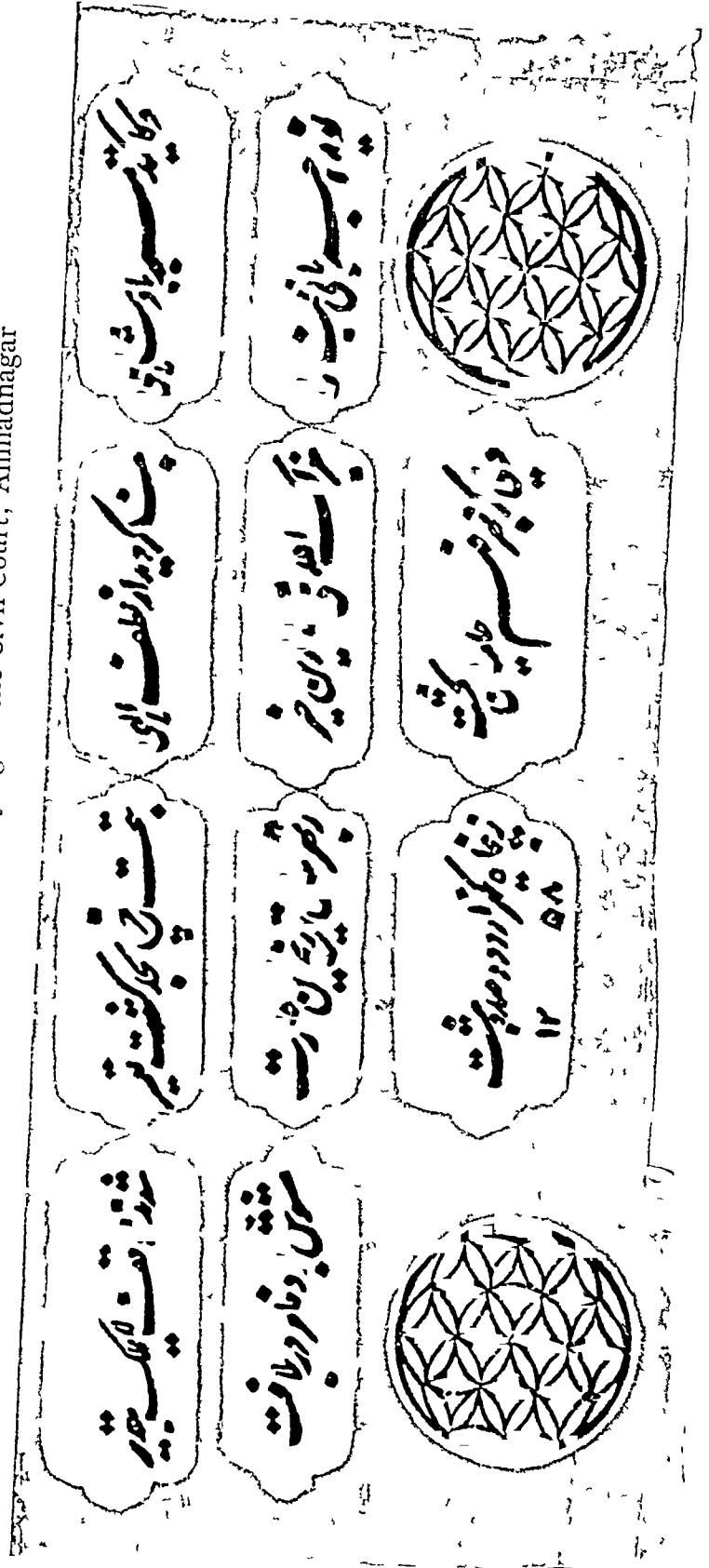
No 3373 On a loose slab of stone lying in the Civil Court

(a) Inscription on a tomb in the court of the Kamani Masjid, Ahmadnagar



Scale 1-3

(b) Inscription on a loose slab lying at the Civil Court, Ahmadnagar



Scale 2-3

TRANSCRIPT

دکانه (دکانیں) مسجد بادشاہی ، بنا گردید ار' امام' الہی
 بحرح مسجد گس' تعمیر شدہ الوقہ ، لا یمک دمدیر
 بود اہ ر' انی' نارا حراک اللہ فی الدارن حرا
 ر ہر سال نازم این عمارت مشوش بود خاطر در' نالعب
 ولی کر ہر مہم عامدان گشت ر بدعہ یکہزار و در صد و ہشت
 ۱۲۵۸

TRANSLATION.

The shops (?) attached to the royal mosque,
 Have been constructed by the grace of God
 They have been constructed from the (funds for the) expenses of the mosque,
 And have been made into an endowment which is no one's property, by Divine decree.
 (Convey) tidings of reward to the builder of the structure,
 May Allāh reward him well in both the worlds !
 For the year of the date of this building
 (My) mind was disturbed in eloquence,
 But as it was for the understanding of the common people, it became,
 In addition to fifty, one thousand, and two hundred and eight 1258 H (1868 69 A D)

Inscription at Parner, District Ahmadnagar

Plate VII (b)

No 3398 On a stone fixed on the eastern Bastion of the Fort

TRANSCRIPT

بکم حق سدکادہ تعالیٰ و رسولہ حق وعب مآب عبدہ الکرم حاکم ، ناہر حاکم عزری موددار
 سکدہ پارنر درج سوی شوق مرب ساحب نازیم عرہ رمضان المبارک سنہ ۲۶ والا مطابق سنہ ۱۰۹۳

TRANSLATION

By the grace of God, the Glorious, the Supremely Exalted, and of His Apostle The refuge of elevation, 'Abdu'l-Karīm, son of Nāhar Khān Ghūrī, Faujdār (Commander of the Fort), resident of Parner, constructed the bastion on the eastern side, on date the first day of the auspicious Ramazān, year 26 of the reign, equivalent to year 1093 (24th August, 1682)

The latter part of the inscription is much worn off and my reading of the date is only tentative

Inscriptions at Madhī, District Ahmadnagar

Plate IX (a)

No 3396 On the dargāh of Pīr Shāh Ramazān, above the west door

TRANSCRIPT

درگاه پیر شاه رمضان نده درگاه قدم نوسی کھندی رار دہار و پدلاخی کایکوار و چیماحی بیک سانب
نتایم پنجم شهر صفر سدہ ۷۱ (۹) ۱۰۱۱

TRANSLATION

Dargāh of Pīr Shāh Ramazān The slave of the *dargāh*, foot-kissing Khāndī Rāo Dabhār and Pilājī Gāekwār and Qhīmājī Bhagat Sawant, on date 5th of the month of Safar, year 71 Fasli (?)

The date cannot be read correctly For an account of Khāndī Rāo (died 1720), and Pilājī Gāekwār (died 1732), see Grant Duff's *History of the Marathas* (1921 ed.)

Plate IX (b)

No 3397 Over the door of the Qhilla

TRANSCRIPT

درگاه شاه رمضان نده درگاه قدم نوسی کھندی رای دہار شینا پی پلاخی کای کوار و چیماحی
بیک سانب اس (۹) قدم کرد نتایم پنجم شهر صفر سدہ ۷۱ ۱۰۱۱

TRANSLATION

The *dargāh* of Shāh Ramazān The slave of the *dargāh*, foot kissing Khāndī Rāo Dabhār Shīnāpatī, Pilājī Gāekwār and Qhīmājī Bhagat Sāvāt, performed this service, on date 20th of the month of Safar, year 71 Fasli (?)

The date in the inscription is worn off and it is not possible to decipher it correctly It cannot in any case be 71 Fasli, but as Pilājī's name is mentioned, it must be about the same date as that given in the previous inscription

Plate IX (c)

No. 3393 Above the south door

TRANSCRIPT

والا قدر کھاندی رار دہار سینا پتی

TRANSLATION

Of exalted dignity (Wālā Qadr) Khāndī Rao Dabhārah Sīnāpatī

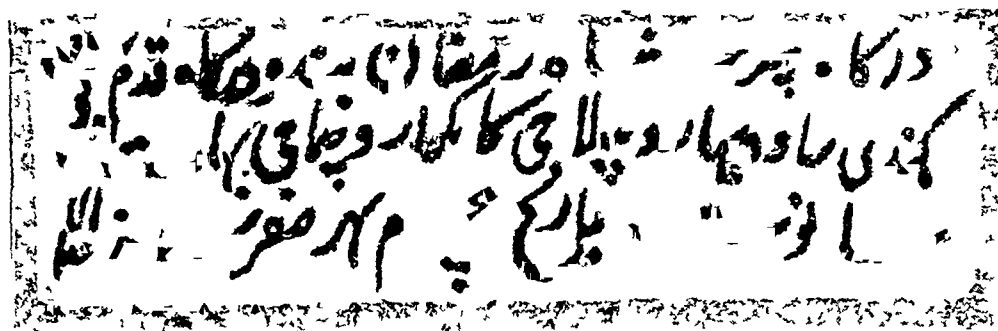
Plate IX (d)

No 3394 Over the east door

TRANSCRIPT

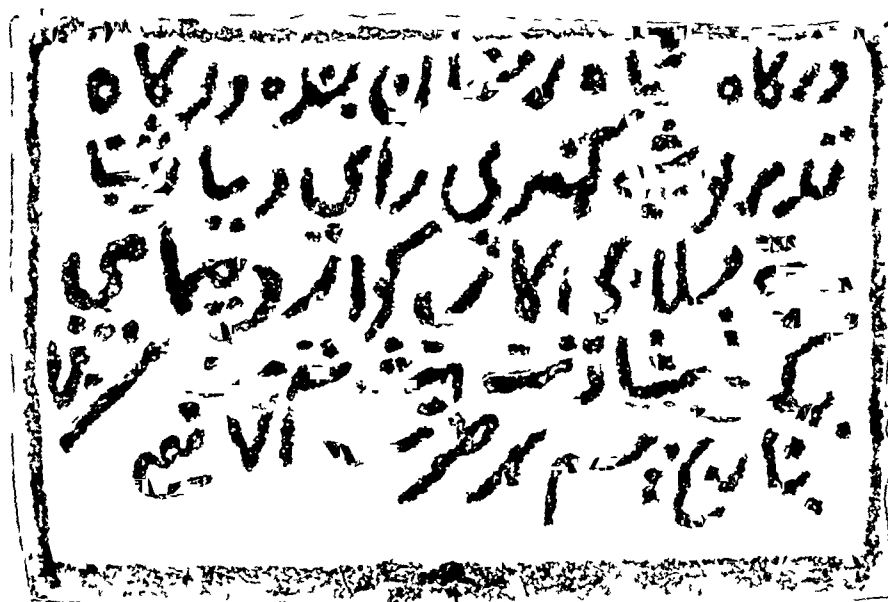
بینا حادھو حادھا ولد نایچی ساروب دیسمکھ و سدہ دارہ سرکار حیدر سرکرہ (۹) خادم

(a) Inscription on the Western door of Pir Shah Ramazan's tomb at
Madhi, Ahmadnagar



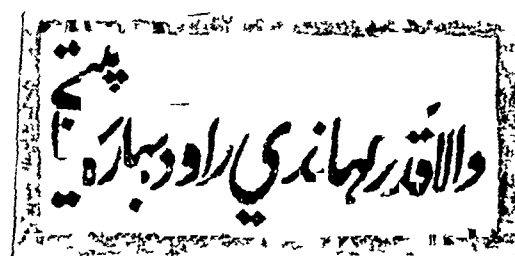
Scale 2

(b) Inscription on the Chilla in the same tomb



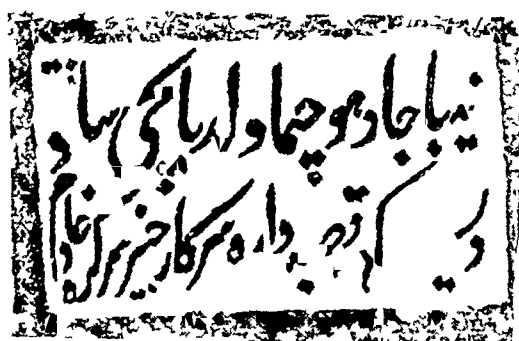
Scale 2

(c) Inscription on the Southern door
of the same tomb



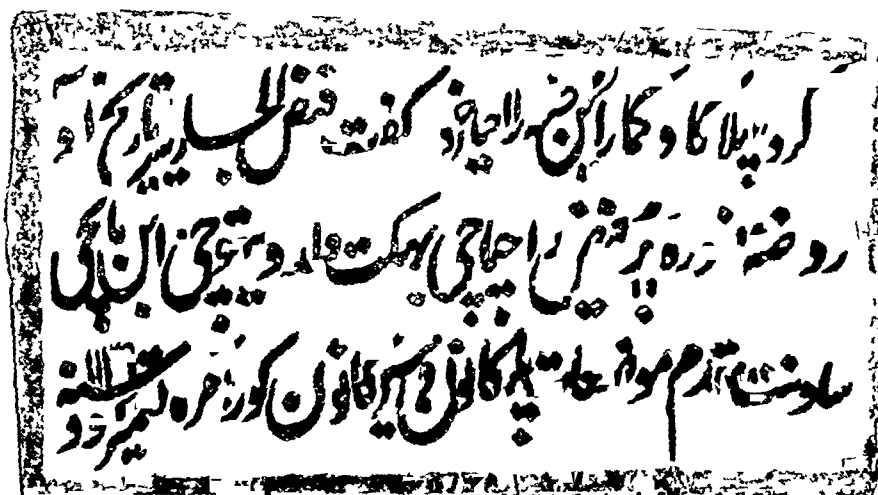
Scale 1:25

(d) Inscription on the Eastern wall of
the same tomb



Scale 125

(e) Inscription on the Southern door of the same tomb



Scale 166

(a) Inscription on the Jami' Masjid at Jamkhed, Ahmadnagar District

در زمان شاه شاهرخ کبیر
 ز مینای هنر و علم
 زین شهرت و نام
 زین شهرت و نام
 زین شهرت و نام
 زین شهرت و نام

Scale 125

(b) Inscription on a tomb behind the Jami' Masjid

الحمد لله
 جی خشت یافت
 جی خشت یافت

Scale 142

(c) Inscription on another tomb behind the Jami' Masjid

بودن بدین روز
 هست بخود
 بودن بدین روز
 هست بخود

Scale 142

(d) Inscription on the Western Gate of the shrine of Khwaja Muhammad Sadiq, Sangamner

سخت کلام و زبان سخته کلام و زبان	مشکله مشکله	دکتر سید سید دکتر سید سید	دکتر سید سید دکتر سید سید
یک روز یک وقت یک روز یک وقت	مظاہر و داشت مظاہر و داشت	مظاہر و داشت مظاہر و داشت	مظاہر و داشت مظاہر و داشت

Scale 125

TRANSLATION

Nibā (Nimba) Jādhav Chīmā, son of Bābjī Sāvāt, Desmukh of the village of Dhār, in Sarkar Junner, the cobbler servant (?)

The word سرکره (sarkarah) means cobbler and if my reading is correct it is probably meant to convey humility

Plate IX(e)

No 3392 Above the south door

TRANSCRIPT

کرد پلا کار کمار اس روضه را احداث کرد گفت مص الحارثه نارنج اور
روضه منوره پر مص را حیمایا حی بی ملک و بیبوی اس پاپی سازت مقدم موصعات
نارنگون و سرکانون کرر آترة نعمدر نمود سنه ۱۱۳۹

TRANSLATION

Pilā Gāo Kumār (Pilāji Gāekwār) restored this Rauza, Wisdom
Spoke its date, "Continuous beneficence"

(This) illustrious Rauzā, full of munificence, was constructed by Chīmājī Bhagat, son of Vithūjī, son of Bābjī Sāvāt, Muqaddam of the villages of Pārgāon and Sirgāon Gor Āmrah (Gor Umrah), year 1139 (1726-27 A D)

The chronogram in the words مص الحارثه yields 1140 (1727-28 A D), but the date given in numerals at the end of the inscription is 1139 Further it is not clear whether the date is in Hijra or Fasli era Though the inscriptions given above are not of much historical importance, they show the reverence in which the Marāṭha leaders mentioned in them held Pir Shāh Ramazān

Inscriptions at Jamkhed, District Ahmadnagar

No 3469 In the Jāmī' Masjid

Plate X (a)

TRANSCRIPT

در زمان شاه عالمگیر شاه نامدار بد حدادد خان امیر حدر دولتمآب
ر اهتمام حال عالی سد مرده مسجده ار بی نارنج او کردم سعی فکر صواب
دانگ رد مودن علی نارنج آن بر گوی رز مسعد حاصع نعیم مجمع گدم ثواب
و مرادین سعی حال ر جهد کمال کرده نعمدر این بنای اوج حلال

TRANSLATION

During the period of Shāh 'Ālamgīr, the illustrious king,

Kudāwand Khān was a generous chief, the support of the empire,

By the management of the exalted Khān this mosque was completed,

For its date I did much right thinking

The Mu'azzin shouted, " 'Alī, it is better if you say its date without delay,

A Jāmi' Masjid in form but in reality a collected treasure of reward "

Qamru'd Dīn by the efforts of his soul and excessive endeavour,

Constructed this structure of height and glory

If I have read the chronogram in the last but one verse correctly, the date of the construction of the mosque would be 1099 H (1687-88 A D)

Plate X (b).

No 3471 On a tomb behind the Jāmi' Masjid

TRANSCRIPT.

ارکمال رحمت اللہ و شفاعت نبی ﷺ حائے حد ، نا ، صاحب کنوی نبی

۱۱۰۲ هـ

TRANSLATION

By the perfect grace of Allāh and the intercessions of the Prophet,
Sāhibjū Bibī found a place in paradise Year 1102 H. (1690 91 A D)

Plate X (c).

No 3470 On another tomb behind the Jāmi' Masjid.

TRANSCRIPT

بود قمر الدین مردی ندک نام صالح و خوش خلق و صالح احترام
نام ، تاریخ وفاتش ندکی بود ناب ماله ، هر خاص و عام

۱۱۱۱ هـ

TRANSLATION.

Qamru'd Dīn was a celebrated man,

He was pious, affable, and respected.

Without doubt, the date of his death is

He was the portal of the desires of the high and low. Year 1111 (1699 1700 A D)

This Qamru'd Dīn seems to be the same person who is recorded in inscription No. 3469 to have constructed the mosque

Inscriptions at Sangamner.

Plate X (d)

No, 3477 (a). On the outer wall near the west gate of the *dargāh* of Khwāja Muhammad Sādiq

(a) Inscription on the outer wall of the Dargah of
K Muhammad Sadiq, Sangamner

این دیوار در محله سادات
قبر است که در این دیوار
نوشته شده است که در این دیوار
نوشته شده است که در این دیوار
نوشته شده است که در این دیوار

Scale 2

(b) Inscription on the gateway of the Kharda
Fort, Ahmadnagar District

بسم الله الرحمن الرحيم
در این دیوار در این دیوار
نوشته شده است که در این دیوار
نوشته شده است که در این دیوار
نوشته شده است که در این دیوار

Scale 125

(c) Inscription near the cistern of the Mosque of Diwan Ahmad,
Junnar, Poona District

بسم الله الرحمن الرحيم
در این دیوار در این دیوار
نوشته شده است که در این دیوار
نوشته شده است که در این دیوار
نوشته شده است که در این دیوار

Scale 166

TRANSCRIPT.

دُرگہی صاحبہ ، کرامت ، در مبارک ساعتی افاق را بہر زیارت حل مشکل حاجتی
 مشکل آسان می شود این حوالہ گاہ حوالہ شاہی دلا گردان بہر حل و برکتی
 آنکہ در ستر و سر خون ار بکار آمدند مطہراہل دلا ، دلا ، حاہ و شہی
 صاحب کامل عارف اس روضہ اندر سال نک یکہزار و یکصد و ہشتاد ہون ار ہجری

TRANSLATION

The *dargāh* of the master of miracles, in an auspicious hour,
 To the people a visit to it is the achievement of their most unattainable desires
 These Naqshbandi *Khwājas* solve difficulties,
 O *Khwāja*, O lord 'avert trouble by your grace and blessing
 When he returned from his travels to Bukhārā,
 The manifestor of the lord of sanctity, who possessed dignity and magnificence
 The 'Ārif of this Rauza completed it in an auspicious year,
 (When) it was one thousand one hundred and seventy from the Flight

The date given in the last line is 1170 (1756-77 A D)

The language of the inscription is stilted and confused. The Ahmadnagar *District Gazetteer*, p 737, incorrectly gives the date of the death of *Khwāja* Muhammad Sādiq as 1070 A H *Khwāja* Muhammad Sādiq was probably the tutor of one of the Mughal Emperors as implied by the fourth line of the inscription Also see *the Indian Antiquary*, Vol IV (1875), p 350, where the text of this inscription is given but the chronogram has been incorrectly translated

Plate XI (a)

No 3477 (b) On the outer wall of the *dargāh* of *Khwāja* Muhammad Sādiq, south of the gate

TRANSCRIPT

اس درگاہ کے محراب حوالہ محمد صادق ار فرزندان حضرت قطب ، الافطاب سند محمد بکاری عرب
 حوالہ بہار الدس . . ار فرزندان محراب امام حسن العدسکری معرب کری

TRANSLATION

This is the *dargāh* of *Khwāja* Muhammad Sādiq, a son of Hazrat Qutbu'l Aqtāb Sayyid Muhammad Bukhārī, known as *Khwāja* Bahā'u'd Dīn who was a descendant of Imām Hasan 'Askarī Ma'rūf Karkhī

Inscription at Kharda, District Ahmadnagar

Plate XI (b)

No 3472 Inscription over the gateway of the Fort

TRANSCRIPT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

در ایام فرخنده مرحام امارت و ادالت مرید ، راجه سلطنتی بناکفر (ندالکر) دیسمکیه و دیسماندیه
و معتمد و سدید و مهابض و عدو قنده ، و دیس دیگنه خامه کدر سرکار احمد نگر صوبه حیدرآباد دکن ولعه
سلطان درک قنده مدبر دربار ۲۵ شهر شعبان سنه ۱۱۵۳ قمری مطابق سنه ۱۱۵۹ هجری
بواحدات سال

TRANSLATION

In the name of Allāh, the Beneficent, the Merciful During the days of fortunate end of Rāja Saltānjī Banālkar of the dignity of amir and governor, the Dīshmukh, Dīshbāndia, Muqaddam, Seths and Mahājans, etc., of the village of Sivtan (?) Parganah Jamkher, Sarkār of Ahmadnagar, of the province of auspicious foundation, the fort named Saltān Durg (?) in the above mentioned village, was renewed on 25th of the month of Sha'bān, year 1153 Fasli, equivalent to year 1159 Hijrī (1746 A D)

Rāja Sultānjī, known as Banālkar among the Marathas, whose real name was Bachchaji Nā'ik, was the grandson of Anangpāl who was one of the most powerful zemindars of the Deccan. At first he took up service under Rāja Sīhū, as commander of his army, but during the governor generalship of Nizām-ūl Mulk Āsaf Jāh, he entered the imperial army and was given the rank of commander of 7,000. He held the district of Bir and some parts of Fathābād and Berar as a fief from the Mughal Emperor. He died in 1161 H (1748 A D). See *Ma'āthir-ūl-Umarā*, Vol II, pp 338-40

Inscriptions at Junnar, District Poona

Plate XI (c).

No 3431 Near the cistern of Diwān Ahmad's Mosque

TRANSCRIPT

نعم کد دولت و اقبال دل فریدین سیم مریدی آن سد ره
نظام ملک و مانت حامی دیس - هزاران - روز حه و دارا
برسم - ادم ان - ر آسنداش
چهار روش شد ار حورشد عدلش
دیس حوض لطیف تا صفای
چو حوصی در کمال حرمی بود
و دیس نسی حاحی آفا
و دیس نسی حاحی آفا

۹۸۶

TRANSLATION

During the reign of the just *Qāqān*,
Of Farīdūn's magnificence and Dārā's conciliation,
Administrator of the country, defender of the faith,
Namesake of Murtazā, who was a lion in the field of battle,
At his threshold, like servants,

(There are) thousands of *Khusraus*, *Jamshīds* and *Dārās*
 The world is illuminated by the sun of his justice,
 The darkness of oppression has become concealed like the '*anqā*,
 Such a pleasant cistern, of (numerous) attributes,
 Was completed by the efforts of *Hājī Āqā*
 As the cistern was the perfection of festivity,
 Its date shall be "*the fountain of festivities*" 986 (1578 79 A D)

It is stated by the local people that this inscription was brought from the ruins of some ancient buildings to the south-west of the *Jāmi' Masjid* and fixed at its present site

The king mentioned in the inscription was *Murtazā Nizām Shāh* of *Ahmadnagar* who ruled from 973 to 996 H (1565 1588 A D) The name of *Hājī Āqā* is not mentioned in any history of the period

Plate XII (a).

No 3432 In *Gaundī kī Masjid*

TRANSCRIPT

قال الله تبارك وتعالى إنما يعمر مساجد الله من آمن بالله واليوم الآخر قال رسول الله
 صلى الله عليه وآله من بنى لله مسجداً بنى الله له بيتاً فى الجنة در زمان دولت پادشاه حم شاه
 خادم اهل بیت رسول الله مریضی نظام شاه تعمیر نمود این مسجد را حتر حواء مسلمانان صانطجان
 می ۹۸۹

TRANSLATION

Allāh, the High and the Blessed, said —Only he shall visit the mosques of Allāh who believes in Allāh and the latter day (*Qur'ān*, ix, 18) And the Messenger of Allāh, may Allāh bless him and his family! said —He who builds a mosque for Allāh, Allāh will build a home for him in Paradise During the period of the rule of the king having the dignity of *Jamshīd*, servant of the family of the Messenger of Allāh, *Murtazā Nizām Shāh*, *Zābit Khān*, the well-wisher of the Muslims, built this mosque, in 989 H (1581 A. D)

Plate XII (b)

No 3435 In *Madār Chhalla kī Masjid*

TRANSCRIPT

..... کامکار نکه (۹) دان الله آنکه در ... بود روش جهان
 دست (۹) از روی بنابر این مسجد فداص را ناکه باشد در حرمش حق پرستان را مکان
 ... بنایس را حو ... عمل گف مسجد آناده ناکره حد ... نشان
 (۹) سنه ۱۰۲۰

TRANSLATION

..... fortunate, sagacious,
Shafuqatu'llah, who... ..

He constructed the Fayyāz mosque by way of supplication,
That its four walls may be the resort of the worshippers of God
When I searched for (the date) of its foundation, Wisdom said,
The populated mosque, chaste, and like paradise Year 1020 (1611-12 A D)

The numerical value of the chronogram in the last hemistich is 1019 (1610 11 A D) which is one year short of the date given in numerals. As the stone is very worn off, and neither the chronogram nor the date in numerals is clear, it is not possible to say which of the two dates is correct.

Plate XII (c).

No 3439 On a pillar of the Kamānī Masjid, on the Shivneri Hill.

TRANSCRIPT

بنامی مسجد بنام و درم ماه شوال تاریخ یکہزار و بیست و چہار سال و تمام شد ہم ماه ذوالحجہ
تاریخ یکہزار و بیست و پنج سال در دربرہاں نظام شاہ حاکم حکومہ پناہ مہاں دارد درگاہ . .

TRANSLATION.

The foundation of this mosque was laid on the twenty-second of the month of Shawwāl, year one thousand and twenty-four, and it was completed on the ninth day of the month of Zu'l-Hijja, year one thousand and twenty-five, during the reign of Burhān Nizām Shāh and administration of the officer of the State, the support (lit. refuge) of government, Miyān Bārbud

Plate XIII (a)

No 3440. On a pillar of the Kamānī Masjid, on the Shivneri Hill

TRANSCRIPT

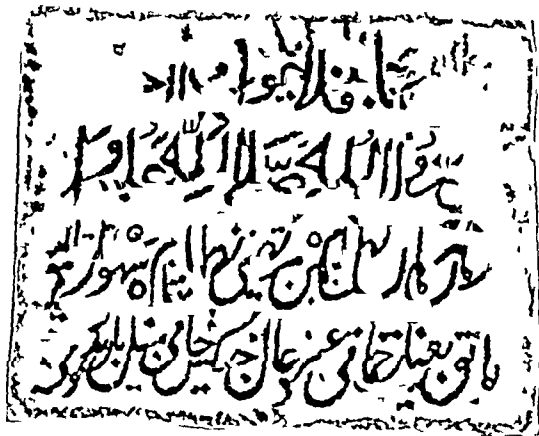
اے ایمانداران! لا تدعوا مع الله احدا . . رسول الله صلى الله عليه وآله برماں برہاں
نظام شاہ بن مرصی نظام شاہ شہورسہ ۱۰۲۵ . . . التواتق بعدا ، رحمانی عبد عادل بنکدس
حانی مہاں دارد . .

TRANSLATION

That the mosques are Allāh's, therefore call not upon anyone with Allāh (*Qur'ān*, lxviii, 18)
The Messenger of Allāh, may Allāh bless and assoil him ' and his family ' . . . During the period of Burhān Nizām Shāh, son of Murtazā Nizām Shāh, Shāhūr San 1025 Secure in the favour of the Beneficent, 'Ambar 'Ādil of Chingīs Khān Miyān Bārbud

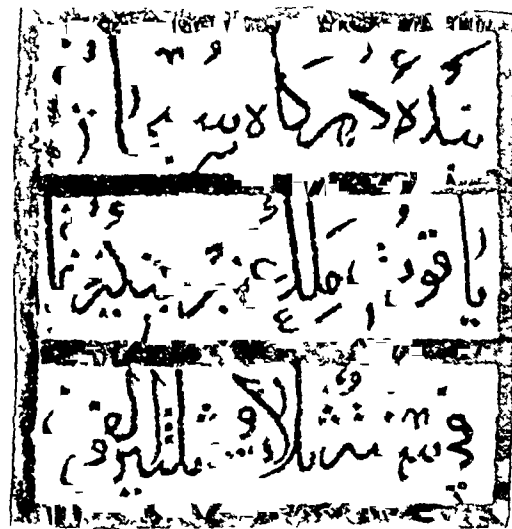
The inscriptions on the Kamānī Masjid are important as they furnish very valuable historical information. According to these inscriptions, the mosque was built in the reign of Burhān Nizām Shāh, son of Murtazā Nizām Shāh in Shāhūr San 1025 which is equivalent to 1625 A D. Thus Burhān Shāh is not mentioned in any work on history except the *Basā'ir* of Salārīn. He was the son of Murtazā who was raised to the throne in 1009 (1600 A D) after the capture of

(a) Inscription on a pillar of the
Kamani Masjid Junnar



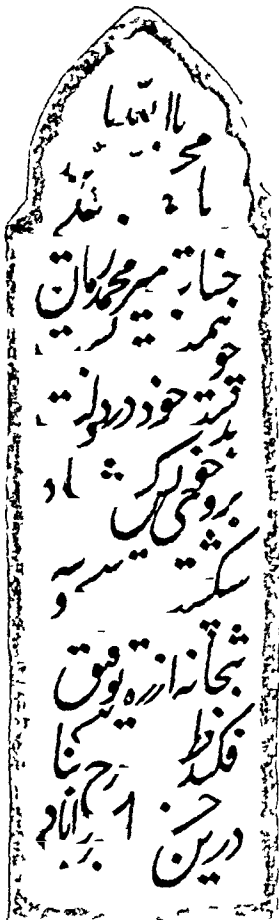
Scale 125

(b) Inscription on the Eastern Gate
of Dagar Ghodhi, Junnar



Scale 125

(d) Inscription on the Jami'
Masjid at Ghoda, Poona
District



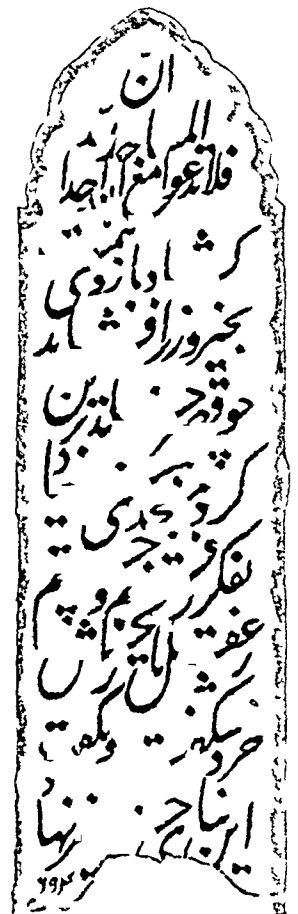
Scale 1

(c) Inscription on the outer wall of the
Municipal Office, Junnar



Scale 166

(e) Inscription on another
side of the same pillar



Scale 1

Ahmadnagar by the Mughals The date of the death of Murtazā or of the accession of Burhān is not given but as the *Basātīn* mentions the name of Murtazā up to the year 1020 (1611 A D), it can be safely assumed that Burhān continued to rule up to that date Burhān was put to death in 1041 (1631 A D) by Fath Khān, son of Malik 'Ambar in order to please the Mughals For further information see the *Epigraphia Indo-Moslemica*, 1919 20, pp 12 13

The date given in the inscription, Shahūr San 1025, is equivalent to 1625 A D For a note on the Shahūr San and comparative tables giving Shahūr Sana, and Hijra dates, see my book entitled *Biḡapur Inscriptions*, Memoir No 49 of the Archaeological Survey of India, Appendices I and II

This inscription also shows that Malik 'Ambar was a slave of Chingiz Khān (one of the important noblemen of Murtazā Nizām Shāh, son of Husain Nizām Shāh), and that he continued to style himself as such even during the days of his glory

The Kamānī Masjid is situated at the foot of the upper hill in the group known as the Shivner Hill The mosque is in ruins and nothing remains of it except a few walls and two minarets connected by a flying arch which clings to them for about ten feet and then stretches to a height of about fifteen feet above the roof

Plate XIII (b).

No 3430 Over the east gate of Dagar Ghodhi

TRANSCRIPT.

ندہ درگاہ سدھانی یاموت ملک مہر حنگر حانی می ۳۰۰ ثلاب و ثلثس ر الہ

TRANSLATION.

A slave of the glorious court, Yāqūt, who is a servant of Malik 'Ambar Chingiz Khān In the year one thousand and thirty

The date appears to be in the Hijra era and is equivalent to 1633 A D

Plate XIII (c)

No 3436 On an outer wall of the Municipal Office.

TRANSCRIPT.

۱ مت دار الامارہ محصل خان رونق اس دیار گز ۱ ارر
سال امام آن عبدی کہ ۱۰ کہ این بنا یادگار گز ۱ ارر
۱۰۸۴ ۱۰۰

TRANSLATION.

Mukhlis Khān built this royal residence,
It became the ornament of this land,
'Ubaidī said the date of its completion,
That this building is a monument of his. Year 1084.

Mukhlis Khān who built this court was a Mughal nobleman and was probably the one who is noticed in the *Ma'āthirul-Umarā*, Vol III, p 641

The words این بنا یادگار گز ۱۰ form the chronogram and yield 1084 (1673-74 A D)

Plate XIII (d) (e)

Inscription at Ghoda, District Poona

No. 3128 29. On two pillars of the Jāmi' Masjid

TRANSCRIPT

On the north side pillar

یا اللہ یا محمد یا علی

حنان میر محمد زمان جو خدا کی بات
 شکست سی و سه دستہ از رہ تو دقت
 دست خود بردار ، بر روی خوش کشاد
 کند طرح بنای درس حراب آباد

On the south side pillar.

ان المساحد لله ولا تدعوا مع الله احدا

کشاد باری عجب دینور زر امشاد
 فکر رستم و عقل تاریختش
 جو قصر حلد درس کرد مسجده بناد
 حرد شکست رنگب این بنای پیر بہاد
 ۹۹۴ سہ

TRANSLATION

On the north side pillar

O Allāh ! O Muhammad ! O Ali !

When Mīr Muhammad Zamūn made up his mind,
 He opened the door of prosperity on himself with his own hand
 He demolished thirty-three idol temples (and) by divine grace,
 Laid the foundation of a building in this abode of perdition

On the south side pillar

That the mosques are Allāh's, therefore call not upon any one with Allāh (Qur'ān, lxxvi,

- 18) He opened the arms of magnanimity with goodness and scattered gold,
 (And) laid down the foundation of a mosque like the palace of paradise
 I went in contemplation and sought its date from Wisdom,
 Wisdom was astonished and said, he built this blessed building 994
 The chronogram is formed by the words این بنای حرد بہاد and yields 994 (1586 A D)

Inscription at Manchar, District Poona

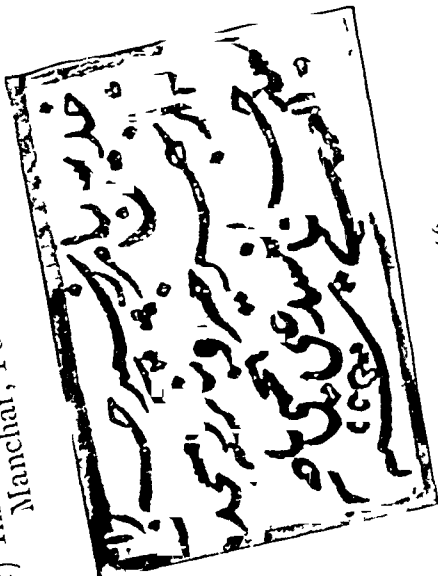
Plate XIV (a)

No 3442 On Kālī Masjid

TRANSCRIPT

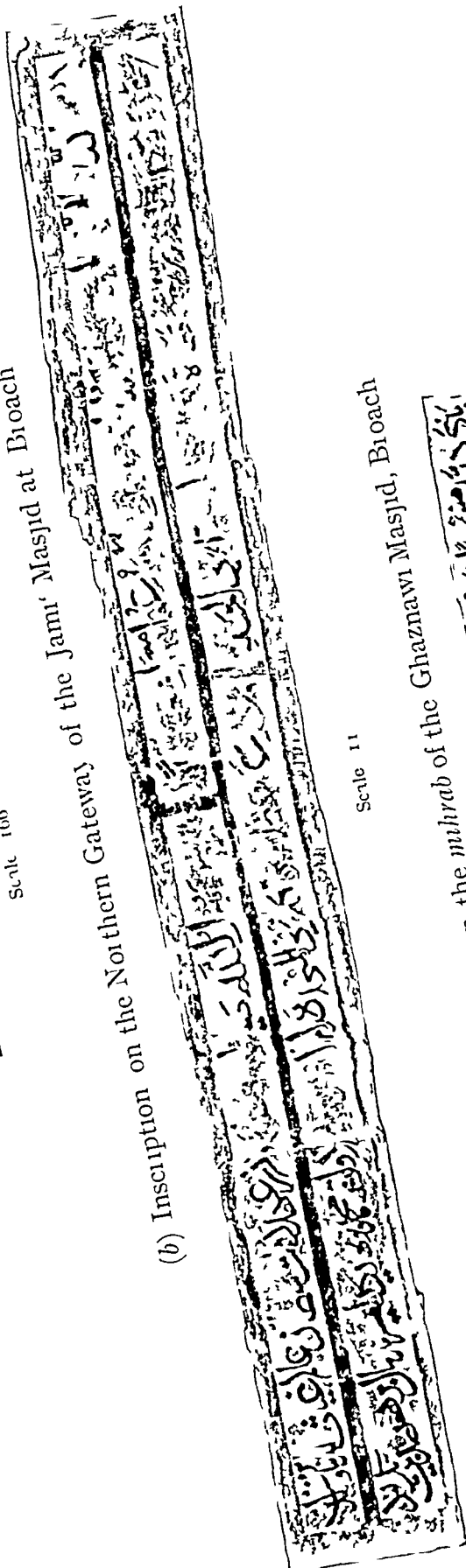
حدا ئس بناموس، بد چمن را کہ از بہر حذر ارکنا کرد مسجده
 سینہ من انیسند علی (البتہ منی آل) [ما] طمنا . (۱۰۰۰ سہ ۹۹۵)

(a) Inscription on the Kali Masjid at
Manchar, Poona District



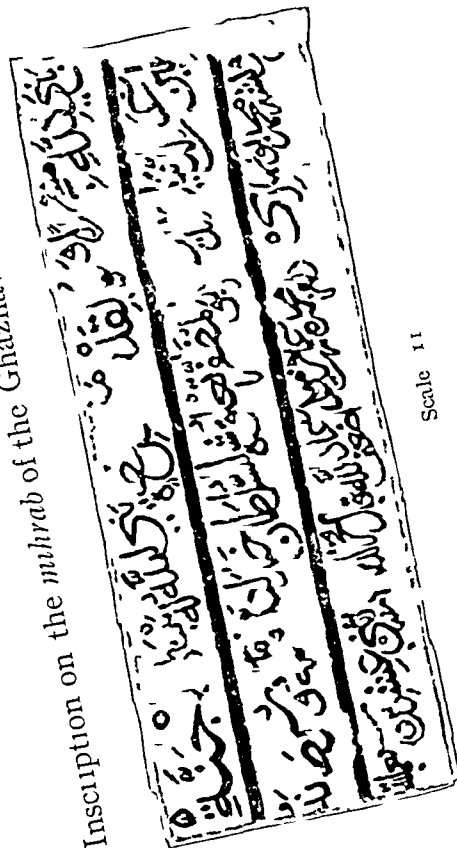
Scale 166

(b) Inscription on the Northern Gateway of the Jami' Masjid at Broach



Scale 11

(c) Inscription on the mihrab of the Ghaznawi Masjid, Broach



Scale 11

TRANSLATION

O God ! forgive Sayyid Hasan,
 For he has constructed this mosque for benefaction
 Sayyid Hasan, son of Sayyid 'Alī, al-Husainī, descendant of Fātima year 995 (1587 A D)

Inscriptions at Broach

Broach is a very ancient town and its history has been traced as far back as the fourth century before Christ. It was an important port in ancient times and was, as such, visited by Arab traders long before its conquest by 'Alā'u'd-Dīn Khaljī in the year 1297. When Gujarat declared its independence under Sultān Muzaffar Shāh in 1391, Broach became the headquarters of a district. Being a flourishing sea-port, the Portuguese coveted its possession and plundered it in 1536 and again in 1546¹. When Muzaffar Shāh III was set up as a Sultān in 967, the kingdom was divided among the powerful nobles, and Broach fell to the share of Rustam Khān, nephew of Chingiz Khān, who after a few years assumed the title of king. After the death of Chingiz Khān in 975 (1567 A D) Ibrāhīm Husain Mirzā, a descendant of Sultān Timūr and thus connected with the royal family of the Mughals, contested the possession of Broach with Rustam Khān, also entitled Chingiz Khān. In 980 (1572 A D) Akbar conquered Gujarat and henceforth Broach became a part of the Mughal empire. About the year 1134 (1721 A D) when Nizāmu'l Mulk Āsaf Jāh was the governor of Gujarat, Broach was placed in charge of 'Abdu'llah Beg, with title of the Nik 'Ālam Khān. He founded a short lived dynasty of Nawwābs of Broach and when he died, his son Mirzā Beg succeeded to his position and title. On the death of Mirzā Beg in 1166 (1753 A D), the succession was disputed, and Sayyid 'Idrūs, the head of an influential Sayyid family of Surat, espoused the cause of Mirzā Ahmad Beg, a grandson of 'Abdu'llah Beg, and placed him in possession of Broach. Mirzā Ahmad Beg died in 1768, and was succeeded by his son Māzād⁽²⁾ Khān the last of the Nawwābs of Broach. Māzād Khān was defeated by the English in 1772 when Broach became a British possession².

Plate XIV (b)

No 3130 Above the inner gateway of the northern entrance of the Jāmi' Masjid

TRANSCRIPT

بسم الله الرحمن الرحيم

[و قال رسول الله] - من بنى لله مسجداً بعدد معصية فطاء بنى الله له بيتاً في الجنة

... در عهد دولت سلطانی عالم عیاد الدین والدین ... در ... سال بر هجری ... یک بود

TRANSLATION

In the name of Allāh, the Magnificent, the Merciful [The Prophet has said] —Whoever builds a mosque for Allāh even if it is as small as the nest of a sand grouse, Allāh builds a house for him in Paradise. During the reign of the Sultān of the world, Ghuyāthu'd Dunyā wa'd-Dīn [Tughluq Shāh] Dawlat Shāh Muhammad Būtmārī Year seven hundred and twenty one (1321 A D)

¹ See Broach District Gazetteer, p 553

² See Ibid, p 469

The inscription is very worn off and only a few portions of it can be read. It probably records the construction of the Jāmi' Masjid in the time of Sulṭān Ghīyāthū'd Dīn Tughluq Shāh, the founder of the Tughluq dynasty. Dawlat Shāh Muhammad Būtmārī who constructed it was an important nobleman, and his name is mentioned in the list of the nobles attached to the court of both Sulṭān Ghīyāthū'd Dīn and his son and successor Sulṭān Muhammad. See *Tārīkh-i-Firūz Shāhī* by Zaynū'd Dīn Baranī (edited by Sayyid Ahmad Khān), pp. 121 and 151, where he is called Malik Fakhrū'd Dīn Dawlat Shāh Būtmārī, and Malik Fakhrū'd Dīn Dawlat Shāh wa Dastīrī. In the inscription on the 'Idgāh dated 726 (1326 A D), his name is given as Fakhrū'd Dawlat wa'd Dīn Dawlat Shāh Muhammad Būtmārī, and he is entitled Malikū'sh-Sharq (Lord of the East) from which it appears that he was at that time the governor of Gujarat.

This Jāmi' Masjid was built probably on the site of an ancient temple and certainly from the material of the ruined Hindu and Jain shrines. The Masjid is about 126 feet long and 52 feet wide from the front of the facade to the back wall. The roof is supported by 48 pillars in two rows of 12 each in front and one at the back, with two broken rows of six each supporting the sides of three domes—the central one about 30 feet in diameter, and the sides one about 21 feet each. There are also 7 small domes of about 8 feet diameter each, over the alternate spaces in the front aisle, and the same in the back one. The ceilings of the domes which are beautifully carved in Hindu style seem to have been taken bodily from some ruined temples, and are remarkable for the richness and variety of their patterns probably unequalled in India.

For further details about the architecture of the mosque, see Jas Burgess's *Mufarraman Architecture in Gujarat* (London, 1896, pp. 20-22, and plates).

PLATE XIV (c)

No. 3407. Above the *mihṛāb* of the Ghaznawī Masjid.¹

TRANSCRIPT

... من بنى لله مـ بدأ ولو بعد مـ من قطه بنى الله له نسا في الجنة عات
الدنيا والدين ابو الطغر تعلق شاه السلطان حمد الله ملكه و... دراهم محمد
دوتباري دام محمده عمارت فرمود اصعب عدد الله اقل بحر الدين (٩) سنة اثنى عشر وسبع مائة

TRANSLATION

[The Prophet, may peace be upon him¹ has said] Whoever builds a mosque for Allāh, even if it is as small as the nest of a sand grouse, Allāh builds a house for him in Paradise.

[During the reign of] Sulṭān Ghīyāthū'd Dīn wa'd-Dīn Abu'l Muẓaffar Tughluq Shāh, the Sulṭān, may Allāh perpetuate his kingdom and his sovereignty! Dawlat Shāh Muhammad Būtmārī, may his glory endure for ever! The building was erected by the weakest and humblest of the servants of Allāh (or slave), Fakhrū'd Dīn. Year seven hundred and twenty two (1322 A D).

¹ The stone is broken and one of the fragments is missing.

(a) Inscription on the pulpit of the 'Idgah at Broach



Sculc 166

(b) Inscription on the Chunarwada Mosque, Broach

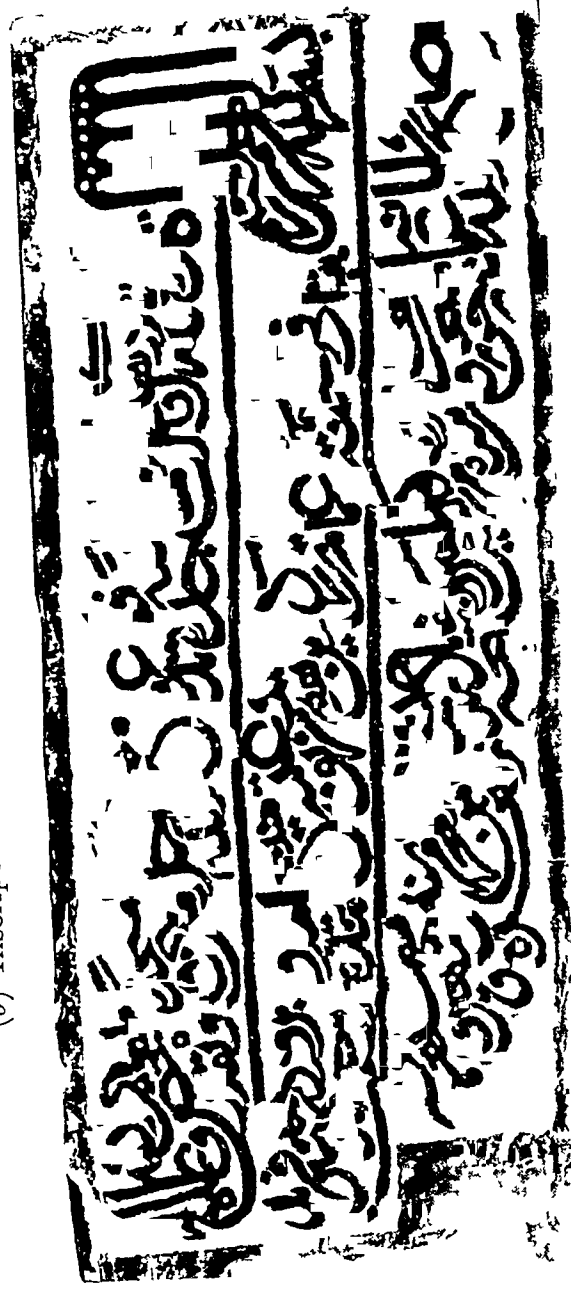


Plate XV (a)

No 3410 On the *mumbar* of the 'Idgāh

TRANSCRIPT

بناء عمارت انس مبارکاه در عهد ذوال ، پادشاه جهان پناه ابوالمجاهد محمد بن نعلعساره
الاسلامان عند الله ملکه ار حالص مال ملک الشوق فخرالدوله والدين دولتشه محمد بونماري
بناراج بنده بنده ماه ربیع الاول سنه ٨٠٦ ، و ستمائة تکار فرمائی نایح الدین محمد بها الملك
تمام شد بسعد کمال

TRANSLATION

The construction of this place of prayer was completed at a fortunate constellation of stars during the reign of the Pādshāh who is the refuge of the world, Abu'l Mujaḥid Muḥammad, son of Tughluq Shāh, the Sultān, may Allāh perpetuate his kingdom ' from the personal property of Maliku'sh-Sharq Fakhrū'd-Dawlah wa'd-Din Dawlat Shāh Muḥammad Būtmārī, on date twenty-fifth of Rabi'ū'l-Awwal, year seven hundred and twenty six (1326 A D), under the supervision of Tāju'd-Dīn Muḥammad Bahā'u'l-Mulk

The full name and titles of Dawlat Shāh are recorded in this inscription

Plate XV (b)

No 3404 On a slab fixed in a wall to the north of the cistern of the Qhunār wāda Masjid

TRANSCRIPT

بسم الله الرحمن الرحيم قال الله تبارك و تعالی ان المساجد لله ولا تدعوا مع الله احدا -
من بنى م مسجداً لو بعد مائه من فطاء بنی الله له بنا فی الجنة عمارت کرد انس اعمه سره ، و
عنه صلیع بنده امدهزار برحمت بروردگار ، بنی فرد اصليح الله سانه عمانا (٩) حق سبحانه و تعالی ان
بنده را بنامزد که انس مسکن را بنامده باد کند فی العزة من المحترم بنده سع و سعید و سعیدمانه

TRANSLATION

In the name of Allāh, the Beneficent, the Merciful

Allāh, the High and the exalted has said —That the mosques are Allāh's, therefore call not upon any one with Allāh (*Qur'ān* lxxii-18) He who builds a mosque even though it is as small as the nest of the sand grouse, Allāh will build for him a house in Paradise This noble edifice and high threshold (was constructed) by Husain (Son of) Farid who is hopeful of divine mercy (May Allāh) forgive the person who recites a prayer for the blessing of this humble one On the first day of Muharram, year seven hundred and ninety-nine (5th October, 1396)

This inscription records the construction of a mosque and seems to have been fixed at its present site when the mosque to which it belonged fell down

Plate XVI (a)

No 3424 On the southern door of Makhdūm Sayyid Sharafu'd-Din's Tomb.

TRANSCRIPT

بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله . . . آتت الكرسي . . .
 بنا محمد (ع) اعلم سالمان العارفين امام الافراد و المكنونين شرب الحق و الكفوفه و الدن
 المشهدى النجوى قدس الله تعالى روحه و . . . منوچه آغار عمارت در ٨٠٠ سده احدى
 عشر و ثمان مائه بفرمودنى سالمان العارفين رئيس السالكين قطب الحق و الدن قدس الله
 سره العزير در وقت صدر سعادته سيد الساد [ا]ة شهاب بن قبا . اطال الله عمره و يعيد دولت ابوالمجاهد
 احمد شاه السالمان اى ملكه بعده دارى حاكى محمد اى عزت و دهر (ع) و مولانا محمود
 اى خادمان محبوب معلا نمده و كرمه مرتب شد در ماه شعبان سنور سده تسع و ستر
 و ثمان مائه

TRANSLATION

In the name of Allāh, the Beneficent, the Merciful

There is no God but Allāh, Muhammad is the Prophet of Allāh

Edifice of the great lord, Sultān of the gnostics, leader of the unique and the beloved ones, Sharifu'l Haqq wa'l-Haqqīqat wa'd Dīn, al Mashhadī, an-Najafī, al-Husainī, may Allāh purify his soul and spread his victories The commencement of the building in Shahūr San eight hundred and eleven (1410 A D) by the order of the Sultān of lovers, the chief of *Sāhils* Qutbu'l Haqq wa'd Dīn (i.e., by the order of Qutbu'd-Dīn) may Allāh purify his honoured secret, in the time of the chief of the mosque, lord of lords, Shihāb, son of Qutb, may Allāh prolong his life, and during the reign of Abu'l Mujāhid Āhmad Shihāb, the Sultān, may He perpetuate his kingdom' under the superintendence of Hājji Muhammad Nasr, commonly known as Buddhu (?) and of Maulānā Mahmūd Husain, the servants of the exalted majesty, by his obligation and favour Was completed in the month of Sha'bān, Shahūr San, eight hundred and nineteen (1418 A D)

The Throne verse is inscribed at the top of the inscriptional tablet

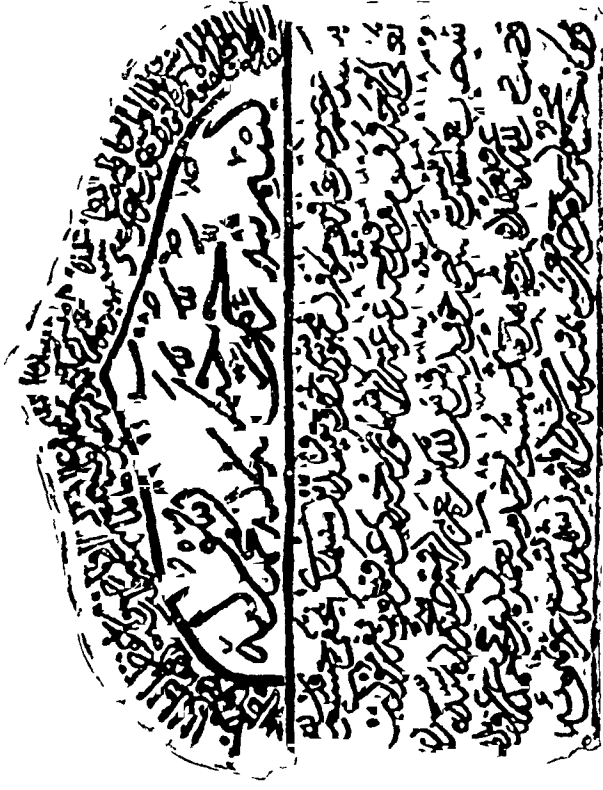
This inscription is on the tomb of Sayyid Sharfu'd-Dīn Mashhadī who died at Broach on the 18th of Rajab, 808 (9th January, 1406), see *Mir'āt i Ahmadi*, Supplement, (ed Sayyid Nawwāb 'Alī) p 126 Sultān Ahmad Shāh during whose reign this building was completed reigned from 813 to 845 (1411 to 1441 A D) The dates given in the inscription are not in the Hijra era but in Shahūr San, because in the date of the completion of the building, the month is also given along with the words *Shahūr Sana*

For the Shahūr San see *ante* p 23

Plate XVI (b)

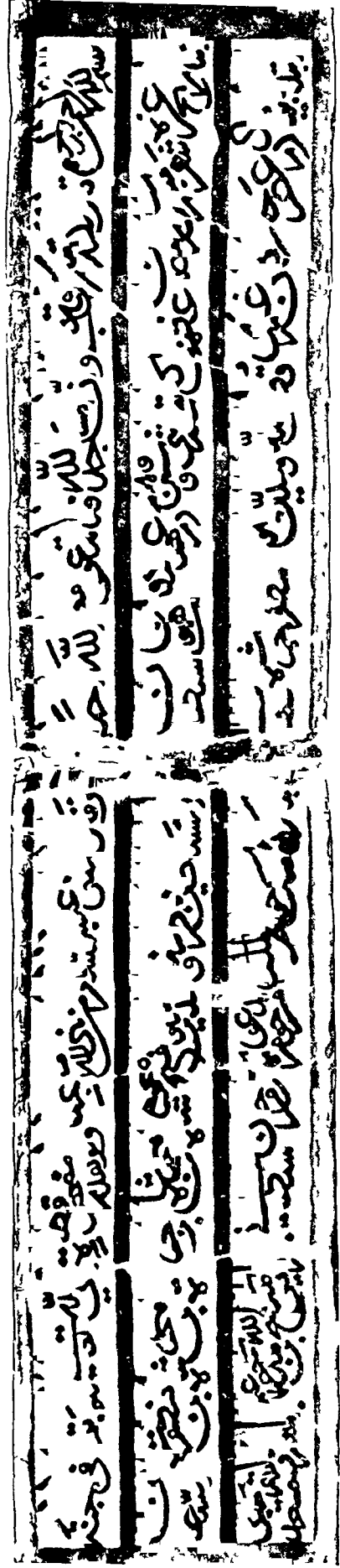
Nos 3401 02 On two pieces of stone fixed on either side of the *mīhrāb* of the *Chunarwāda* Masjid

(a) Inscription on the door of Makhdum Sayyid
Shai fu'd-Din's tomb, Broach



Scale 11

(b) Inscription on the *minab* of the Chunarwada Masjid, Broach



TRANSCRIPT.

بسم الله الرحمن الرحيم - قال الله تعالى ببارك وان المساجد لله فلا تدعوا مع الله أحداً -
 وقال النبي عليه السلام من بنى لله مسجداً ولو بعد رمعص فطاه بنى الله تعالى له دنأ فى الجنة -
 بتاريخ عرة شهر مبارك رمضان عامت بركانه سنة اثنى وستين و ثمانمائة در عهد دولت همنون
 (همانوں) سلطان السلاطین ناصر الدین ابوالفتح محمود شاه بن محمد شاه بن احمد شاه
 بن محمد شاه بن ماهر شاه السلاطین ابدل بندا در عصر ابدانگ (۹) عاری قطب الدین والدین
 ابوالہامر احمد شاه السلطان بنا کردہ ملک حواص الملک مرحوم المدعو ملک مرجان ساہابی ..
 نورمایش ملک فتح اللہ بن ملک امر علم (۹) المینار و مسجد بالنددر کمنامی

TRANSLATION

In the name of Allāh, the Beneficent, the Merciful Allāh, be He Exalted, has said —And that the mosques are Allāh's, therefore call not upon any one with Allāh (*Qur'ān*, lxxii, 18) And the Prophet, may peace be upon him ' has said Whoever builds a mosque for Allāh, even if it is as small as the nest of a sand grouse, Allāh builds a house for him in Paradise [Completed] on the first of the auspicious month of Ramazān, may its blessings be great ' year eight hundred and sixty-two (13th July, 1458), during the august reign of the king of kings, defender of the world and the faith, Abu'l-Fath Mahmūd Shāh, son of Muzaffar Shāh, the Sultān The building was begun in the time of the great lord, the Ghāzī, Qutbu'd-Dunyā wa'd-Dīn Abu'l Muzaffar Ahmad Shāh, the Sultān Erected by Malik Khawāssu'l-Mulk, the deceased, styled Malik Marjān-i Sultānī, at the desire of Malik Fathu'llah, son of Malik Jafar The minarets and the mosque were designed by the skill of Khīmā'y (?)

Malik Khawāssu'l Mulk, known as Malik Marjān i-Sultānī (Royal slave) was the commander of the fort of Broach He refused to surrender the fort to Mahmūd Khālī Sultān of Malwa, when he invaded Gujarat in 855 (1451 A D) See *Zafar u'l-Wāliḥ bi Muzaffar wa Ahl*, (ed. Sir Denison Ross), p 4, and the *Mir'āt i-Sikandarī* (ed Fathu'l-Karīm Press, Bombay), p 51 ,

The last part of this inscription is confused and can admit of different readings Dr Azimud-Din Ahmad, M A , Ph D , Professor of Arabic and Persian, Patna College, Patna, who was good enough to revise my readings of these inscriptions, is of opinion that the last few words can also be read as *المعارف بالقديم* i.e, formerly known as Masjid-i-Khīmā'y ' This would imply that the mosque, the construction of which is recorded in this inscription, was built on the site of another mosque named Masjid-i Khīmā'y.

Plate XVII (a)

No 3403 On a loose slab of stone lying in the *Ohunār wāda* Masjid.

TRANSCRIPT

بسم الله الرحمن الرحيم - قال الله تعالى وان المساجد لله فلا تدعوا مع الله احداً و قال
 [بنی] علیه السلام من بنی لله مسجداً ولو بعد مئة سنه بنی الله تعالى له دناً فی الجنة
 در عهد دولت همدون سلطان ناصر الدین و الدین ابوالفتح محمود شاه بن محمد شاه بن
 احمد شاه بن محمد شاه بن ماهر شاه ابوالسلطان بنارنج بهم ماه شوال سنه ۱۰۳۷ و ثمانین و ثمانه
 بنا کرده فاضی اسماعیل بن دزد بن سراج بن سلیمان بن محمد عربی

TRANSLATION.

In the name of Allāh, the beneficent, the Merciful

Allāh, be He Exalted has said And that the mosques are Allāh's, and therefore call not upon any one with Allāh (*Qur'ān*, 1۷۱۱, 18) And [the Prophet], may peace be upon him ' has said Whoever builds a mosque for Allāh, even if it is as small as the nest of a sand grouse, Allāh builds a house for him in Paradise During the august reign of the king of kings, Nāsiru'd-Dunyā wa'd Dīn Abu'l Fath Mahmūd Shāh, son of Muhammad Shāh, son of Ahmad Shāh, son of Muhammad Shāh, son of Muzaffar Shāh, the Sultān, on the ninth day of the month of Shāwwāl, year eight hundred and eighty-nine (13th July, 1484), [this mosque was] built by Qāzī Ismā'il, son of Dā'ūd, son of Sirāj, son of Sulaimān, son of Muhammad of Ghazna

Plate XVII (b)

No 3333 On a stone fixed in the Furza Mosque

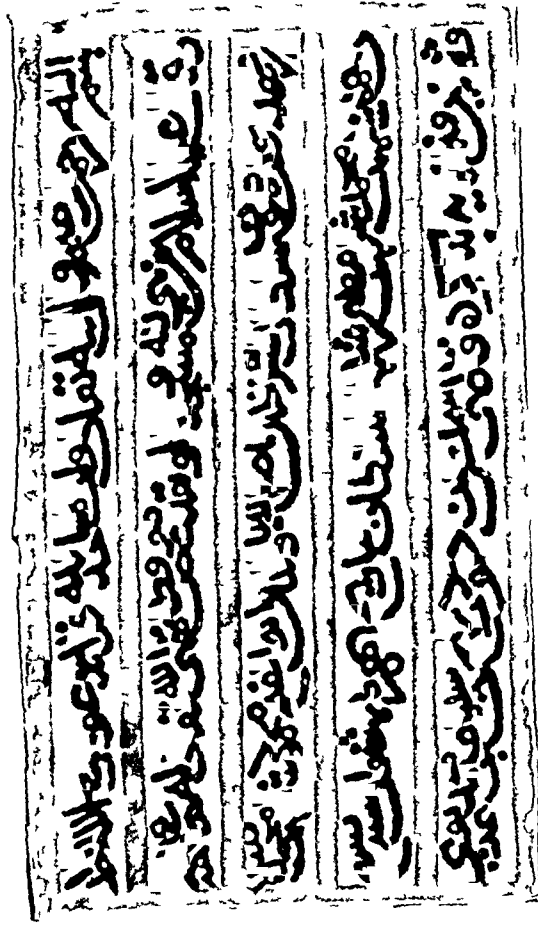
TRANSCRIPT.

بناو السمار کالحیدر و الحیدر الحیدر فی عهد السلطان الرومان المشرق بنسبه ۱ الرحمان
 بنادر شاه ابن ماهر شاه ابوالسلطان ملک اندا و اند دولت سرمد و امره حان اعظم و حاکم مومل
 العتقان ابن محمد کهدری اله سمی به شیخا جنو کالمر و الهاری (۶) مد الله عمره کطل الحیدر و عهد
 ابو محمد ابن حیدر (۶) نالعلم و العمل در دنگر لهو ابن شانا بنارنج المبارک المسمعان نطل فیه
 الانسان من المینا (۶) عره ماه ربیع الاولی سنه اربعین نسعمانه

TRANSLATION

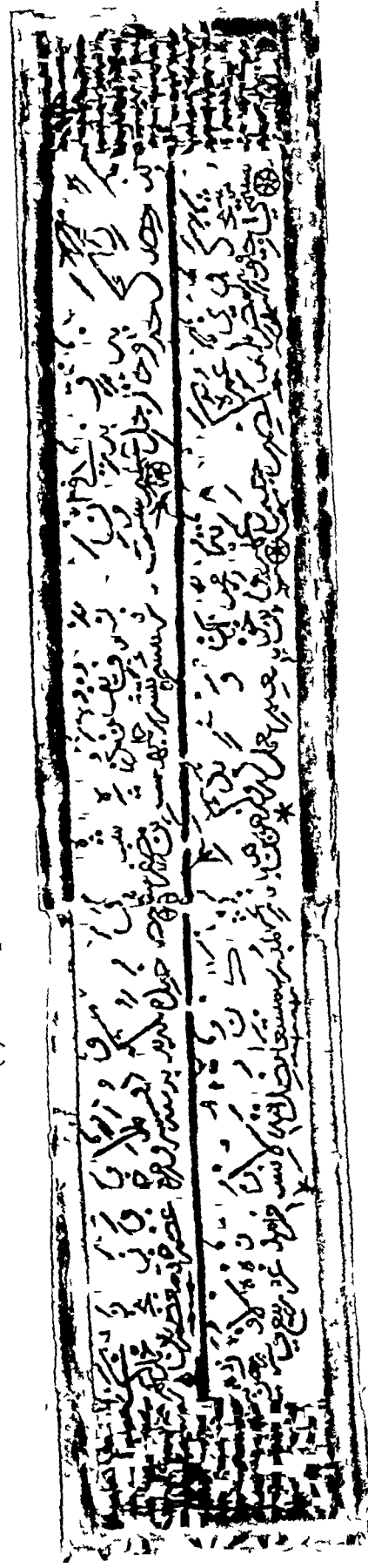
The fort as strong as iron and the new ditch were constructed during the reign of the Sultān of the time who is exalted with the robe of honour of the Merciful God, Bahādūr Shāh, son of Muzaffar Shāh, the Sultān, may Allāh perpetuate his kingdom, and eternise his sovereignty for ever, and by the order of the great Khān and the honoured Khāqān Ulugh Khān, son of Muhammad Khatri, known as Shaikhā Jirū, may Allāh lengthen his life like the shadow of a mountain, under the superintendence of Abū Muhammad, son of Khundan (?), possessed both of knowledge and good actions Carpenter Lahva, son of Hābā The auspicious date the first day of the month of Rabi'ū'l Awwal, year nine hundred and forty (20th September, 1533)

(a) Inscription on a loose slab lying in the Chunarwada Masjid
Broach



Scale 25

(b) Inscription on the Furza Masjid, Broach



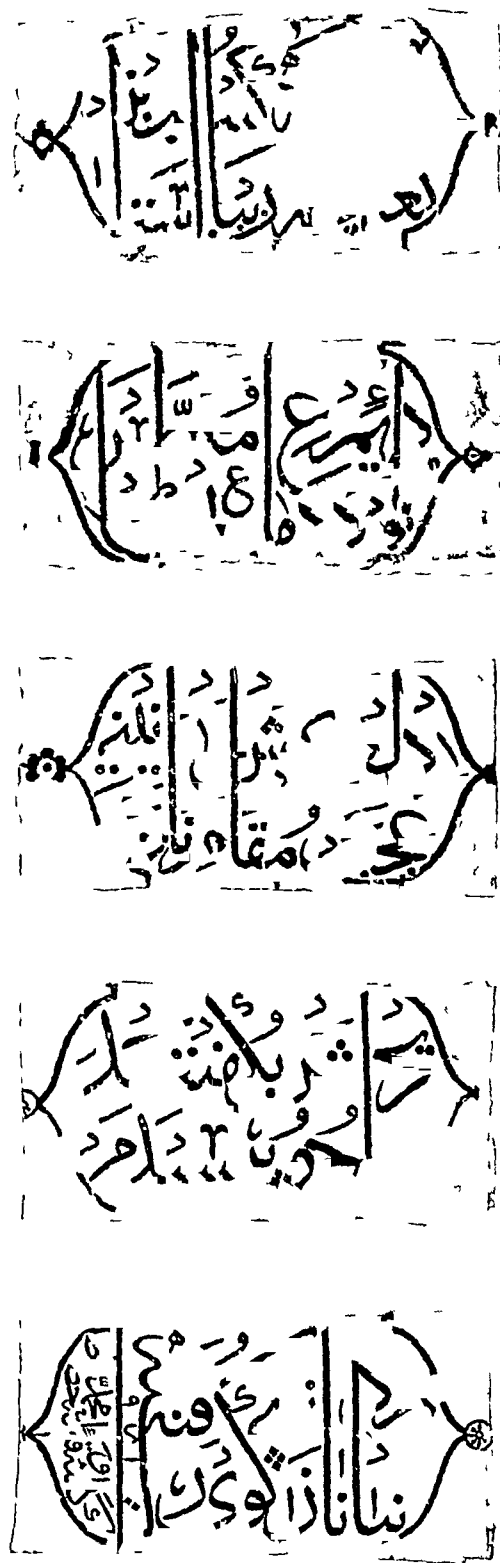
Scale 142

(a) Inscription on a wall to the North of Mir Ghiyathu'd-Din's tomb, Broach



Scale 1:2

(b) Inscription on a dome near Zacha Baodi, Broach



For an account of Ulugh Khān, son of Muhammad Khatri, see *Zafaru'l-Wāh*, (ed Sir Denison Ross), pp 252, 394, 400, 408, 424, 427, etc The repairs referred to in the above inscription were probably carried out when Bahādur Shāh received news of the invasion of his territories by Humāyūn

The words الع حان at the end of the first line of the inscription (Plate XVII (b)) look like الب خان because the knotted head of الع has worn off

Plate XVIII (a)

No 3418 On a stone fixed in a wall to the north of Mir Ghuyāthu'd-Din's Tomb

TRANSCRIPT

بسم الله نمنا نذكره العلى الاعلى (٩) بحمد الله على دعائه و صلى على محمد
اشرف انبائه

اس مسجد نور و معبد نازك كز بهر عباد اس و بهر طاعات
نابى عمارت شده اند لطيف تاريخ بناى او س ، دب الامارات

TRANSLATION

In the name of Allāh Desiring blessing by the mention of God, the High, we praise Allāh for His bounties, and send blessings on Muhammad, the noblest of His prophets

This mosque of light and this blessed place of worship,

Which is for divine adoration and for acts of devotion,

Its building was constructed by 'Abd i-Latif

The date of its construction is *the house of prayers*

The inscription has been removed from the mosque in which it was originally fixed and brought to its present site for the sake of preservation The chronogram is contained in the words دب الامارات, which yield 970 (1562-63 A D)

Plate XVIII (b)

No 3411-15 On dome of Zacha tomb

TRANSCRIPT

تعا [لى الله] چه رينه دند اسه ، ايس
نور داييم دماغ خان معمار
دكش مقام نارينى
حو پرسيديم ر نارينس نگردد نازن نارى گوى رينه

۹۷۳

کاته و فائله محمد الحاط

TRANSLATION.

Allāh be exalted, What a beautiful dome is it?

The brain of soul shall ever remain perfumed

How attractive is the abode of the beloved

When I asked for its date they said,

"The ball (of time) that has rolled away cannot be brought back

Written and composed by Muhammad the calligraphist 973

The inscription is in plaster and has worn off. The numeral ۳ in the date given at the end of the inscription has also worn off, but on the site it distinctly looks like ۳۰. It evidently recorded the death of some lady. The chronogram contained in the last hemistich yields 1051 which does not tally with the date 973 given at the end of the inscription.

Plate XIX (a)

No 3423 On a loose stone lying in the *dargāh* of Makhdūm Sayyid Sharafu'd Dīn Mashhadī

TRANSCRIPT.

تمام شد این عمارت در عهد دولتیه حال اعظم اشجع زمان و ستمتار المکار
شمر ربيع الثاني سنة ثمان وسبعين وتسعمائة ٩٧٨
سعى و اتمام صدارت مكنان اتدار حال
كنه العبد المدني حاكسار حافظ و تدار

TRANSLATION

This building was completed during the reign of the great *Khān*, the bravest of the time, Rustam *Khān*, known as *Chingiz Khān*, in the month of Rabī'-II, year nine hundred and seventy-eight 978 (1570 71 A D)

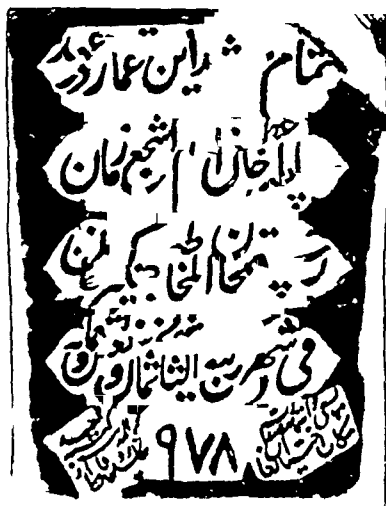
By the effort and under the management of *Ikhṭiyār Khān*, who has the dignity of prime minister. Written by the sinful slave, earth like, *Hāfiz Wafūdār*

It is said that this stone originally belonged to the Raura of Muẓaffar Shāh and was removed to this place for safe custody when that building fell down. Rustam *Khān*, mentioned in the inscription, was the brother in law of *Chingiz Khān* who had assumed kingly titles in Sha'bān 974 (February, 1567), and was assassinated in Safar 975 (August, 1567). After the murder of *Chingiz Khān*, Rustam *Khān* strengthened himself in Broach and also assumed the title of *Chingiz Khān*. He was killed in Sha'bān 980 (December, 1572). For further details of his history, see *Zafar ul-Wāliḥ bi Muẓaffar wa Ālih*, (ed Sir Denison Ross, pp 475 et seqq, *Mu'āt-i-Sikandarī*, (Fathu'l Karīm Press, Bombay), pp 359 69, and *Ta'rīkh-i-Firishṭa*, (Newal Kishore ed), Vol II, pp 232 33

Plate XIX (b)

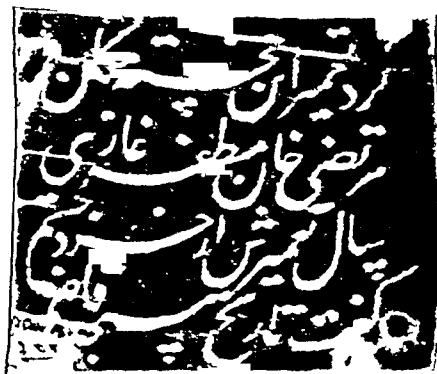
No 3422 Inscribed on end of a wooden beam in the Qāzī Masjid

(a) Inscription on a loose slab lying in the Dargah of Mahkum Sharfu'd-Din at Broach



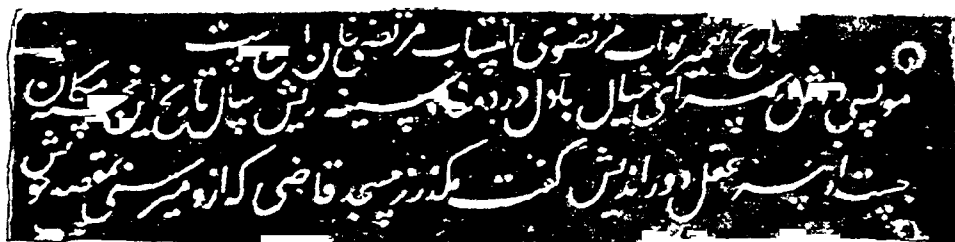
Scale 166

(b) Inscription on a beam of the Qazi Masjid, Broach



Scale 25

(c) Another inscription carved on wood in the Qazi Masjid, Broach



Scale 2

(d) Inscription on the Southern door of Sultan Yar Khan's tomb, Broach



Scale 166

TRANSCRIPT

کرد تعمیر این محسنه مکان مرصی 'حان مطهر عاری
سال تعمیر از حد - مدم گه ' تاریخ مسجد قاصی

TRANSLATION

Built this auspicious house,
The victorious Murtazā Khān, the Ghāzī
I sought the date of its construction from Wisdom,
(It) said the date *the mosque of Qāzī*

The date of the construction of this mosque as contained in the words مسجد قاصی is 1018 (1609 A D) Broach was then under the Mughals, but the name of Nawwāb Murtazā Khān is not met with in any of the books on history

Plate XIX (c)

No 3421 Qāzī Masjid, carved on wood

TRANSCRIPT

تاریخ تعمیرات مرصوی اندساب مرصی حان این است
مرصی درس در سرای حلال تا دل دردمند و سینه رس
سال تاریخ این محسنه مکان حس ' ار در عمل دور اندس
گفت مگردر مسجد قاصی که ارد مرصی نموده خویش

TRANSLATION

This is the date of the construction (repairs) by Nawwāb Murtazā Khān who is connected with Murtazā (i e, 'Alī)

Yesterday a friend in the realm of thought,
With a compassionate heart, and a wounded breast,
The year of the date of this blessed house,
Sought from the old and farsighted man of Wisdom,
He said Do not pass away from *the Qāzī Masjid*,
For through it you attain to your desire

The date of the construction of this mosque is obtained from the words مسجد قاصی as in the last inscription

Plate XIX (d)

No 3420 Over the southern door of the tomb of Nawwāb Sulṭān Yār Khān, known as Bhīr Bhanjan

(a) Inscription on the Chunarwada Masjid, Broach

پانی کوئی نہ ہو کہ پانی پانی
 ہر پانی کوئی نہ ہو کہ پانی پانی
 ہر پانی کوئی نہ ہو کہ پانی پانی
 ہر پانی کوئی نہ ہو کہ پانی پانی
 ہر پانی کوئی نہ ہو کہ پانی پانی
 ہر پانی کوئی نہ ہو کہ پانی پانی
 ہر پانی کوئی نہ ہو کہ پانی پانی

Scale 33

(b) Inscription over a door of the Kotwal's mosque, Broach

بسم اللہ الرحمن الرحیم
 این دروازه را بنیاد نهاد
 در سال ۱۰۰۰

Scale 166

(c) Inscription on Kilsanafil Wahi's tomb, Broach

از دست اجل گرفتار شد
 بنمود این جهان دار شد
 آید بحسب حال مرگ شد
 گردن مستم او حرم شد
 در این عالم شد

(d) Inscription on the Southern wall of Hajī Pir-ki-Masjid Broach

قال الله تبارك وتعالى
 ان الله سميع عليم
 ان الله اعلم الغيوب

Scale 125

TRANSCRIPT

چشمه فدوی را امان الله حو دران ساحه درآه ، هفت
بی انعام اس مرام احمد ار دل و حان در مساعی سب
هاده ، عب نهر تاریختش ارسر اده ، فدص جاری گف
۱۱۳۴

TRANSLATION

When Amānullah opened the spring of plenty,
And slept in peace,
Ahmad, for the completion of this aim
By his heart and soul strung the pearls of effort
The invisible Hātif for its date,
By kindness said 'Continuous favour' 1134

To find out the date of the construction of this cistern, add the head of ۱۱۰۴, i.e., ۱
which is equivalent to 30, to فدص جاری the numerical value of which is 1104, thus giving the
total of 1134 (1721-22 A D)

Plate XX (c)

No 3416 On Kilsanāfil Walī's tomb, 'Alī Darwāza

TRANSCRIPT

ار دس ، اهل اگر حب نای رحل
نمود ارس جهان و دار محبت
تاریخ حسب حال ملهم گفنا
کردد معام ار حرم ح
سنه ۱۱۷۷

تمام مصرع تاریخ اس ، و اگر اعداد حب نای را در حرم ح ، شمار کنی هم تاریخ است

TRANSLATION

If at the hands of death, Jannat Bā'i departed
From this world which is the abode of toil,
The inspired one said its date according to circumstances,
They made her abode in the sanctuary of Paradise 1177 (1763 64 A D)

The complete hemistich contains the date, and if the numerical value of Jannat
Bā'i is added to that of حرم ح that too gives the date

Plate XX (d)

No 3409 On a stone fixed in the south wall of Hājī Pīr ki Masjid.

TRANSCRIPT.

قال الله تبارك و تعالی و ان . . . بعد معدل ، بادشاه زبی زمیں . . . بنای مسجد
جامع بناد

TRANSLATION

Allāh, the High and the Blessed has said,
During the just period of the king of the world
the foundation of the Jāmi' Masjid was laid

The stone is a fragment, and the names of both the king and the builder are missing

Inscription at Amod.

Plate XXI (a)

No 3100 Above the central *mihnāb* of the Jāmi' Masjid

TRANSCRIPT

الله والوہی

خوشد عیای توہی حق شاہ خلدل صاحب مسجد جامع تربت اسلام
داد دیر و صدمگہ مشرک بناد بنای مسجد و مدرستہاں کرد نام
وہ قبول الی اللہ عمارتش ے شک رخ عمارت معدول شد شہارش عام
۵۹۱۱

TRANSLATION

Allāh and His grace

When divine favour was bestowed on Khalil Shāh,
He constructed the Jāmi' Masjid for the decoration of Islām,
He ruined the idol house and temple of the polytheists,
(And) completed the Masjid and the pulpit in its place
Without doubt, his building was accepted by Allāh,

What a pleasing edifice became the calculation of its year 911

The chronogram is contained in the words رخ عمارت معدول which yield 911 (1505 A D)

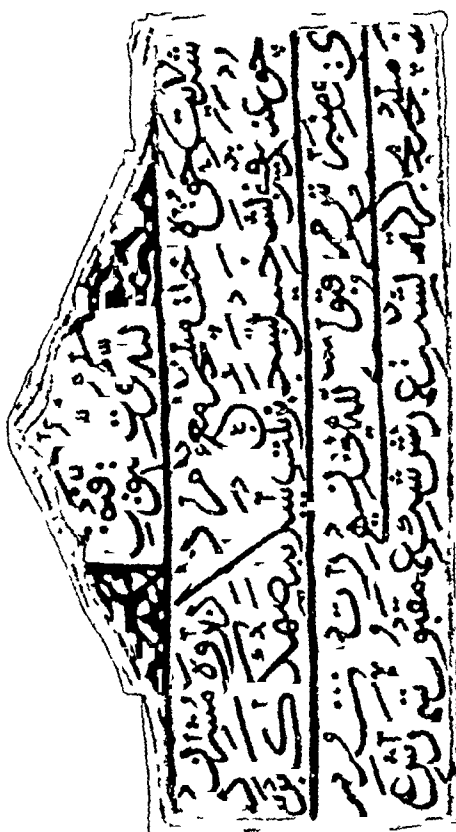
Khalil Shāh, the founder of this mosque, was the 3rd son of Sultān Mahmūd Bigarha and was about the date mentioned above governor of Baroda. He succeeded to the throne in the month of Ramazān 917 as Muzaffar Shāh. See *Mir'at-i Sīlandarī* pp 118-135

Inscriptions at Surat.

Plate XXI (b)

No 3335 On a tomb stone in the graveyard known as Tab'ī Tab'īn at Rander.

(a) Inscription over the *mihrab* of the Jamī' Masjid, Amod



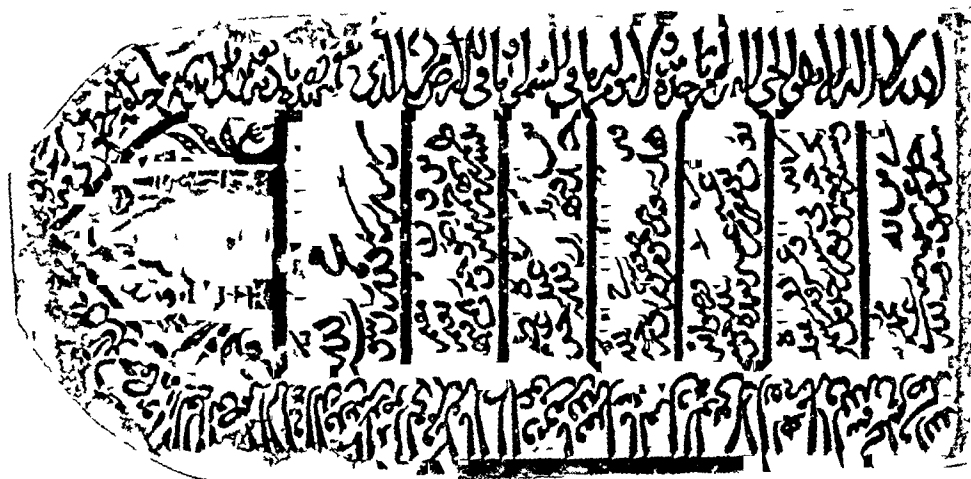
Scale 1

(c) Inscription on the gate of Mirza Sami'-ki-Masjid, Suwat



Scale 166

(b) Inscription on a tomb in the Tab'a-i-Tabi' cemetery, Rander



Scale 142

TRANSCRIPT

لا اله الا الله محمد رسول الله

لنسرهم رستم برحمة منه ورضوان وحيات لهم فيها نعم معتم حالدس فيها اندا ان الله عنده
احر عظم هذا قبر العبد المرحوم المعفور الراحى الى رحمة الله تعالى ابو بكر بن عثمان علمگر (٩)
تعمده الله برحمة ورضوانه واسكنه جنة حنانه توفي يوم السبت احد وعشرون من شهر ربيع
سنة احدى وعشرين وستمائة و صلى الله على محمد وآله

The Throne Verse (آب الكرسى) is inscribed all round the border of the stone

TRANSLATION

There is no God but Allāh, Muhammad is the Apostle of Allāh Their Lord gives them good news of mercy from Himself and (His) good pleasure and gardens, wherein lasting blessing shall be theirs, abiding therein for ever, surely Allāh has a mighty reward with him (*Qu'rān*, 18, 21-2) This is the tomb of the pitied and forgiven slave, hoping for the mercy of Allāh, the most High, Abū Bakr, son of Uthmīn, lance maker (?) of Mecca, may Allāh sheathe him in His Mercy and Pleasure, and make him reside in the centre of His gardens He died on Saturday, the twenty-first of the month of Zū'l-Qa'da, year seven hundred and twenty one (12th December, 1321) And may Allāh send His benedictions on Muhammad and his family'

This is one of the oldest inscriptions in Surat District, but the name of the reigning king is not mentioned in it As Rander was a very important port, I presume that Abū Bakr must have been an Arab merchant There is another similar inscription which is at present fixed in a wall of the Nīt Naurī Masjid at Rander, but that too is a tomb stone

This last stone is erroneously supposed by the local people to have belonged to a temple which originally stood on the site of the Nīt Naurī Mosque

Plate XXI (c)

No 3120 Over the entrance gate of Mirzā Samī' kī Masjid, Surat

TRANSCRIPT

بنا ابن مسعود جامع در عهد سلطان الاسلام ابوالمجاهد محمد بن احمد شاه كنده فى
بونه صدر المشايخ فخر الحق والدن ابو بكر محمد مسعود [٤] امير عرب ادام الله مقامن بركانه -
تم بناء دعوى الله تعالى يوم الجمعة الرابع العشر حمانى الدانى سنة ٧٣٩

TRANSLATION

This Jāmī' Masjid was built during the reign of the great Sultān Abu'l Mujāhid Muhammad, son of Iuṭf Shāh (a mistake for Tughluq Shāh), the Sultān, in the time of the chief of the Shaikhs, Fakhrul-Haqq wa'd-Dīn (pride of truth and religion) Abū Bakr Muhammad Mas'adah, Amīr of the Arabs, may Allāh perpetuate the prosperities of his blessings Its building was completed by the help of Allāh, the Most High, on Friday, the fourteenth of Jumādī II, year 736 (29th September, 1336 which however fell on a Monday and not Friday)

This inscription purports to be about 600 years old but the stone on which it is carved is new. It appears, that when the old stone had either decayed or been damaged, the inscription was copied on another stone and fixed over the entrance to this mosque. A few mistakes have therefore been made by the copyist. Abu'l Mujaḥid Muhammad was the son of Tuḥluq Shāh and not Luṭf Shāh. It is not possible to assign any meanings to the word كراجه although it is written very clearly. Again, probably a few words have been omitted altogether. It is improbable that the chief of the Shaikhs who would be a religious man could also be the Amir or ruler of the Arabs. I believe the word — meaning 'and' has been omitted between the words الدين and ابو بكر. If this is correct, the inscription would mean, "In the time of the chief of the Shaikhs Fakhrul Haqq wa'd Din and Abū Bāḥr Muhammad Mirdādī, Amir of the Arabs

Plate XXII (1)

No. 3135 On the east door of Khwāja Safar Salmānī's Tomb

TRANSCRIPT

بسم الله الرحمن الرحيم
 هذه روضة مكرمة، مذكورة للجناب السيد الشهيد حواء، معمر السلمي المتألم المجلس المكرم
 خدامه حوال

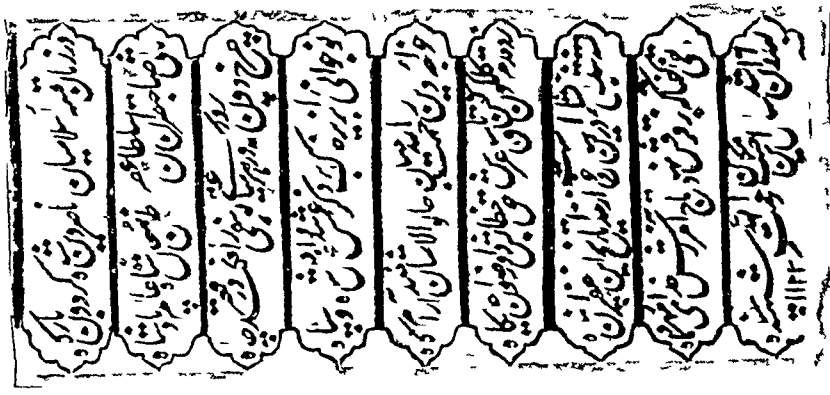
TRANSLATION

This is the noble and illustrious mausoleum of the august [and] the immortal Khwān, Khwāja Safar as Salmānī, known as Mujaḥid Mullarrim (i.e., the noble assembly) Khudā and Khān.

This is the tomb of Khwāja Safar Salmānī who was one of the important noblemen of the court of Sultān Mahmūd Shāh II, son of Luṭf Shāh (911-951 H). He was a Turk and his real name was Ghazanfar Āqī. He figured in the naval wars between the Ahmad Shāh Sultān and the Portuguese. In 917 (1510 H A.D.) he received the title of Khudāwand Khān and was made governor of Surat. In order to defend the port against the attacks of the Portuguese he started the construction of a fort which was completed in 919 (1512-13 A.D.). *Imbta*, Vol. II, p. 226 (Newal Kishore edition) says — Before this fort was built the Europeans were in the habit of molesting the Muslims of the province of Surat. Sultān Mahmūd appointed Khudāwand Khān as Governor of Surat, and commanded him to construct a fort there. When Ghazanfar Āqī, the Turk, entitled Khudāwand Khān, started the work the Europeans made several attempts to prevent the building, and fought many battles, but every time they were defeated. The fort is very strong.

It is said that when the Europeans could not prevent by force the construction of the fort, they tried the way of courtesy and politeness, and offered a large sum of money to Khudāwand Khān to induce him to stop the building of the fort but he rejected their gold and continued with the work. Then he brought all the guns of the Turks (which were called Sulamānī and which they had left at Jūnāgadh), and placed them in the fort of Surat in order to strengthen it further. He was killed during the protracted siege of Diu in 953 (1516 A.D.) by a cannon ball which took off his head. For further details about his history, see *Tārīkh-i-Farīshā*, Vol. II, pp. 226-27, and *Zafarū'l-Wāḥid* (ed. Sir Denison Ross), vol. I, pp. 217-270, vol. II, pp. XXXI-XXXIII.

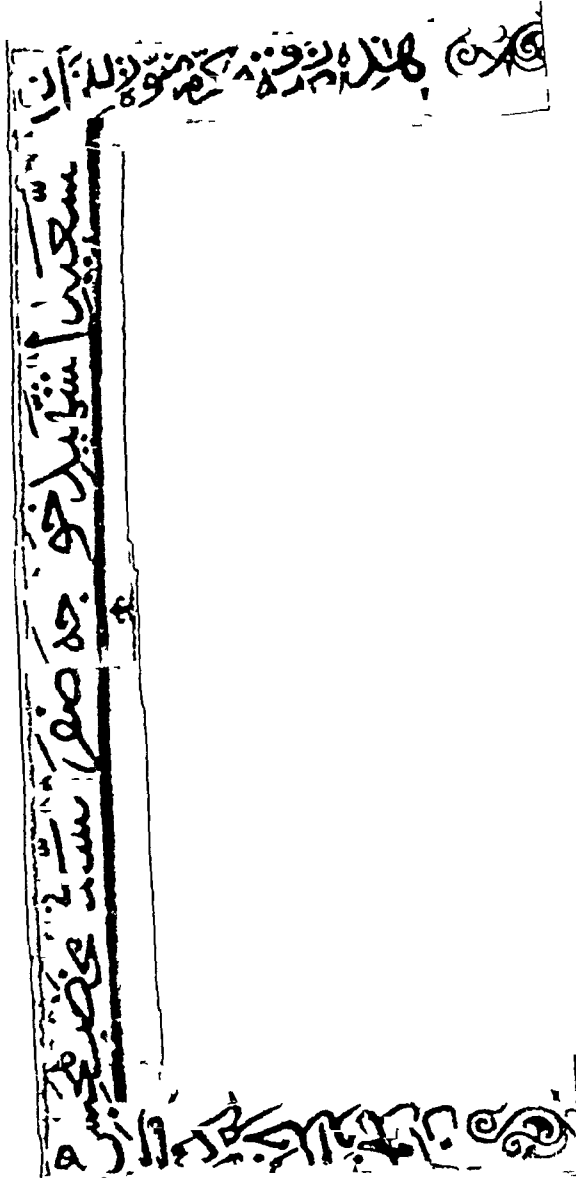
(c) Inscription on a tomb in Dana Sahib's Rauza, Surat



Scale 166
 (d) Inscription on the gate of the Madrasa, Dana Sahib's Rauza, Surat



(a) Inscription on the Eastern door of Khwaja Safar Salmani's tomb, Surat



Scale 125

(b) Inscription over the entrance of Tindel Mosque, Surat



Scale 1

Scale 1

Plate XXII (b)

No 3461 Over the entrance of the Tindel Mosque

TRANSCRIPT

خانه بندگی رب رسول ثعلبی که حسن کرد بناگست قبول کوید
سال نارنجش پیر حرد ار سوئی نگفت سجدہ کاهی نصفا رند باب الحرمین
رافعه ابو الحکر
۱۰۹۲

TRANSLATION

The house for the worship of the God of the Prophet of both men and gemi,
Which was constructed by Hasan, became acceptable to both the worlds
The year of its date the old man of wisdom said with eagerness,
(It is) a pure place of prostration, a decoration for the gates of the sacred precincts of Mecca and
Medina 1092 Written by Abu'l Khair

The last hemistich which contains the chronogram totals up to 1092 (1681 A D)

Plate XXII (c)

No 3454 On a tomb stone in the compound of Dānā Sāhib's Rauza

TRANSCRIPT

در زمان قتلہ اسلامنا ناصر دین شاه گردون نارکاه
ثانی صاحبزاد سلطان احمد رطل سبحان شاه عالم دادشاه
حرج درون دروز که در هر ساعے نورے را افکند در وعر چاه
نوحوانی را دربر خاک برد کرعش سد داع دل شاه و سپاه
حواحه دین رحمت الله حهاں حابولا سان حلد آرام گاه
رد قدم گلگون کفن نا سالی عرس حق حمالس داد رضوان خانگاه
کشدہ سد بی بساء در اس سال و حواسف ار حدا نارنج اس عفران بساه
هائے گفنا که در فرقس نهاد ناح آمروس خدای مهر و ماه
بعد ازاں سد سال اس حب مکان رحمت الله سپد ندگناه

۱۱۲۲

TRANSLATION

During the period of the *qibla* of the Muslims,
Helper of the faith, king with a heaven-like court,

Second lord of the happy conjunction King of the time,
 Shadow of God, Shāh 'Ālām, the Pādshāh,
 The sky which fosters the mean, and every hour
 Casts a Joseph into the depth of a well,
 Sent a youth under the ground
 In grief for whom the heart of the king and the army have been scarred
 [He was] Lord of the faith, Rahmatullah (Allāh's blessing) for the world
 Khān of exalted dignity whose retiring place is paradise
 He marched, with a bloody winding sheet, up to the foot of the 'Irāq,
 God gave him the title of *Rizwān Jā'iqāh* (having the dignity of Rizwān)
 He was killed in this year and [I] sought
 From God the date of [the death of] one who has taken refuge in divine forgiveness
 The invisible Inspirer said "On his head has placed
 The Lord of the sun and moon the crown of forgiveness"
 After that the year of this dweller of paradise became,
Rahmatullah, the blessing of Allah, the innocent martyr 1122

The last hemistich contains the chronogram and yields 1122 (1710 A.D.)

This inscription records the date of death of one named Rahmatullah who died young and who is addressed as the Khān of high dignity. Nothing more is known about him.

Plate XXII (d)

No. 3338 On a gate of the *madrasa* attached to Dīnā Sūrah's Rauza

TRANSCRIPT

حاجی کہ امتیاز ندیں دادہ حالہ بہر علما مدرسہ فرمودہ بنا
 تاریخ ندیں از حوت درمدم فی الحال من گہ معام الفصل
 ۱۱۲۳

TRANSLATION

The Khān whose honesty has given a polish to the faith,
 Constructed a college for theologians
 I asked the date of its construction from Wisdom,
 It said to me immediately, *the abode of the learned men* 1123 (1711 A.D.)

This *madrasa* was constructed by Amānat Khān entitled Shahāmat Khān, who was Muta-saddi (Chief Accountant) of the port of Surat. See *Mir'āt-i Ahmadi*, Vol. 1, pp. 391-2

Plate XXIII (a)

No. 3450 On a stepped well in Gopī Tālāo.

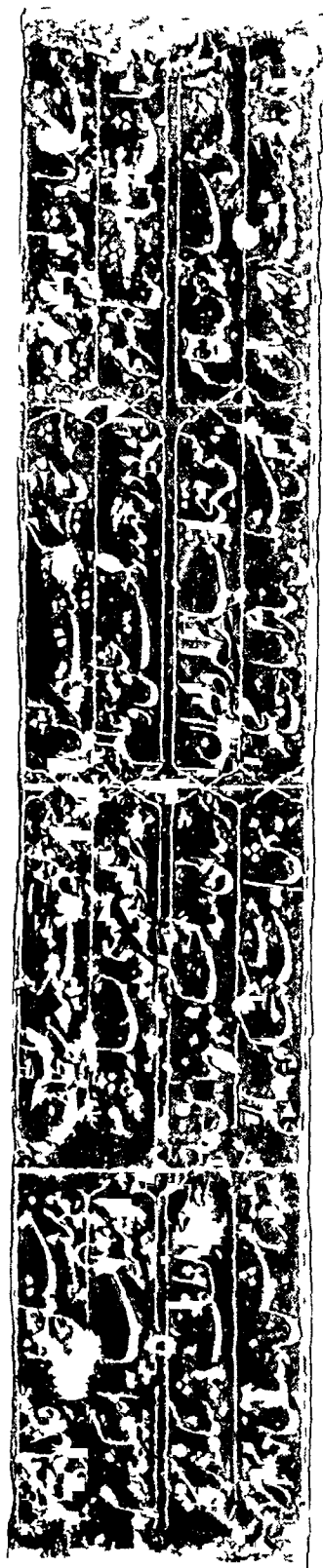
(a) Inscription from a well in Gopi Talao, Surat



Scale 09

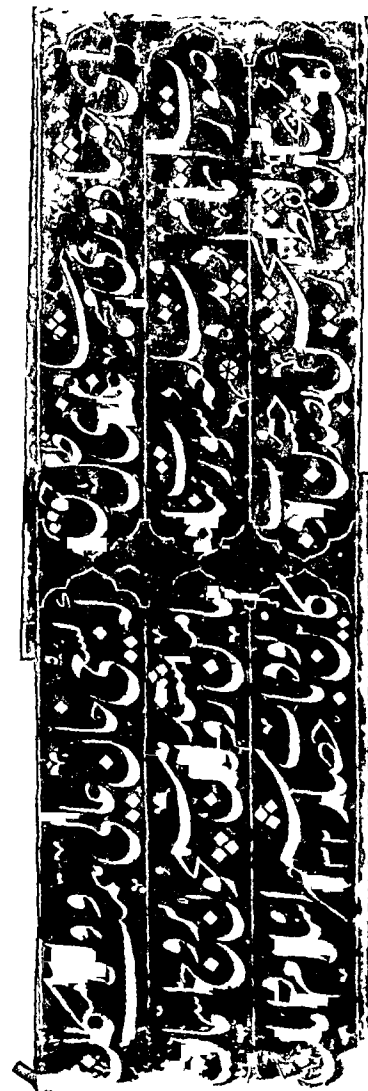
NOTE — The panels of this inscription are not in proper order

(b) Another inscription from the same well



Scale 11

(c) Inscription on the Bhagal Biryā gate, Surat



Scale 125

TRANSCRIPT

دور عالمگیر ثانی شاه دس فرج سیر آنکه آتش پاسان کشور اسلام شد
 دس ، عدلش بکند در بر نازک بر شیراز ملک و مملکت را در دوش حاکم آرام شد
 منور عالم محصل حیدر قلی خان بکته ساء - در سور که روح افروزی خاص دعام شد
 ، لعل کعبه دل بکند عن الحجاب گشت ، ملهم بشا ریس ناریج و شمس کام شد
 بود از بکانه خون شمس یکے بجزا ، و مملکت منور عالم نانی این بکند از الهام شد

۱۱۳۰

کتبه ولی الله

TRANSLATION

[During] the period of the second 'Ālamgīr, King of the faith, Farrukh Siyar,¹

Whose sword became the guardian of the realm of Islām

The hand of his justice struck a blow on the head of Naushīrwān (i.e., surpassed him in justice)

The country and the nation everywhere secured tranquillity by his justice

Mir 'Ālam, sincere friend of Haidar Qulī Khān, a reservoir of water

Constructed in Sūrat, which became life giving to the high and the low

Salsabīl (a fountain in Paradise) of the Ka'ba of heart, this reservoir of the water of life

The inspirer communicated this chronogram and showed eloquence

As its bricks were taken from an idol temple, one rose and said,

Mir 'Ālam became the founder of this reservoir by revelation 1130

Written by Walī'Ullah

The last hemistich contains the chronogram It totals to 1131 out of which یکی i.e., 1 is subtracted to yield 1130 (1718 A. D.)

The hemistich beginning with the word *Salsabīl* also forms a chronogram and totals up to 1130

Plate LXIII (b)

No 3455 On a stepped well in Gopī Tālāo

TRANSCRIPT

..... نادر شاه که نادر حاکمپایش
 شه فرج سیر کز صب عدلش بود در مهد راه ، اقیانوس عالم
 سپهر مکره ، در قلعه نادر از تعدی نادر که شد گم

 رسد کس رسد اسکندر بنامش که اس سنگس بنا را صاحب مسم
 صفا و لطاف ، گشته بسکه درکار رسد آتش و صافی دم و رزم

TRANSLATION

The dust of whose feet is the crown of all,
 Farrukh Siyar the king, by the fame of whose justice,
 The creation and the world are in the cradle of repose
 The sky of beneficence, Haidar Quli Khān,
 During whose period tyranny has become extinct

By the grace of God he completed it.

He laid waste several idol temples,
 In order to make this strong building firm
 How can the wall of Alexander equal this building?
 Even mountains are less (than this building) in dignity and stability
 So much purity and elegance have been brought to bear upon it,
 That its water equals Zamzam in purity

Haidar Quli Khān who is mentioned in this and the previous inscription was the officer in charge of Surat in the time of Farrukh Siyar, see *Meṭharu'l Unṣarā*, Vol. I, p. 820, Vol. II, pp. 746-51, and *Mir'at al-Mamānī*, part II, pp. 1-2. The stepped wall is in ruins and only a few walls remain to give an idea of its former greatness. There are other inscriptions on the wall, but the stone on which they are carved is so worn off that it comes off in chips by mere touch.

Plate XXIII (c)

No. 3448 On the Bhagol Biryā gate

TRANSCRIPT

اے حرشا دربی محمد شاہ عاری ظل حق کہ سعی حان عالی شمع و رالاً مکیل
 صورت اتمام دیدہ قلعه سورب بدہ مامس روشدائیں شمعپوں بروز آسمان
 گمت ایستہاں لفظ تاریخش ہند سن ادب کائیں ورد تاب ہزار شہر اسلام و امان

۱۱۳۲

TRANSLATION

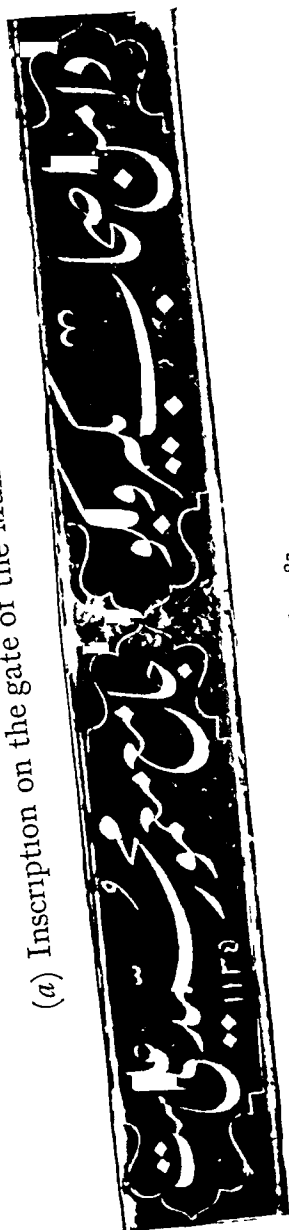
What a happy period is the time of Muhammad Shūh, the Ghāzī, the shadow of God,
 That by the effort of the Khān of noble determination and exalted dignity,
 The fort—defence of Surat—beheld the shape of completion,
 Which fort is the refuge of the enlightened ones like the signs of the Zodiac
 Bijān said the word of its date with great politeness,
That this will be the gate of the fort of the city of Islām and safety 1132

The last hemistich contains the chronogram and yields 1132 (1720 A. D.)
 Bijān is apparently the name of the poet who composed this inscription

Plate XXIV (a)

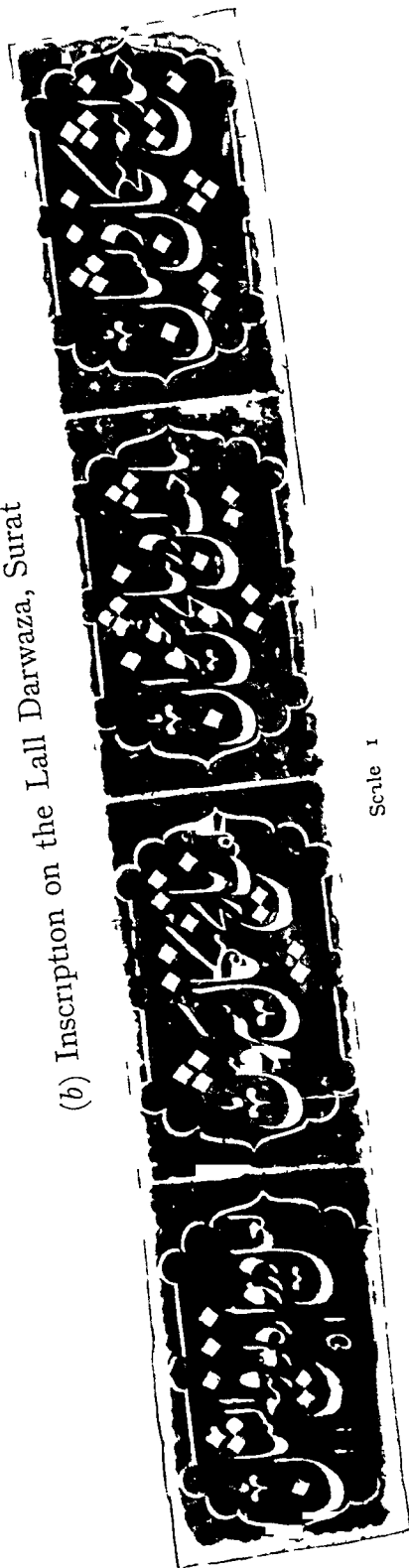
No. 3460 Over the gateway of the Mullā Masjid.

(a) Inscription on the gate of the Mulla Masjid, Surat



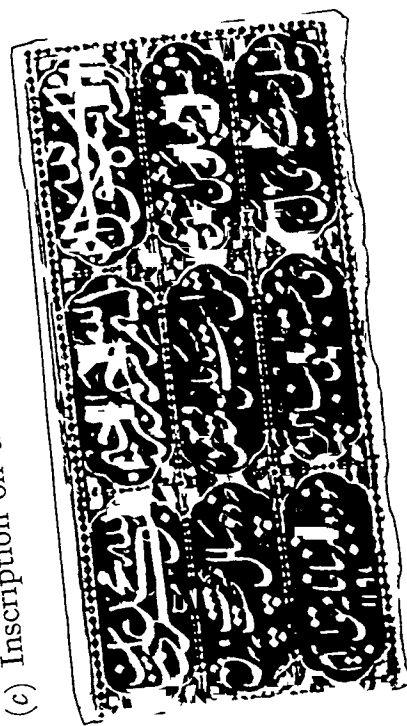
Scale 083

(b) Inscription on the Lall Darwaza, Surat



Scale 1

(c) Inscription on the Chalabi Masjid, Surat



Scale 125

TRANSCRIPT

دامس اصحاب نگر اور نگر جامع معمر محمد علی اسب

۱۱۳۵

TRANSLATION.

Hold the skirt of the companions [of the Prophet] and say *the Jāmi' [Masjid] of Muḥammad 'Alī is flourishing* 1135

The last hemistich yields 1133 to which 2 for ب which is the last letter of اصحاب is added to give 1135 (1722 23 A D) which is the date of construction of this mosque

Muhammad 'Alī, the founder of this mosque, was probably 'Umdatul Tujjār Mullā Muḥammad 'Alī, son of Mullā 'Abdu'l Hayy See *Mar'āt-i-Aḥmadi*, Vol II, p 103

Plate XXIV (b).

No 3458 Over the La'l Darwāza.

TRANSCRIPT

خدا نفع ننگ خان دیسان سا ایں در بنا بحسب عنوان
کہ نارنج بیک مال سرورش لعل دروازہ نو رنج الشان

۱۱۵۱

TRANSLATION.

How Excellent! Tigh Beg Khan, lord of dignity,

Constructed this gate in a happy style

The angel of good augury said its date,

The new La'l gate of exalted dignity, 1151

The last hemistich contains the date and yields 1151 (1738 39 A D) Tigh Beg Khān was the Mutasaddi of Surat from 1144 till his death in 1159 H See *Mar'āt-i-Aḥmadi*, Vol II, pp 147 and 339

Plate XXIV (c)

No 3451 Over the entrance of the Qh'alabī Masjid

TRANSCRIPT

بسم الله الرحمن الرحيم
لا إله إلا الله محمد الرسول الله محمد ابن بكر عثمان علي
رسل ابن حان بحسب استخوان زمزم طفل صوب حيدرآباد رسول كريم
سده اسب مسجد جامع معمر و معمر رهي چيست و عالي بنا ر ابراهيم
مرد خوشال مي گف پسر سرورس نموده نار بنا خانه حق ابراهيم

۱۱۹۱

TRANSLATION

In the name of Allāh, the Beneficent, the Merciful

There is no God but Allāh, Muḥammad is the messenger of Allāh

Allāh Muhammad. Abū Bakr. 'Uthmān 'Alī
 By the grace of God who gives life to bones,
 For the sake of the best of creation, the bountiful Prophet,
 The Jāmi' Masjid has become holy and much frequented,
 How auspicious and high is this building by Ibrāhīm !
 When Wisdom sought for its year, the wise angel said,
Ibrāhīm again constructed the house of God 1191

The chronogram in the last hemistich yields 1191 (1777 A D)
 The name of the founder of this mosque was thus Ibrāhīm

Over the ruined gateway of Bakhshī's Daryū Mahal

TRANSCRIPT.

بسم الله الرحمن الرحيم رب انزلنى منزلاً مبارکاً و ابر حير المدرس
 تالده مکن ر بسم دين است ار حلد نمونه در رمن است
 حورشيد نگاه نام اين نام تاريخ عمارتش در اين است

1191

اللهم يا معبد الابواب اجعل هذا الباب مفتوحاً ابداً بالدره والعمره والسرور

1198

This is an eye reading of the inscription. An impression could not be taken as the inscribed words have been filled in with black stone

TRANSLATION.

In the name of Allāh, the Beneficent, the Merciful

My Lord ! Cause me to alight a blessed alighting, and Thou art the best to cause to alight.

(*Qur'ān* xxiii, 29)

[This] lustrous house belongs to Najm i Dīn (i.e., the Star of Faith),

[It] is a specimen of Paradise on earth

Khurshīd Nigāh (i.e., Sun eyed) is the name of this building,

The date of its construction is contained in it 1196

O God, opener of gates, make this gate open for ever with riches, bliss and happiness. 1198
 (1783 84 A D)

The words *حورشيد نگاه* yield 1196 (1782 A D) which is the date of the construction.

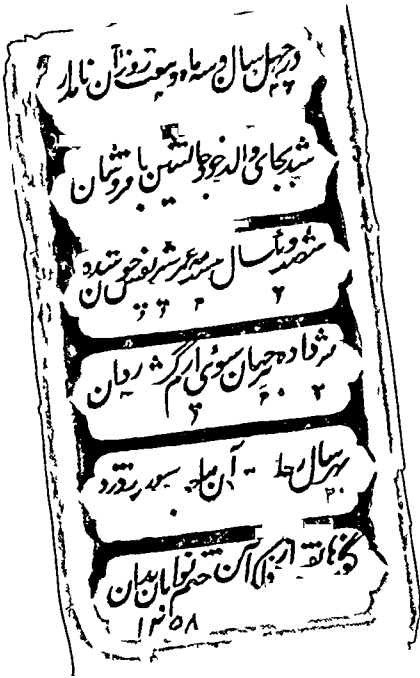
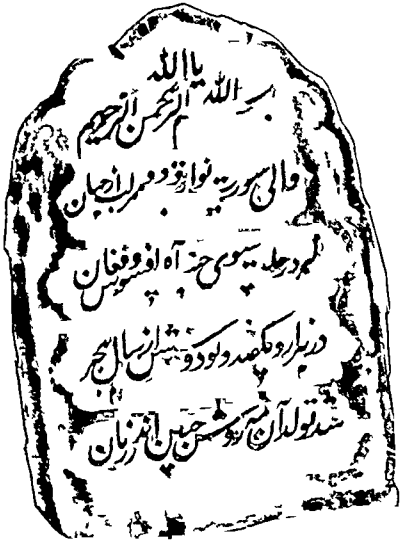
The year 1198 given at the end probably refers to the fixing of the tablet bearing the inscription.

No 3459 On a Mosque near the ruined Bakhshī's Daryū Mahal

TRANSCRIPT.

بسم الله الرحمن الرحيم
 الله محمد ابو بكر عمر
 اميرالزمان بسم دين المتدين
 ونامى النامى بعام النامى هو النامات من النامات
 عثمانى سنه ١٢٠٧ هـ حلى

Inscription on the tomb of the last Nawwab of Surat,
Dana Shah's Rauza, Surat



TRANSLATION.

In the name of Allāh, the Beneficent, the Merciful
 Allāh Muhammad Abū Bakr 'Umar
 Amir of the age, star of the firm religion (Najmu'd-Dīn)
 Built a mosque hoping for permanence,
 The proclaimer proclaimed the year of its construction,
It is one of the testiges of good actions Year 1207
 'Uṭṭamān 'Alī

The last hemistich forms the chronogram and yields 1207 (1792 93 A D)
 Like the previous inscription the impression of this inscription too could not be taken

Plate XXV

No- 3452 53 Dīnī Sāhib's Rauza, on the sarcophagus of the tomb of the last Nawwāb of Surat

TRANSCRIPT.

یا اللہ

و م اللہ الرحمن الرحیم

والی سورت نواب قمر دولہ ، از حہان کرد رحلہ ، سوی 'ہد ، آہ او سرس و معان
 در ہزار دیکہ و بود و شش ار سال ہجر شد تولد آن مہ در شش ہنس اندر رمں
 در چہل سال و سہ ماہ و ہفت روز آن نامدار شد بکای والد خود حاشیش نا مر و شان
 شصت و یک سال شش مہ عمر شریفش حو شدہ پشت دادہ بر حہان سوی ارم گشہ روزان
 ہر سال ، چاہ ، آن صاحب سورت رند کہ ، ، ہا ، ار ملک آن مہ توانا بدان
 ۱۲۵۸

TRANSLATION

O Allāh

In the name of Allāh, the Beneficent, the Merciful
 The ruler of Surat Nawwāb Qamar Daulat, from the world
 Departed for Paradise, Ah ! sorrow and lamentation
 In one thousand, one hundred and ninety six after the Flight,
 Was born that moon of resplendent forehead, in this world
 At [the age of] forty years, three months and seven days, that illustrious one
 Succeeded his father with pomp and magnificence,
 When his noble age became sixty one years and eight months,
 He turned his back on the world and started towards Paradise
 For the year of the demise of that lord of Surat, in pain,
 The invisible Inspirer said from the heaven *consider him the end of the Nawwābs* 1285

The words *آن مہ توانا بدان* contain the chronogram and total up to 1258 (1842 A D)
 Nawwāb Qamaru'd Dīn according to this inscription was born in 1196 (1782), was raised to the *gaddī* in 1238 (1823) and died in 1258 (1842) See the Surat *District Gazetteer*, pp. 154-55.

Inscriptions in the Satara District

The District of Satara has no separate history of its own. It formed part of the various kingdoms which were established from time to time in the Deccan. It is probable that it was held by the Early and Western Chalukyas from about 550 to 760, the Rashtrakutas to 973, the Western Chalukyas to about 1190, and the Deogiri Yadavas till the Muslim conquest of the Deccan about 1318.

The first Muslim invasion of the Deccan by 'Alāu'd Dīn Khālji took place in 1294, but the power of the Devagiri Yadavas was not extinguished till 1318 when the present district of Satara must have come under the sway of the Delhi Sultāns. From 1318 onwards, Maharashtra was ruled by governors appointed from Delhi and stationed at Deogiri. There is only one inscription, viz., that on the Jāmi' Masjid at Khanapur (see p 46 and Plate XXVI (a)) which belongs to this period. About 1347 the district of Satara passed on to the Bahmani Kingdom, and on its dismemberment, to the 'Ādil Shāhī dynasty in 1489.

There are only two places of importance in the Satara District, viz., Satara proper and Karad. Satara is a place of great antiquity, but it came into prominence in the time of the Bijapur Sultāns who used it as a state prison. In 1579, Kishwar Khān accused Chānd Bibī, the dowager queen, of instigating her brother Murtaza Nizām Shāh of Ahmadnagar to invade Bijapur, and sent her as a state prisoner to the fort at Satara. On Kishwar Khān's fall in the same year, Chānd Bibī was released and conducted to Bijapur. In 1592, Dilāwar Khān, the regent, was sent as a prisoner to this fort where he shortly afterwards died. When the power of the Bijapur Sultāns declined, Satara passed into the hands of the Mahrattas from whom it was conquered by Aurangzeb in 1700. Six years after that, however, it was retaken by the Mahrattas and remained in their possession till 1818 when, at the close of the war with the Peshwa in 1818, it fell into the hands of the British, but was restored to the representative of Shīvaji's line, who, during the Peshwa's ascendancy, had lived there as a state prisoner. In 1848, on the death of the last Raja, the principality escheated to the British.

Karad the second important place in this district is situated about 31 miles south of Satara at the confluence of the Krishna and the Koyna, on the Poona Bangalore Road. It is a place of great antiquity. In the Muslim period it came into prominence only in the 16th century as it was situated on the road from Bijapur to Dabhol which was the chief sea port of the 'Ādil Shāhī Sultāns of Bijapur. It was also the headquarters of a governor. Among the ancient remains at Karad are (1) the Jāmi' Masjid completed in 1575-76 by the order of Kāmil Khān (see inscriptions Nos 3445 to 3447 and Plates Nos XXVI to XXIX), (2) the 'Idgāh, which is about 250 feet long and about 30 feet high, and (3) the mausoleums of two Muslim saints in the Guruwar Peth, which are said by the local people, to have been built in the fourteenth century.

On the Jāmi' Masjid at Khanapur

Plate XXVI (a).

No 3549

TRANSCRIPT

هو (ق) بنيت هذا المسجد المبارك المدمر في عهد السلطان المعظم مالك رقب الامم
 ابو المجاهد محمد شاه بن تعلق شاه السلطان ابد ملكه ناصر الملك الكبر العالم العادل شمس الدولة
 و الدين توكل (ق) مير العلوي دامى شاه عمره في سنة ائحمس و ائعشر من سعمانه و بعده
 محمد رصلي



Scale 125

(a) Over the Southern gate of the Jami' Masjid at Khanapuri, Sataia



(b) On a pillar to the South, in the Jami' Masjid at Karad, Sataia



Scale 2

(c) On a pillar to the North, in the latter mosque

TRANSLATION.

This blessed and auspicious mosque was built in the reign of the great Sultān, master of the necks of nations, Abū'l Mujāhid Muhammad Shāh, son of Tughluq Shāh, the Sultān, may He perpetuate his kingdom, at the order of the great Malik, the erudite, the just, Shamsu'd-Dawlah wā'd-Dīn (i.e., Shamsu'd-Dīn) successor of Zahir al 'Alawī (i.e., a descendant of 'Alī), may his authority and life continue, in the year seven hundred and twenty five And after it we praise [Allāh] and bless [the Prophet]

This inscription is the oldest record of its kind in the Satara District It is dated 725 (1325 A D), the year in which Sultān Muhammad Tughluq succeeded his father on the throne Malik Shamsu'd Dīn who is said to have ordered the construction of this mosque is not mentioned in the list of nobles at the court of Sultān Muhammad Tughluq given in Ziyāu'd-Dīn's *Ta'rikh-i Firūz Shāhī* It is not clear whether Zahir al-'Alawī is a separate person or only a part of the name of Malik Shamsu'd-Dīn There is, however, one Zahir al Juyūsh whose name is given in *Ta'rikh-i Firūz Shāhī*, page 454, but he does not appear to have had any connection with the Deccan

Dr U M Daudpota, M A, Ph D (Cantab), Professor of Arabic, Ismail College, Andheri, who has very kindly corrected my reading and translation of the Arabic portion of the inscriptions dealt with in this article, thinks that the language of the inscription is incorrect, and that 'المبارك' and 'الميمون' should be 'المبارك' and 'الميمون' respectively

Khanapur is a small town in a taluka of the same name in the Satara District It contains a Jāmi' Masjid which from its Arabic inscription examined above may well rank among the earliest mosques erected in the Maharashtra by early Muslim conquerors from north The mosque is of respectable size with a substantial enclosure wall, an open court and a terraced hall rendered imposing by a colonnade of 36 stone pillars which by the Chalukyan patterns of their carved ornamentation appear to have originally belonged to some ancient Hindu temples The hall is three bays deep, its west has three niches or *mīhrābs*, the one in the middle being more ornate than the other two Close to the central *mīhrāb* stands a high stone pulpit with four steps The main entrance to the open court of mosque lies through a domed porch in the east side of the enclosure The inscription described above occurs on a stone slab fixed in the wall above the inner doorway of this porch A long Kanarese inscription is found on a wall in the porched entrance opening in the north side of the enclosure This inscription will be published in its proper place in due course¹

Inscriptions at Karad, District Satara

In the Jāmi' Masjid at Karad

(a) On a pillar to the south

Plate XXVI (b)

No 3544

¹ This paragraph has kindly been contributed at my request by Mr Q M Moncer, B A, Assistant Superintendent, Archaeological Survey, Western Circle, Poona

TRANSCRIPT

حق سبتانه ر تعالى ار را امر ربى گرداند بحرمت محمد وآل ار ر على (الاعلى خادمى
اى نىب الله را دايى بتير حدير حاك ار دهلوان على بن احمد اسمعيلانى المتكاتب تتر اندار حان
مرصوده شد سله ۹۸۰ تمام شد بتاريخ سله ۹۸۳ [عركه] اى ناربى [ر] اى نخواند ار برابى بنا كند
مسجد بقاتجه ياد كند

TRANSLATION

May God, glory be to Him and exalted be He, make this a divine ordinance to the servant of this house of Allāh for the sake of Muhammad and his family, and 'Alī the mother's brother. To this poor, insignificant, and humble warrior 'Alī, son of Ahmed of Isfahān, added to the Tār Khān, the command [to construct this mosque] was given in the year 980 (1572-73 A.D.). It was completed in the year 983 (1575-76 A.D.). He who reads this date, should remember the founder of this Masjid with a prayer.

The first part of the inscription is not very clear. 'Alī, son of Ahmed of Isfahān, who super-vised the construction of the mosque, must have been attached to Kātib Khān, but his name is not mentioned in the *Basūṭiyya Salṭiyya*, or any other work on the history of Bijapur.

(b) On another pillar to the north

Plate XXVI (c)

No 3515.

TRANSCRIPT

در زمان شاه عالم پناه سايه لطف اله شاه على عادل شاه عاقبت خير ايمان سلامت ناشد
و حلى عالي بن محمد حيدران ابراهيم كاملخان

TRANSLATION

During the reign of the King, refuge of the world, shadow of the favour of Allāh, the exalted king, 'Ādil Shāh, [may] his end be laudable and his faith secure, and [during the time of] the Khān of exalted dignity, friend of the family (of Ādil Shāh) Ibrāhīm Kāmil Khān

(c) Round the arch of the *mīhrāb*

Plate XXVII.

No 3510.

TRANSCRIPT

شكر لله كه بدر على عادل شاه كامل	
شاه حم مرتبه حاقان سكندر صولت	دارر داد سدان حسرو اقدم
ارسر مدنى ريعنى كرد بنا كامل حان	مدنى شمچو حرم ديس ده ورج انزل
طاقش كه نشان (ع)	بنا

Round the *mihab* of the Jami' Masjid at Karad, Satara



نگفت آخر حالس' ر پتر حرد (۹) لوحرد است مدام ار بی طاء ۱۰ ما (۹)
 نامش مدر محمد ... سرب حال (۹) . . باب اتمام تقوی حد
 حرد نارنجس رقم رد .. قله صدق و نفس کعبه ارباب صفا
 . . . کعبه

TRANSLATION

Allāh be thanked that in the reign of 'Alī 'Ādil Shāh,
 Kāmīl

The king of Jamshīd's dignity, and the monarch of Alexander's impetuosity,
 The just ruler, sovereign of the kingdom of generosity
 Kāmīl Khān built this mosque on account of truth and firm faith,
 A mosque which like the Haram, is favour-bestowing and spirit enlivening

Wisdom, at last said (2)
 He exists solely for submission to us (2)
 His name Mīr Muhammad Hazrat Khān (2)
 completed by the grace of God
 Wisdom wrote its date
 Qibla of veracity and true faith, Ka'ba of the lords of purity
 Written by

This inscription is smeared with paint and as the local Muhammadans object to its removal, it is not possible to decipher it correctly

The chronogram is contained in the last hemistich and gives 981 H (1573-74 A.D.)

(d) Over the *mīhrāb*, lower

Plate XXVIII (a)

No 3541.

TRANSCRIPT.

و قل رب اذنی مدخل صدق و اخرجنی مخرج صدق و اجعل لی من لدنک ساهبا
 صدرا خادم اهل بیت رسول الله انراهدم کاملخان من اسمعبل کاملخان ۹۸۰ کعبه علی ابن
 علا الدین مردان شاه

TRANSLATION.

And say My Lord ' make me to enter a goodly entering, and cause me to go forth a goodly going forth, and grant me from near Thee a power to assist [me] (*Qur'ān*, xvii, 80)

The servant of the family of the Prophet, Ibrāhīm Kāmīl Khān, son of Ismā'īl Kāmīl Khān
 980 H (1572-73 A.D.) Written by 'Alī, son of 'Alā'u'd Dīn Mardān Shāh

This inscription shows that the father of Ibrahim Kāmil Khān, was also entitled Kāmil Khān.

The first part of the inscription which consists of a verse from the *Qur'ān* is not given in the Plate.

Immediately above this inscription, there is another one which consists only of verse 20, chapter ix of the *Qur'ān*.

(c) Above the entrance to the dome.

Plate XXVIII (b)

No. 3512

TRANSCRIPT.

ایں مسجد مبارک در روز شنبه ۱۰ محرم ۱۰۷۵ (۱۶۶۴) بنا گردید در زمان شاه عالی علی عادلشاه
خاندانشان . . . ترقیم و اصلاح

TRANSLATION.

This is the mosque which is built by Ibrahim Kāmil Khān (1572-73 A.D.) during the reign of the exalted King 'Adil 'Alī Shāh (the founder of the Khān of Kalāsh dynasty Ibrahim Kāmil Khān).

At the letters of this inscription are some additions in the margin placed correctly.

((/)) On a stone built up with the letters of the text is all of the inscription.

Plate XXIX (a)

TRANSCRIPT.

و در روز شاه علی آن شاه عادل
ایا این مسجد عالی معروف
بنایی شد کسید و سو ناک
ایستادند خرد کردن دیدند
که در قاصد تا دانش بگو نام
ردم الشان کاملشان تا نام
و سدس و ده هم جام صفا نام
یعنی عالی بنای برج استقام

TRANSLATION.

During the period of Imam Ali that saintly man,

Who is known for his goodness from one end of the world to the other,

Ordered the construction of this sublime mosque,

Kāmil Khān of exalted dignity, whose degrees are all attained.

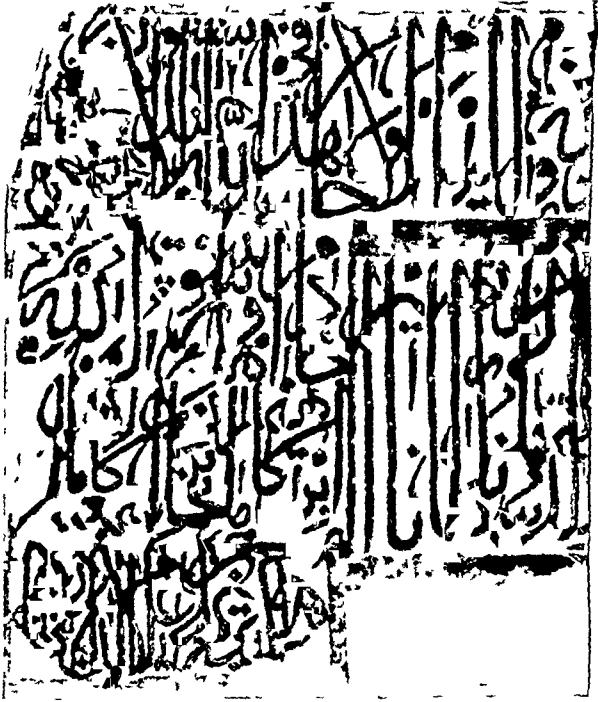
This building which lifts its head to the heavens was constructed,

From its store, Jamshīd borrowed his Cup of Purity.

The sky itself has not seen in the seven climes

Such a grand edifice of auspicious end.

(a) Over the *mihrab* of the Jamī' Masjid
at Karad



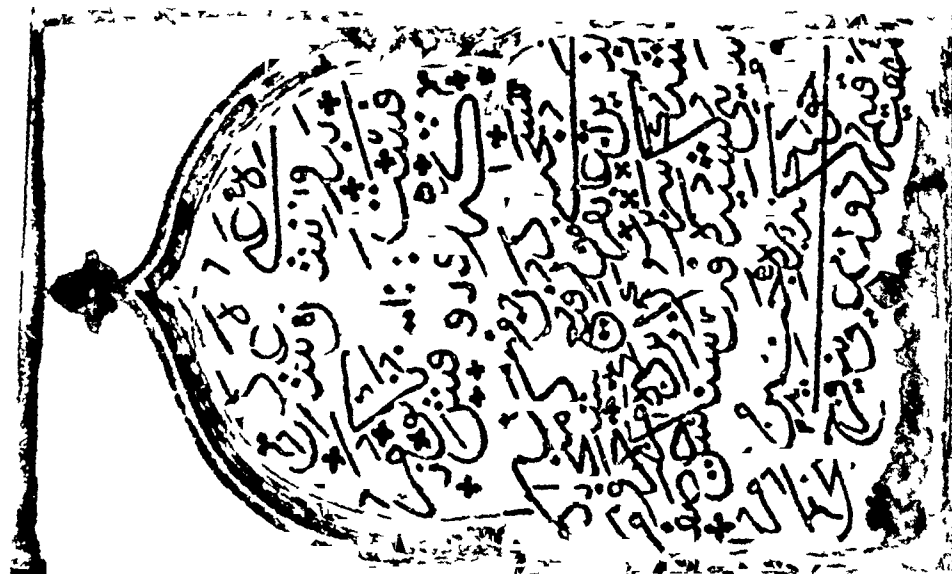
Scale 1/2

(b) Over the *mihrab*, near the dome, of the same Jamī' Masjid



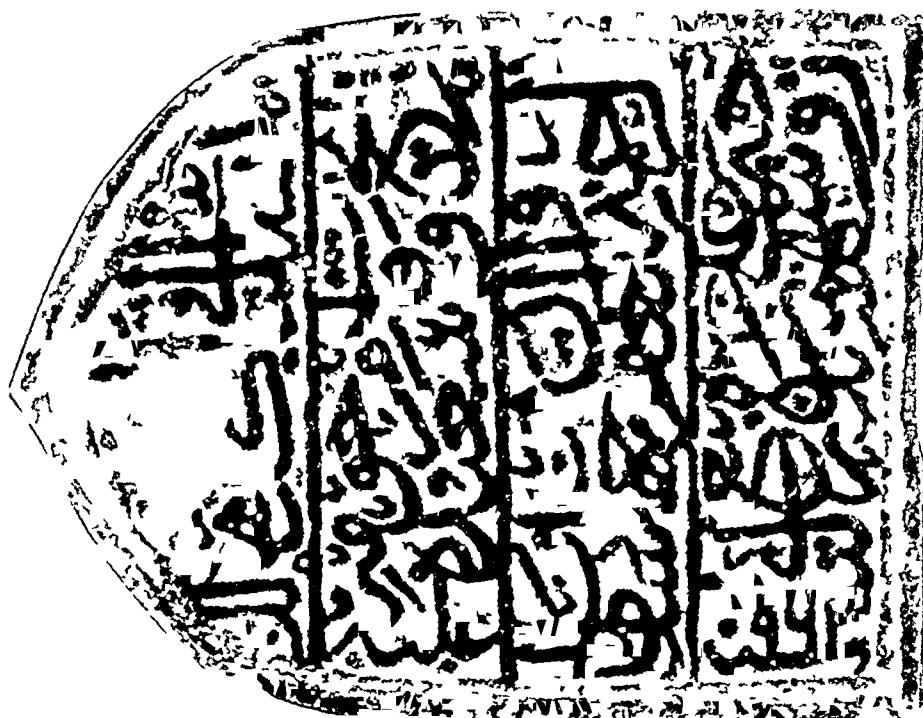
Scale 1/2

(a) On a stone fixed into the outer face of the North wall of the 'Jami' Masjid, Karad



Scale 1/42

(b) On a tombstone near the 'Idgah (South side)



Scale 25

It is stated by the local people that this stone was recovered from the debris accumulated in the compound of the mosque and built into its present position a few years ago

The Jāmī' Masjid at Karād was begun in 980 H (1572-73 A D) and completed in 983 H (1575-76 A D) by the order of Ibrāhīm Kāmīl Khān, a nobleman of the court of 'Alī 'Ādil Shāh I. It consists of 6 compartments of which the 2 central ones are richly sculptured with floral and bead decorations and Arabic texts. The outside is of plain smooth cut masonry with broad slabs for eaves supported by handsomely carved brackets. The east front consists of 3 arches supported by square pillars, the two side ones plain and the centre one ornamented with frills and knobs. The minarets, 106 ft high, are plain and cylindrical slightly tapering with an urn like top. They rest on a massive ogee archway of plain masonry about 30 ft by 15 ft with chambers in the sides and entered by a small low door which leads to an open space. On the north is a plain square building for the shelter of travellers and mendicants.

Ibrāhīm Kāmīl Khān, son of Ismā'il Kāmīl Khān the builder of this mosque, was an important nobleman of 'Alī 'Ādil Shāh I (1558-1580), and held Kalhar (modern Karad) in *jāgīr*. He was very powerful and the author of the *Basā'ir*'s *Salāṭīn*, on the authority of Rafī'u'd-Dīn Shīrāzī, accuses him of having instigated a slave to assassinate 'Alī 'Ādil Shāh. When Ibrāhīm was raised to the throne, Kāmīl Khān became regent but he ruled the kingdom in such a high-handed manner that a plot was formed against him and he was killed in 1580, after he had enjoyed power only for two months. See *Basā'ir*'s *Salāṭīn*, pp 143 *et seq*.

The inscriptions on this mosque have been noticed in the *Satara District Gazetteer*, pp 475-76, but the translation given there is incorrect.

On a Tomb near the 'Īdgāh, south side.

Plate XXIX (b)

No 3528

TRANSCRIPT

الله الدائم كل [شئ] هالك

تاریخ وفات مرحومه علیا الرحمه والعقراں سعدده خانم سلطان روحه علی . . . ع
ربع الثانی سده ۹۶۳

TRANSLATION

Allāh is Eternal, everything is perishable. Date of the death of one whom God has taken into His mercy and on whom be His mercy and forgiveness, Sā'idā Jahān Sultān, wife of 'Alī, the first of Rabi' I, year 963 (1555-56 A D)

On a tomb near the 'Īdgāh, south side

Plate XXX (a).

No 3528

TRANSCRIPT

الله الدائم كل [شئ] هالك

وفات سعید خان مرحوم و معفور تاریخ ۱۰ ماه ذوالعده سده ۹۷۱

TRANSLATION

Allāh is Eternal, Everything is perishable Death of Sa'id Husain, whom God has taken into His mercy and whose sins are forgiven Date 10th of the month of Zu'l Qa'da, year 971 (1563 A D).

On a tomb near the 'Idgāh, south side

Plato XXX (b)

No 3528

TRANSCRIPT

تاریخ وفات : رت [آیات] مرحوم میرزوی حب مکانی مدرس آسانی قاصی تقی
الدین (؟) رحمة الله عليه رحمة الله عليه في سابع شهر من شهر ذي حجة يوم السبت سنة ١٠٢٨
ثمان ربيع الأول المعتمد كنده محمد نصر .

TRANSLATION

Date of the lamented death of one on whom is the mercy of God and who is the accepted of God, whose dwelling is in the Garden and whose rest is in Paradise, Qāzī Taqī'u'd Dīn, son of 'Abdu'llah, may the mercy of Allāh be on him, on Saturday, the seventeenth day of the month of Du'l Hijja, year 1028, one thousand and twenty eight of the Hijra era (1629 A D) Written by Muhammad Nasir

On a tomb in the compound of the 'Idgāh

(a) North side of the tomb stone

Plato XXX (c).

No 3529.

TRANSCRIPT

تاریخ وفات قدس اشیاں میرزا عباد ملک الاحمد شاه جمال الدین ابن قاصی شرف الدین
محمد اله ، ر نقاصی میرزا نور الله مرقدہما يوم الجمعة تاسع شهر محرم الحرام سنة ١٠٣٣

TRANSLATION.

The date of the death of one whose abode is holy, select of the servants of God, Shāh Jamāl'u'd Dīn, son of Qāzī Shāhru'd Dīn Muhammad, known as the Qāzī of Miraj (which is a town about 50 miles south of Karad), may Allāh brighten the tombs of both, on Friday, the ninth day of the month of Muharram, year 1033 (24th October, 1623)

(b) On east side of the tomb stone

Plato XXXI (a).

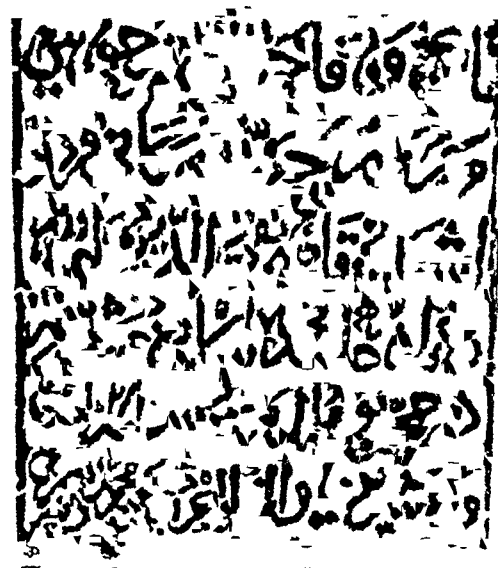
No 3529

(a) On a tomb near the 'Idgah at Karad, Sataia



Scale 25

(b) On a tomb near the same 'Idgah



Scale 2

(c) On the North side of a tombstone in the compound of the same 'Idgah



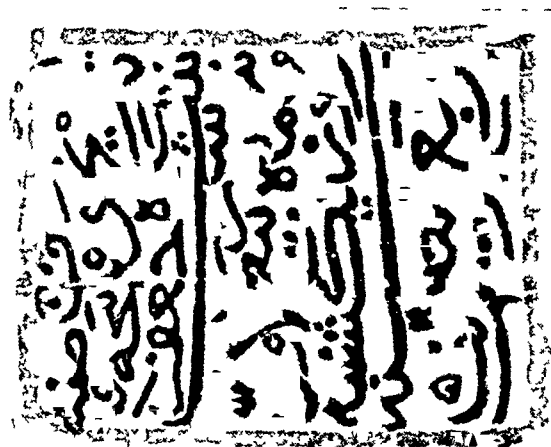
Scale 2

(a) On the East side of a tombstone in the compound of the 'Idgah, Karad



Scale 125

(b) On a tomb near the same 'Idgah



Scale 2

(c) On the North side of another tombstone in the compound of the same 'Idgah



Scale 166

TRANSCRIPT

دانی اے خاک کہ چہ در برداری
و اندر صدف سہہ حہ گوہر داری
کاشانہ حابہا سمی کہ در برداری
کحل عریز آن کہ یک آرزوی
اے کہ در ما نگردد دانی کسان
از سر احلاص الکمدی نکوان

These verses are not translated as they do not contain any useful information.

There is another inscription on the west side of the tomb stone, but it consists only the names of the twelve *Imāms* and prayers for the soul of the dead

On a tomb near the 'Idgāh, north side.

Plate XXXI (b).

No 3530.

TRANSCRIPT

تاریخ وفات: ۶) فاطمه، حعفر شاه ۱۳ ماه ربیع الاول روز یکشنبه اربع اربعین اله

TRANSLATION

Date of the death of Fātima, daughter of Ja'far Shāh, Sunday, the 13th of the month of Rabi' I, one thousand and forty-four (began on 27th June, 1634)

On another tomb in the compound of the 'Idgāh,

(a) On the north side of the tomb stone

Plate XXXI (c)

No 3537.

TRANSCRIPT.

وفد از عالم حوالے پر سرسبز ملک خلق کر قصابی حق تعالیٰ قسمت عمرس ہمیں دود
چوں دود سال تاریخ وراثت را فکر ار سبب الحد آمد قاصی دیں ندی دود
تاریخ وفات مژمومی قاصی عدالت الدین محمد ۳ ماه ربیع الثانی ۱۰۴۹

TRANSLATION.

A young man departed this world, grief stricken, good mannered,

As predestined by God, the Most High, his share of the age was only this much,

When I sought with deliberation the year of his death,

It came by the *Abjad* system, he was the 'Qāzī of the faith of the Prophet,

Date of the death of the deceased, received in the mercy of God, Qāzī Ghīyāthū'd Dīn Muhammad, third (day) of the month of Rajab, year 1019 (20th October, 1639)

The chronogram contained in the words قامی دیں نبی بود also yields 1019.

(b) On the west side of the same tomb stone.

Plate XXXII (a).

No. 3536

MANUSCRIPT.

اے چرخ ملک دلم . . . کردی اے مرگ غراز حانہ وبراں کردی
 بیداد گری عادت دیرینه تو در ملک رحوت عارب حان کردی
 اے خاک اگر سینه تو دلم هر گوهر قیمتی که آمد بچهاں
 مس گوهر قیمتی که در یمن تو بودی و بربر خاک کردی پدیاں

This inscription is not translated as it does not contain any useful information

The east side of this tomb stone also has an inscription which consists of the names of the twelve *Imāms* and prayers for the soul of the deceased

Inscriptions at Rahmatpur

(1) On the tomb of Randūlah Khān

(a) Over the south door.

Plate XXXII (b).

No. 3556.

MANUSCRIPT.

مقدم باقی

عزیز باقی

عزیز آنکس که اصل شد اندر اول بود اصل منور در هر عمل
 رحوت عریض که انتخاب ر اتم کمال است بدست العزل
 همه صلح و حدیث برای است بود راں مظهر بهر یک بدل
 عرص را نباشد ویش گذر که خود هم بهر بود عسل
 مسخر شود ملک هر در سرا مر آنرا که باشد ر همت کتل

شعاع هر در سرا

والکل باقی

TRANSLATION.

(God is Self subsistent and Eternal)

(Muhammad the Arabian)

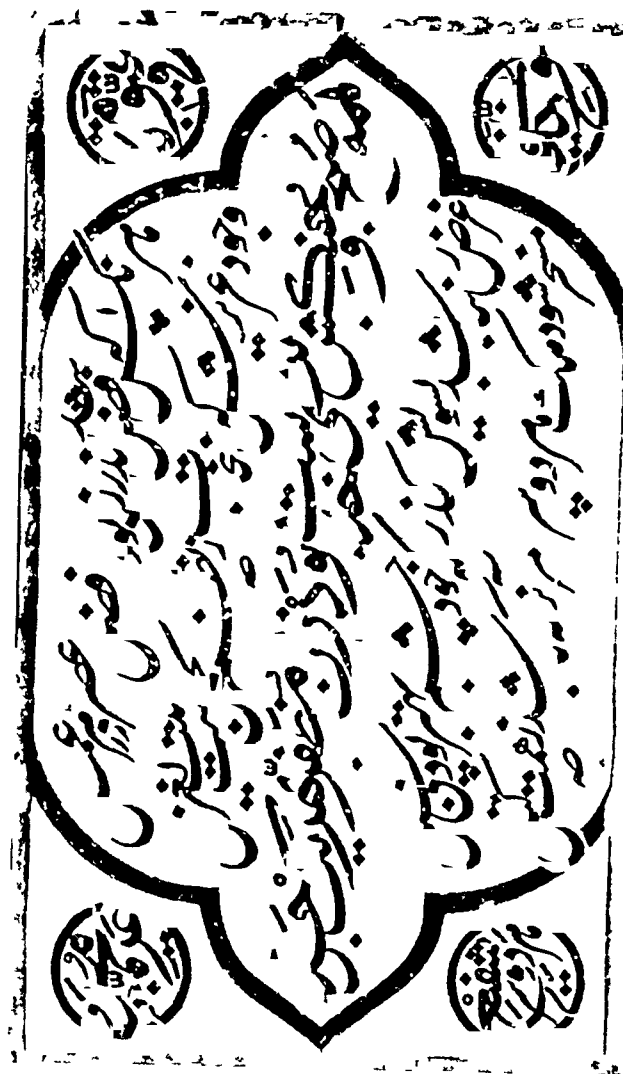
He who became Afzal (i.e. excellent) from eternity,

(a) On the West side of another tombstone in the compound of the same 'Idgah



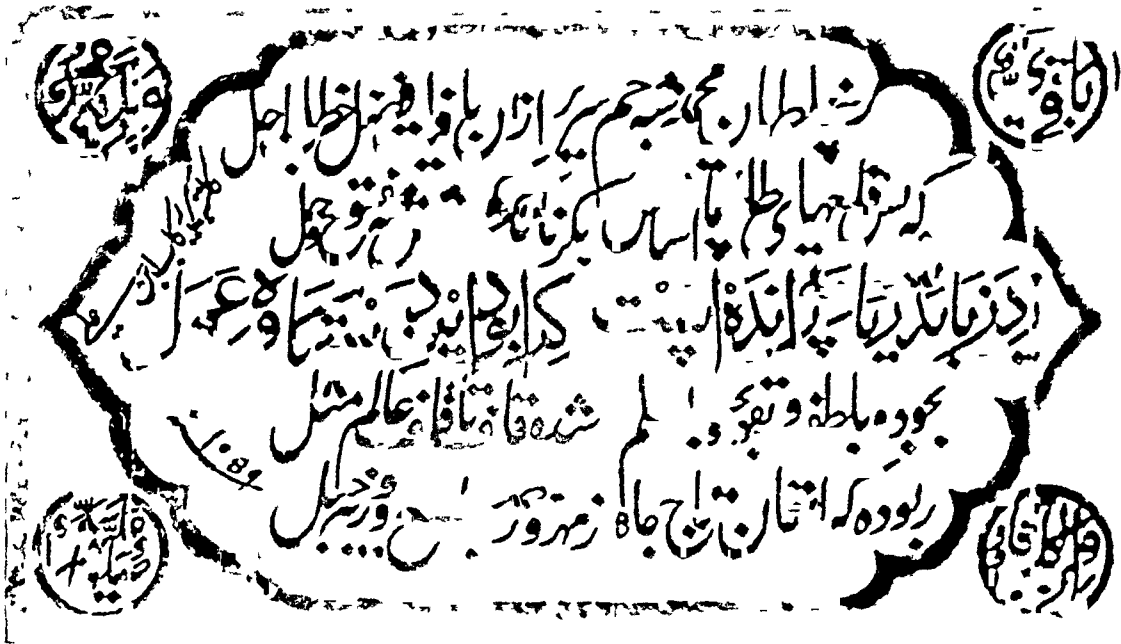
Scale 1:25

(b) Over the Southern door of Randuloh Khan's tomb, Rahmatpui, Sataia



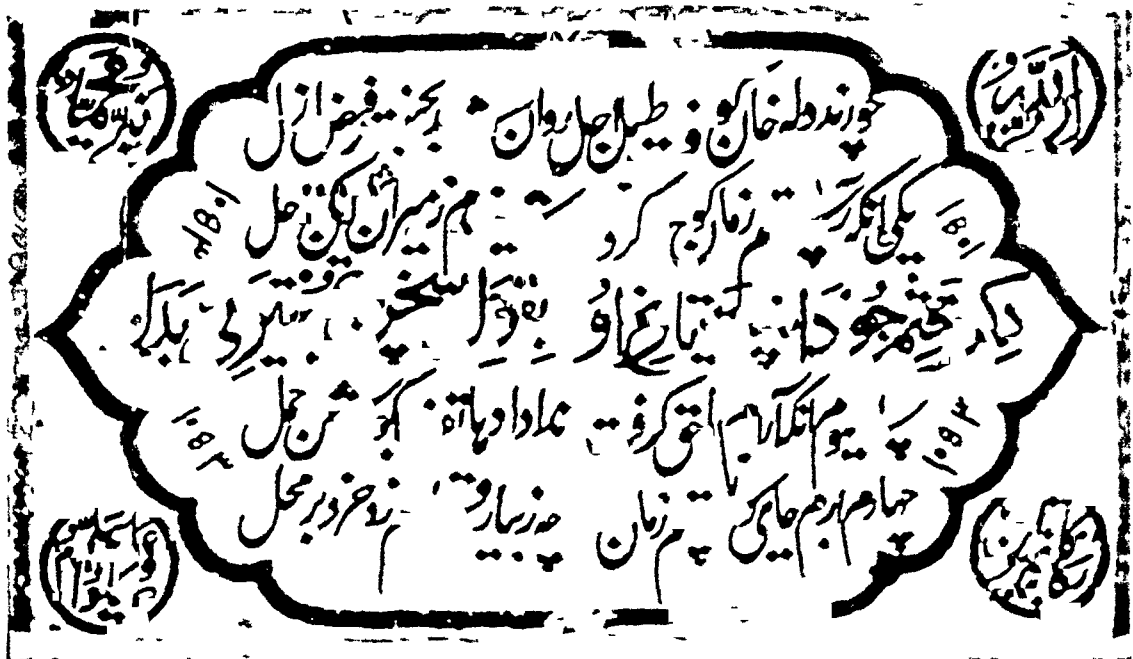
Scale 1:12

(a) Over the Western door of Randuloh Khan's tomb Rahmatpur Satara



Scale 1/4

(b) Over the Eastern door of the same tomb



Is the excellent of the age in every country
 At the time of selection, his glorious body
 Is, in the poem of perfection, its choicest verse
 His peace and his war are for the sake of God,
 Hence it is that he is victorious in every battle
 Self-interest cannot pass his way,
 For an eye without cataract is good
 The land of the two worlds is subdued by him
 Who is glued together with courage
 (And everything is perishable). (The Intercessor of both the worlds)

(b) Over the west door

Plate XXXIII (a).

No 3555

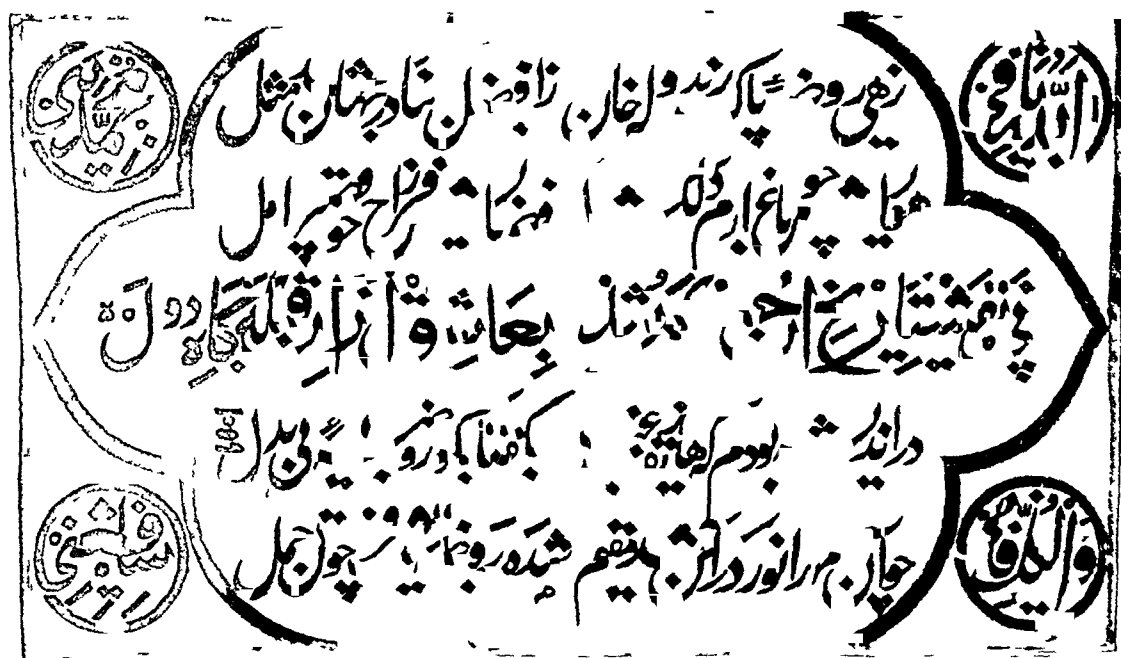
TRANSCRIPT

محمد مدنی
 حى ناتی
 ر ساطان محمد شه حم سریر
 که نس ولعیهای طاسمات اساس
 ر دریا بدریا سپه رانده اسد
 بکوت و بلطه و بعه و بهام
 رنده که امسکان داج حاه
 ر مهر و ر صبح و ر دربر ریل سنه ۱۰۵۹
 ر صلوات الله
 ر سلموا
 والکن فانی

TRANSLATION

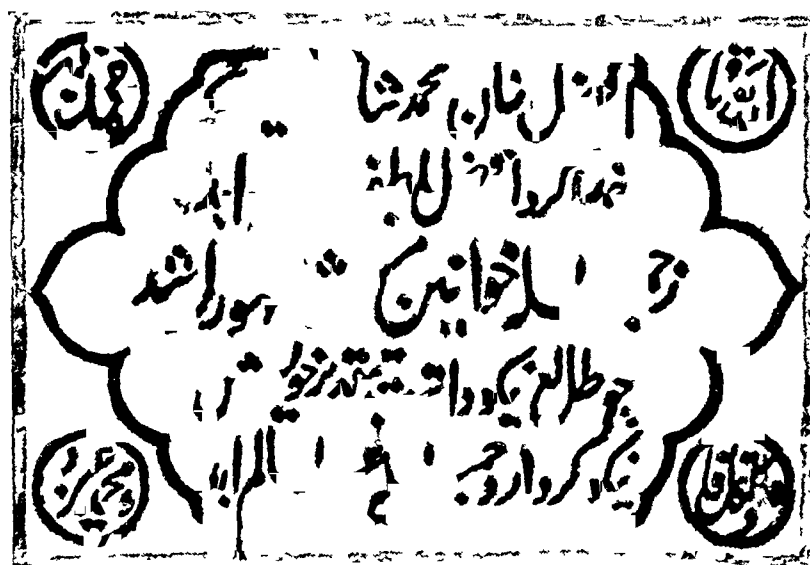
(God is Living and Eternal) (Muhammad of Madina)
 From Sultān Muhammad, the king whose throne is like that of Jamshīd,
 Afzal [Khān] received the most glorious title,
 Because many forts of talismanic foundations
 Were conquered and subdued by him in the Carnatic
 He has led an army from the sea to the sea
 Who had such ability and experience ?
 For generosity, humanity, strength and gentleness,
 He has become renowned from one end of the world to the other.
 He carried away, at the time of trial, the crown of dignity
 From the sun, from the morning, and from the stability of the mountain
 Year 1059 (1649 A D)
 Writer Mir Rukāb, son of 'Alī
 (And everything is perishable). (And benedictions and greetings on him)

(a) Over the Northern door of Randulah Khan's tomb, Rahmatpur, Satara



Scale 142

(b) Over the Eastern door of a tomb known as the tomb of Jahangir's mother, Rahmatpur, Satara



Scale 166

(d) Over the north door

Plate XXXIV (a)

No 3554.

TRANSCRIPT.

محمد دلی

اللہ دلی

رہے روضہ پاک رندولہ حال ر اصل بنا در جہاں شد مثل
 ہواش چو داع ارم دلکش فصایں مرج را جو قصر امل
 پیئی نفس تاریخ آن ہم معاشق ازان قتلہ گاہ درل
 در اندیشہ بودم کہ ہاتھ رعب نگہا نگو روضہ ے بدل ۱۰۵۹
 جو آن مہر انور در آن شد معام شدہ روضہ لب شرف حور حمل

شاعری

والکل مانی

TRANSLATION

(Allāh is Eternal)

(Muhammad the Prophet).

What a chaste Rauza of Randūlah Khān !This building by Afzal [Khān] became known all over the world.

Its air like the garden of Iram is exhilarating,

Its courtyard is joy-engendering like the palace of hope

For the writing of its date, an order was issued

To 'Āshiq, from one who is the *qibla* of empires

I was in meditation when Hātif from the invisible world,

Spoke, Say *the peerless Rauza* 1059 (1649 A D)Since that resplendent sun (i.e., Randūlah Khān) has rested in it,

This Rauza has become the house of ascendancy like the sign Aries

(And everything is perishable)

(May he intercede for me !)

This inscription shows that the Rauza of Randūlah Khān was built by the order of Afzal Khān, the famous general of Sultān Muhammad 'Ādil Shāh of Bijapur. It was completed in the year 1059 H (1649 A D), which is the date contained in the chronogram روضہ ے بدل. The poet 'Āshiq, who composed this chronogram, is not mentioned in any of the *Tazkhas* which I have consulted.

Randūlah meaning "the bridegroom of the battle-field" was the title of an important nobleman of Sultān Muhammad 'Ādil Shāh of Bijapur. He was the commander-in-chief of the Bijapur forces till his death and was succeeded in that office by Afzal Khān. For a history of Randūlah Khān, see *Basātīnu's-Salātīn*, pp 284-322. He should not, however, be confused with another officer entitled Randūlah Khān-i-Ghāzī who entered the serme of Aurangzeb shortly after the war of succession and who died in 1094 H (1682 A D). See *Ma'āt-hirul-Umarā*, Vol II, p 309,

The inscriptions on the tomb of Randūlah Khān have been noticed in the *Salara District Gazetteer*, pp 548-49, but the translation given there is incorrect, and the tomb has been confused with the adjacent mosque which has no inscription of any kind on it.

The tomb of Randūlah Khān is situated on the road from Korrigaon to Aundh. It is a plain, domed building about 30 ft. square and about 10 ft. high, and has no pretensions to architectural beauty. In the centre of each side is a small arched door about 2 ft. by 5 ft. with an inscription over the lintel.

To the west of this mausoleum is a small mosque which is in a very ruined condition.

On a tomb known as the tomb of Jahānpīr's mother

(a) Over the east door

Plate XXXIV (b)

No 3553'

TRANSCRIPT

محمد بنی

الله دانی

افضل جان محمد شاهی
 خدا کرد افضل لطاف ابد
 رحله خواندن مشهور شد
 در طالع نیکو دایم در دیر خودش
 نیکو کرد از جمله عالم ابد

و محمد عربی

والکل فانی

TRANSLATION

(Allāh is Eternal)

(Muhammad the Prophet)

Afzal Khān i Muhammad Shāhī

God made Afzal with His eternal Grace,

He became more famous than any other Khān

As he was lucky by his destiny,

All the world for ever praised him

(And every thing is perishable).

(And Muhammad the Arabian).

(b) Over the north door

Plate XXXV (a).

No 3552.

TRANSCRIPT.

الله بنی

الله دانی

دردری محمد شاه آسان شده
 همه تاجر مطیع و لمان شده
 دردری ~ دربی عادل محمد شاه دکن
 کآمد از بهر عدالت افضل در شک
 قاریم در [ر] همه ازلی است

محمد بنی

والکل فانی

TRANSLATION

(Allāh is Eternal) (Allāh is my Lord)
 It became easy in the reign of Muhammad Shāh
 All the infidels became subject to the Muslims
 During the reign of the just king of the Deccan, Muhammad ['Ādil] Shāh,
 Appeared Afzal, the idol breaker, to administer justice
 The date is contained in *the eternal Rauza* 1059 H (1649 A D)
 (And everything is perishable) (Muhammad the Prophet).

The language of the two inscriptions on this tomb is not very elegant. Nothing is stated as to the person buried in the tomb. The local name given to this tomb would imply that the mother of someone named Jahāngīr was buried in it, but this is not corroborated by anything in the inscription itself. There was no person of any importance bearing this name at the court of the Bijapur kings.

Inscriptions on Parli Fort, District Satara

Over the inner gateway

Plate XXXV (b)

No 3530

TRANSCRIPT

سأد علما مطهر العباد نعمة عربا لك في الدواب
 كل هم و غم سندلكي ندهوتك يا محمد بولايك يا علي يا علي
 لا إله إلا الله محمد رسول الله
 ولا ما إلا على لا سدف إلا در العمار . هر بلا پیس آید ای دعا بخواند همداد نار
 و ده درگاه ملک . . . ریحان (؟) علی عادل سامی

TRANSLATION

Invoke 'Alī, the displayer of miracles,
 Thou wilt find him a help to thee in calamities
 Every care and grief will vanish,
 By thy prophethood, O Muhammad ! O 'Alī ! O 'Alī ! by thy aid
 There is no god but Allāh, Muhammad is the Apostle of Allāh.
 No youth (i.e., brave man) except 'Alī, no sword except *Zu'l-Fiqār*
 Whatever calamity befalls [a person] he should recite this prayer seventy times
 The slave of the court Malik,
 . . . Raihān (?) 'Alī 'Ādil Shāhī

Fixed in a wall facing the inner gateway.

Plato XXXV (c)

No 3551.

TRANSCRIPT.

درب در در شمع را زری نماید وار شمع تو شمع را کار کشاید
تو قتلہ حاجتی رمس حاجتمند حاجت ر در قتلہ شمع را بر آید
بنائے عمارت دروازہ قلعہ تمام شد بتاریخ برے (۶) حمادی آلآخر درکار کرد و بحال عادلشاهی

TRANSLATION

*Prosperity shows its face to all from your door,
And through your magnanimity the desires of all are attained
You are the qibla of desires, and I am needy,
From the door of the qibla every person obtains his desires*

The construction of the building of the gateway of the fort was completed on date .
Jumādi II (?)

Constructed by Raihān i 'Ādil Shāhi

The date of the construction of the gateway of the fort is not given clearly, but when read with the inscription over the inner gateway, it appears to have been constructed, most probably in the time of 'Alī 'Ādil Shāh II (1656 1672 A D) Malik Raihān who constructed the gateway was probably the same person who is mentioned on page 389 of the *Basātinu's Salāṭīn*

The fort at Parli was captured by Sivaji in 1673 (see *History of the Marathas* by Grant Duff, revised by S M Edwards, Vol I, p 202), and probably the repairs referred to in the inscription were undertaken to put the fort in a state of defence against his threatened attack Aurangzeb conquered this fort in 1110 H (1699 A D) and named it Nauras Tārū (see Khāfi Khān's *Muntakhabu'l Lubāb*, Vol II, p 172), but this name does not seem to have been adopted by the public.

On a tomb stone lying in the compound of Guru Gorakh Nath temple at Shirala, District Satara

Plato XXXVI (a)

No 3559.

TRANSCRIPT.

(a) On a tombstone lying in the compound
of Guru Gorakhi Nath Temple at Shirala,
Satara



Scale 1/5

(b) On a stone in the Satara Museum



Scale 1/42

TRANSLATION

Date of the death of the pardoned one who is received into the mercy of Allāh, Malik Muhammad Yūsuf Shāh on Wednesday, third Jumādī II, in the year 981 (30th September, 1573).

The stone is broken It has inscriptions on the other two sides as well, but they contain only verses from the *Qur'ān*

On a stone in the Museum at Satara

Plate XXXVI (b)

No 3558

TRANSCRIPT

.....
 من دار العز الى دار السرور والشان المعفور على حان من الحان حان في
 دور سنة ستعش و تسعمائة

TRANSLATION

. Shifted from the abode of honour to the abode of happiness and glory, the forgiven 'Ali Khān, son of Khattāt Khān, in the months of the year nine hundred and seventy (1562-63 A D)

The stone is a fragment and the upper portion is missing

This inscription was deciphered and translated by my friend Dr U M Daudpota, M A , Ph D (Cantab), Professor of Arabic Ismail College, Andehri, to whom I acknowledge my thanks

Handwritten text in a script, likely Persian or Urdu, arranged in horizontal lines. The text is heavily obscured by dark, irregular ink strokes and blotches, making it largely illegible. The script appears to be a cursive style, possibly Nasta'liq or Shikasta. The page is framed by a simple border.

INSCRIPTIONS FROM KALYĀNI

INSCRIPTIONS FROM KALYĀNI

By G. YAZDANI

Kalyāni or Kalyāna is well known in history as the capital of the Chalukyan dynasty of the Deccan in the 10th and 11th centuries A D. In its palmy days the town must have possessed a large number of beautiful temples and palaces, but at present it has no building of any architectural importance except the Fort, which was apparently re-built by the Bahmani kings at the close of the fifteenth century A D, when the gun powder came into use ¹.

There are two inscriptions of the Tughluq kings there. One of them is dated 723 H (1323 A D) and mentions the name of Ghiyāthu'd Dīn Tughluq. The other is dated 734 H (1334 A D) and mentions the name of Muhammad bin Tughluq. The tablet of the former inscription is now fixed into the eastern wall of Hazrat Yā'qūb's *darḡāh*, situated outside the present town of Kalvāni. The inscription is not *in situ* for it records the building of a mosque.

Muhammad bin Tughluq, who held the title of Uluḡh Khān during his father's reign, was sent to the Deccan for the second time in 1323 A D, and is reported to have halted at Bidar on his way to Warangal in order to settle the administration of the country around. In this journey he must have passed through Kalyāni which is on the main route between Daulatabād and Bidar, and in the inscription the titles of honour given after those of the king are such as could be applied to a prince. But after the titles there are some letters which read like الع and following that the word قلع, which is pretty distinct, and which was the title of Qivāmu'l Mulk the governor of Daulatabād ². The presence of these two titles—الع and قلع one after the other, makes it doubtful whether the mosque referred to in the inscription was built at the instance of Uluḡh Khān, who later adopted the imperial title of Sultān Muhammad, or by Qivāmu'l-Mulk Qutluḡh Khān, the governor of Daulatabād.

The inscription also mentions the name of Malik Ilḡiyāru d Dīn Shāhīn Sultānī, who is also mentioned in the list of dignitaries of the reign of Ghiyāthu'd Dīn Tughluq, as given by Baranī³. The language of the inscription is Persian, but it has a large number of Arabic phrases used as the titles of the king, or those of the two dignitaries whose names are mentioned in the inscription. It has also two quotations from the *Qur'ān* and another from the sayings of Prophet Muhammad.

The style of writing is *Nasḡh* of an ornamental type and as the slab has been exposed to the weather for a long time, the letters have been abraded in several places. The inscriptional tablet measures 4 ft 3 in by 2 ft, and the record is inscribed in six lines. My reading of the text is given below —

Plate I

Line 1
 بهدا (sic) الدنيا المسجد الجامع العصمة كنان في عهد السلطان العالم
 العادل المعظم الاعظم والمكرم الاكرم صاحب الناح و الناح
 والمكرم الاعظم الاعظم
 الفصل السلطان عباد الدنيا و الدنيا

¹ For an account of the Kalyāni Fort see the *Annual Report*, Archaeological Department, Hyderabad, for 1314 F, pp 17-23.

² There is a Nāgarī inscription of Qivāmu'l Mulk in the Kalyāni Fort bearing the *Śāla* era date corresponding to 1326 A D. The inscription records the restitution of a Hindu icon. See *Annual Report* of the Archaeological Department, Hyderabad, for the year 1346 F.

³ *Tārīkh-i Fīroz Shāhī* by Baranī, p 424 (A S B ed.)

blessings of God in abundance ! Rajab, 723 H (July, 1323 A D) Written by the
 (humble) servant may God improve his affairs ! ”

The other inscription of the Tughluq dynasty at Kalyānī is carved on a tablet measuring 4 ft 6 in by 1 ft 10 in. It is fixed into a wall to the left of the Ākhand Darwāza. The language of the inscription is Persian and the style of writing *Nasikh* of an intricate but mediocre type, being the work of a second rate calligraphist.

This inscription also records the erection of a mosque by one Burhān Tihār Sāfirī, during the reign of Abu'l Mujāhid Muhammad bin Tughluq Shāh, in 734 H (1333 A D). The word تيار is not clear in the inscription, but the filonymic Bu Tihār occurs in several inscriptions of Muhammad bin Tughluq at Broach¹ and also in the list of dignitaries of the reign of Ghiyāth-u'd Dīn Tughluq and Sultān Muhammad as given by Baranī². The word سامری is also unusual, and this title may have been given to Burhān, either owing to his travelling frequently or to his belonging to the guild of scribes³.

My reading of the text is given below —

Plate II

- Line 1 قال رسول الله صلى الله عليه وسلم من بنا (sic) مسجدا لله تعالى بنا (sic) الله
له نصرا في الجنة من الذهب الأحمر
- Line 2 بنا ابن مسجد ابي حنيفة رضي ر زمان و برگردنه صرف يردان ابنوالمجاهد
محمد بن علاءه السلطان ابد الله ملكه و ساداته
- Line 3 بنی ابن بنا مسجد ندۀ امدوار رحمت پروردگار ترهان تيار (ق) سامری
اصلح الله تعالى شاه و قتل ابداه
- Line 4 و كان ذلك في الخامس من شهر الحرام المحرم عام الله حرمه سنة اربع و ثلثين
و سعمائة كانه ندۀ وط

TRANSLATION

“ The Apostle of God (Muhammad)—may God bless and assail him—has said, ‘ Whoever builds a mosque for God, the Exalted, God builds a palace of red gold for him in paradise ’ This mosque was built during the reign of the lord of earth and time, the chosen (one) of God Almighty, Abu'l-Mujāhid Muhammad bin Tughluq Shāh, the Sultān, may God protect his kingdom and sovereignty ! The founder of this building—the mosque—is the servant, hopeful of the mercy of God, Burhān Tihār Sāfirī, may God Almighty improve his status and accept his noble deeds !

¹ The scholars who have deciphered these inscriptions have read the filonymic as دولهاری, but تيار is clear on the inscriptional tablets Cf Pls XIV b c and XV a, E I M 1933 34 (Supplement)

² *Tārīkh-i Fīroz Shāhī* (Bibl Ind), pp 424 and 454

³ The word سامر in Arabic has several meanings, but here it can be interpreted as signifying either a traveller or a scribe

This was engraved on the 5th of the holy month of Muharram—may God increase its sanctity—in the year 734 H (16th September, 1333 A D) Writer the servant, Qut ”

Kalyān possesses thirteen more Muslim inscriptions, several of which throw interesting light on the history and architecture of the place. To take them chronologically, the first is carved on a tomb stone which is now placed over a grave attributed to a member of the family of the Nawabs of Kalyān. But as the family has its origin in the year 1178 H (1764 A D), when the first Nawab Mir Muhammad Ibrāhīm Khān was installed, the tomb stone apparently belongs to an earlier grave for it has the date 863 H carved on it. Luckily the name of the person who was buried in the earlier grave is preserved in the inscription, and it is—
 الله يد هاشم بن سعد مهدي بن نظام
 الدس احمد

The style of writing is *Thulth* of an ornate type, and the epitaph is arranged in four panels, carved on the four sides of the tomb stone. There is also a fifth panel on the top of the tomb stone, which contains the name of ‘Alī, repeated four times in the *‘Ughra* style of writing. I have deciphered the epitaph as follows—

Plate III

توفي المرحوم المعصوم الى حواره - الله تعالى
 لا يد هاشم ابن
 سعد مهدي ابن نظام الدين احمد - بن سعد مهدي بن نظام
 لله الله بن سعد مهدي بن نظام الدين احمد - بن سعد مهدي بن نظام

TRANSLATION

“Migrated to the neighbourhood of Divine Mercy, the defunct of happy memory the innocent, Sayyid Hāshim, son of Sayyid Māhdi son of Nizām u’D Dīn Ahmad al Hasnī—may God pardon his sins—on the night of Saturday, first of the auspicious month of Rājab, 863 H (8th May, 1459 A D) ”

Of the remaining twelve inscriptions, eleven belong to the reigns of ‘Ādil Shāhī kings, who at the disruption of the Bahmanī kingdom in the sixteenth century seem to have taken possession of Kalyān, although in the beginning it remained a bone of contention between them and the adjoining kingdoms of Ahmadnagar and Bidar¹. During the administration of the Bijapur kings, important additions were made to the defences of the fort, and the inscriptions give the names of governors and the kings as well as the dates of these additions. The name of ‘Alī ‘Ādil Shāh (1558-80 A D) occurs in five inscriptions, and with the king’s name is associated that of his general Kāmil Khān who was originally in the service of Nizām Shāhī kings but later distinguished himself under ‘Alī ‘Ādil Shāh². Kāmil Khān rebelled during the minority of Ibrāhīm ‘Ādil Shāh II (1580-1627) and was killed in a skirmish which occurred between the royalists and his party³.

The earliest of these five inscriptions is dated 971 H, and records the building of a bastion. The record is partly in prose and partly in verse, but the composition is crude in each case. The style of writing is also poor, being *Nasikh* of an indifferent type. The text may be read as follows—

¹ *Basalīnu’s Salātīn*, pp 84 and 86

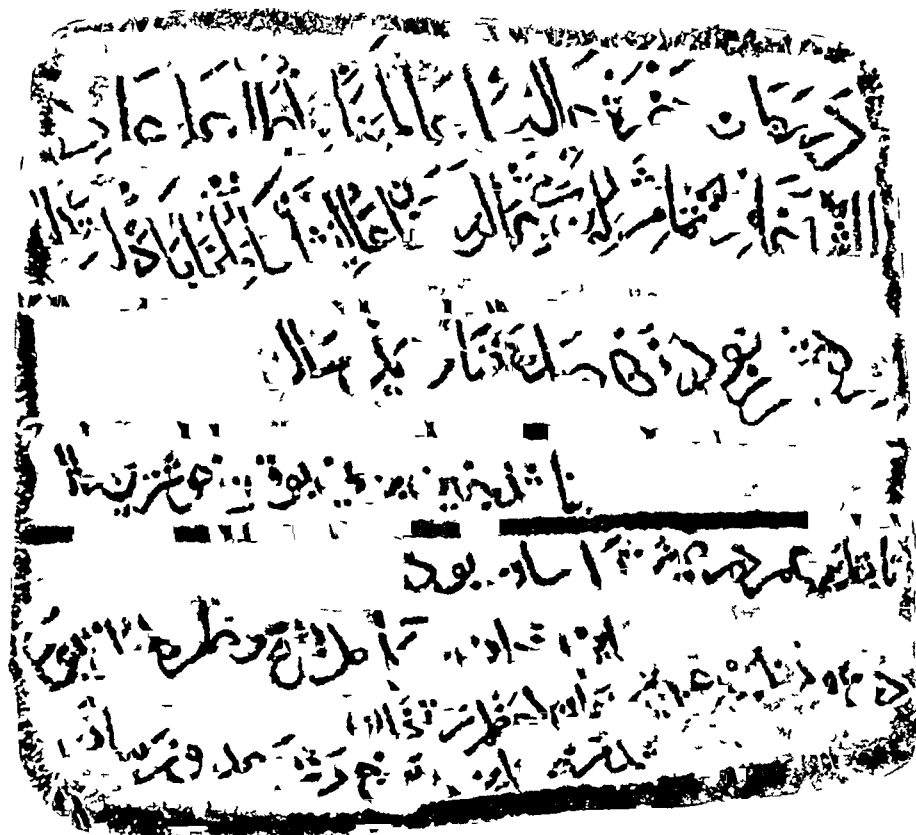
² *Ibid*, pp 117 and 131

³ *Ibid*, pp 153-56 and the *Cambridge History of India*, Vol III, p 458

On a tombstone in the Maqbara of the Nawabs of Kalyani

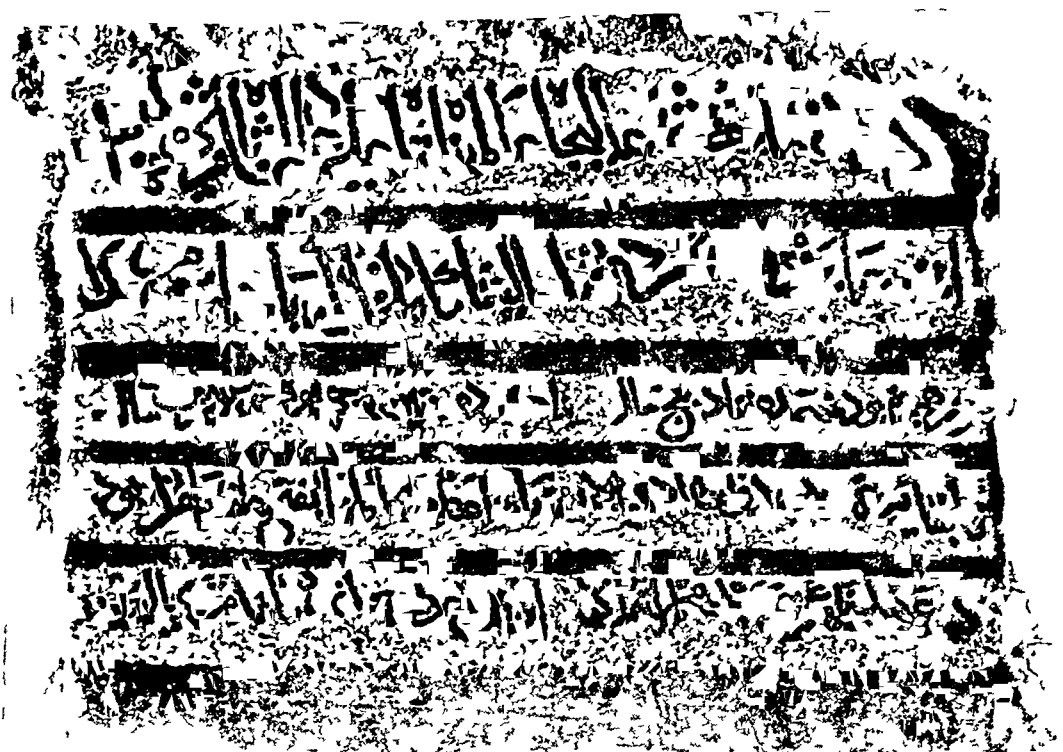


(a) Inscription on a bastion, Kalyani Fort



Scale 2

(b) Inscription on the Mangni Burj, Kalyani Fort



Scale 25

Plate IV(a)

در زمان همه عالی شاه عالمپناه سلطان علی عاد
 الساه (sic) عاری تمام سد اس عمارت کرد حان عالساں کاملخان نادا مسندام
 ر شکر بود بود همد همداد یک سال
 بنا سد حسن برجی بوقت خوشترین حال
 نا بقای عمر در عس سادان دود
 اس حان کامل نعم و طهر کامران بود
 در عهد نائب عدلی حان اعظم رستمخان
 سد د مرتب این برج در سعد و زمان

TRANSLATION

"In the reign of His Exalted Majesty, the refuge of the world, Sultān 'Alī 'Ādil Shāh, the victorious, this building was erected by the Khān of high rank, Kāmīl Khān may he live for ever !

Verse

It was the year 971 from the *hijra*
 That at an auspicious time this bastion was built
 May he enjoy prosperity throughout his life,
 And may Kāmīl Khān be always victorious and triumphant !
 During the régime of the Nā'ib Ghaibat (Deputy Governor)¹ the great Khān, Rustam Khān,
 The bastion was built at an auspicious time "

The second inscription of 'Alī 'Ādil Shāh is carved on another bastion, which is now called the Mangnī Burj. It is dated 975 H (1567 A D), that is four years later than the preceding inscription. The style of writing and the text of the inscription are almost the same as of the previous record, although it is written in five lines while the earlier record is inscribed in eight. The last line of the Mangnī Burj inscription, containing the name of the Deputy Governor is, however, different. I give below the text of the entire inscription —

Plate IV(b)

در زمان همه عالی شاه عالمپناه شاه علی عادلشاه عاری سد تمام
 اس عمارت کرده حان عالساں کاملخان که نادا مسندام
 ر همداد همداد همداد یک سال
 نا بقای عمر در دولت بود
 در عهد نائب عدلی سند محمد اهل دس
 این برج در سعد زمان سد مرتب نالعدلی

¹ نائب عدلی literally means the 'deputy' who acted as Governor during the latter's absence

TRANSLATION

"During the reign of His Exalted Majesty, the refuge of the world, Shāh 'Alī 'Ādil Shāh Ghāzī, this building was completed by the Khān of high rank, Kāmīl Khān, may he last for ever !

Verse

From the *hijra* it was the year 975 H
When such a (lofty) bastion was built at an auspicious time
May he enjoy prosperity throughout his life,
The great Khān, Kāmīl Khān, may he always be triumphant and successful !
During the regime of Nā'ib Ghāibat, Sayyid Muhammad, the religious,
This bastion was verily built at an auspicious time "

In chronological order, the next inscription of 'Alī 'Ādil Shāh at Kaljām is carved on the Husainī Burj, and is dated 976 H (1568 A D) . The text and the style of writing are more or less the same as those of the previous two inscriptions of this king but the name of the Deputy Governor occurring in the last verse, is different . It is Mahku'gh Shārq, Malīk Sadru'd-Dīn . I have deciphered the inscription as follows :—

Plato V(b)

در زمان حضرت عالیجاه عالم پناه ابوالفضل شاه علی عادلشاه
عاری شد تمام این عمارت کرده خاندان (خاندان شاه) که نادانند
در محراب بود در عهد و مهلت (د) اش سال
بنایند چنین برجی فوق حوشترین (۹) حال
با نعلی در در عهد شاهان دود
این حال کامل دهنده طغر کامران دود
در عهد نایب دینی ملک صدراالدین
شد مرتب این برج در سعد زمان نالیفیس

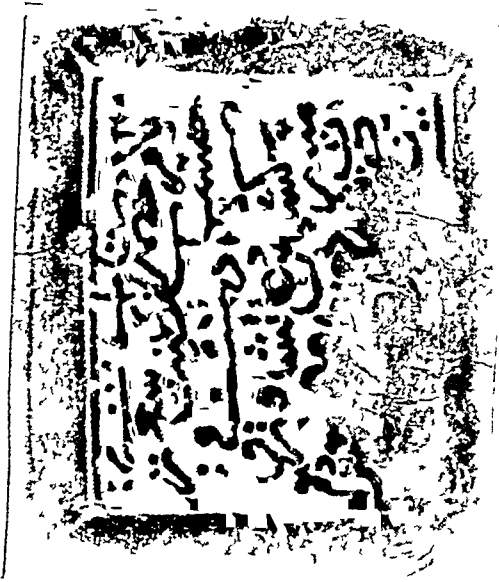
TRANSLATION

"During the reign of His Exalted Majesty, the refuge of the world, Abu'l-Muzaffar Shāh 'Alī 'Ādil Shāh Ghāzī, this building was completed by the Khān of high rank, may he live for ever !

Verse

From the *hijra* it was the year 976 H.
When such a (lofty) bastion was built at an auspicious time

(a) On a gun, Kalyani Fort



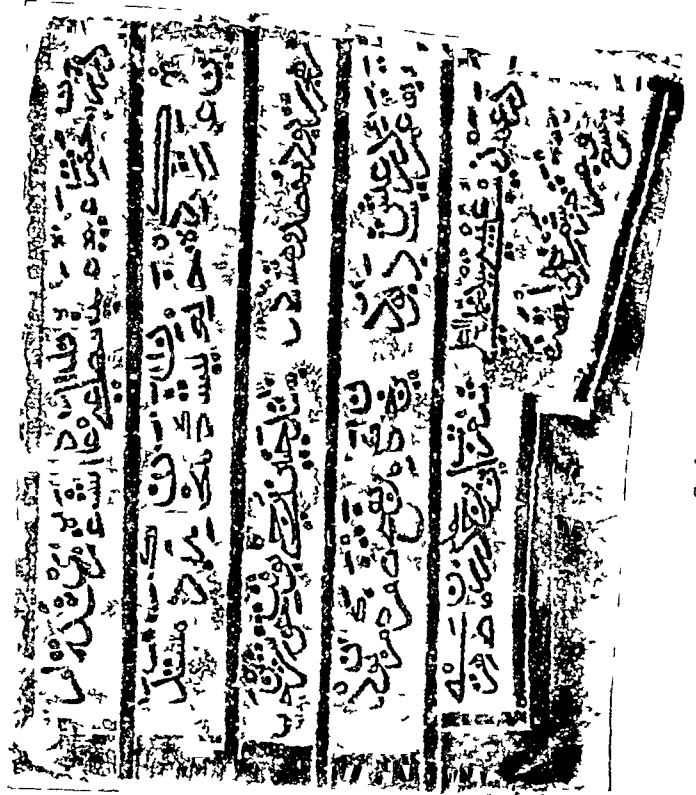
Scale 5

(b) Inscription on the Husam Burj, Kalyani Fort



Scale 25

(c) Inscription on the Bailam Burj, Kalyani Fort



Scale 166

May he enjoy prosperity up to the end of his life !
 And may Kāmīl Khān be ever triumphant and victorious !
 During the régime of the Nā'ib Ghāibat, Malīkū'sh Shārq, Malīk Sadru'd Dīn
 This bastion was verily built at an auspicious time "

The next inscription of this series is carved on the Ballam Burj, and is dated 980 H (1573 A D) The text and the style of writing are almost identical with those of the previous three inscriptions, but the name of the Deputy Governor is Sayyid Muḥammad, whose name also occurs in the Mangnī Burj inscription (*ante* p 5) I have deciphered the text of this inscription as follows —

Plate V(c)

در زمان محراب عالیه عالمیه ، امان علی عادل شاه (sic) عاری سد تمام

این عمارت کرده حاکم شاه کاملاً که داد مسندام

ر هجرت بود ۱۰۰۰ و ۵۰۰ سال بنا شد این برج بود ، خوشترین حال
 نا نعاء عمر در عیس شادان (ن) بود این حال کامل بعد طغر کامران ، رد
 در عهد نائب عیس سید محمد آل علی سد محراب این برج در سعد زمان طاهری
 التاسع والعشر من شهر ذي القعدة

TRANSLATION

" During the reign of His Exalted Majesty, the refuge of the world, Sultān 'Alī 'Ādil Shāh Ghāzī, this building was completed by the Khān of high rank, Kāmīl Khān , may he live for ever !

Verse

From the *hijra* it was the year 980
 That such a (massive) bastion was built at an auspicious time
 May he enjoy prosperity throughout his life,
 And may this perfect (*Kāmīl*) Khān be ever victorious and triumphant !
 During the régime of the Nā'ib Ghāibat, Sayyid Muḥammad, the descendant of 'Āli,
 This bastion was built at an auspicious and happy time ¹
 On the 19th of the month of *Dhu Qā'd*, 980 H (corresponding to the 23rd March, 1573 A D) "

The last inscription of 'Alī 'Ādil Shāh at Kalyānī is dated 988 H (1580 A D), and records the completion of the town walls at a cost of 6,000 *huns* during the régime of Dilāvar Khān He was an African noble and wielded considerable authority at the 'Ādil Shāhī court from 1582 to 1590 A D He established the Sunni religion in Bijapur and at the same time sought peace with the Shī'a kingdoms by arranging matrimonial alliances between the Bijapur, Golconda and Ahmad-nagar families The inscription also mentions the name of Malīk Ismā'īl as the Nā'ib Ghāibat

¹ طاهر literally means 'pure', زمان طاهری the period of pure faith.

or Deputy Governor of Kalyān. The record consists of eight lines of Persian prose written in the *Nasḥ* style. I have deciphered the text as follows —

Plate VI(a)

در زمان حصرب عادل^(۱) عالمپنا^(۲) ار
 المطهر علی عادلشاه^(۳) غازی سد
 تمام این عمارت مرتد شد حصار قصه داند
 کرده خادعایشان دارو جان که ناد مسدودا^(۴) (م)
 که در عهد ملک الشرق ملک اسمعدل
 نایب عدلی معامله مذکور مبلغ شش هزار دوی
 خرج شده درایم پندم ماه ربیع الاول سنه
 ثمار ثمانی و سعمائید

TRANSLATION

"In the reign of His Exalted Majesty, the refuge of the world Abu'l Muẓaffar Ali 'Ādil Shāh, the victorious, the walls of the town of Kalyān were completed by the Khān of high rank, Dilāvar Khān—may he live for ever! That during the regime of Mahiku'ṣh Sharq, Malik Ismā'il, Nā'ib Ghāibat of the said district (Kalyān), a sum of *Tans* 6,000 was spent (on the work). Dated the 5th of the month of Rabi' I 988 H (20th April 1580 A.D.)."

The author of the *Basūtin* has given 21st Safar 988 H (9th April, 1580 A.D.) as the date of the murder of 'Ali 'Ādil Shāh¹. Haug has accepted this date and recorded it in the *Cambridge History of India*². But this inscription, which is dated 5th Rabi' I, 988 H (20th April, 1580 A.D.), shows 'Ali 'Ādil Shāh alive on that date, for his name is mentioned as that of the reigning king.

The inscriptional tablet is fixed on a bastion near the *Chūndni Qhabūtra* at the Kalyān Fort. The tablet measures 1 ft. 8 in. by 1 ft. 6 in.

The reign of Ali 'Ādil Shāh's successor, Ibrāhīm 'Ādil Shāh II is represented by two inscriptions at Kalyān, the earlier of which, dated 995 H (1586 A.D.), is carved on a mosque, styled the *Shihpūr kī-Masjid*. The record consists of twenty-three lines of Persian prose and verse written in neat *Nasḥ* style. The inscription mentions the name of Ibrāhīm 'Ādil Shāh II and also the name of his general, Dilāvar Khān. The compiler of this record was familiar with the Sultān Ghuyāth-u'd-Dīn's inscription of Kalyān (*ante* pp. 1-2) for in the present inscription he has used many phrases which have occurred in the former inscription. For example the present inscription begins with the words *لعلنا المسدی* which are not correct grammatically, but they occur in the beginning of the Tughluq inscription as well.

¹ *Basūtin*, p. 142.

² *Cambridge History of India* Vol. III, p. 458.

The inscriptional tablet measures 2 ft 8 in by 1 ft 3 in and I have deciphered the text as follows —

Plate VI(b)

- (1) بهذا الدنيا المسعد مكنه (ق) سهرورد به سهامه
- (2) معاملة كلنا في ع د السلطان الاعظم و
- (3) الاعالم مالک الرفات الامم مولی ملوک الطوائف
- (4) فی العالم «الان ارض الله حافظ لان الله سريعة
- (5) رسول الله ساه عالجهاء عالم پناه انواله «اهر سامان
- (6) الترو الحار وارث ملک «لدمانی المویذ من السما المنصور
- (7) على الاعدا عصم الدولت والدس جمال الانام فخر الا
- (8) سلام سامان شه انراهم عادل ساه حلد الله
- (9) ملكه و سلطانه و افاص على العالمين نوره
- (10) انه «انه و زورای حکام (ق) در سجا و عدل فی اکناف
- (11) الارض کافی (ق) بتکدام جائعاند سال «هارب (ق) نساں و زورای سامان (ق)
- (12) امیر حمله وزیر حکومت حال «اهم دلار حان «د عمره
- (13) ورت دولته در دجهه اساس ساه . . اس عمارت
- (14) مسجد مذکور بعدر جعفر خاکبای (ق) جهاں خادم کمنده حمله مسلمانان
- (15) . . . کمنده امیدکال * ند ، « حدانا نامند گنرم
- (16) پناه نه از حرم ناسم لمسعد پناه که در زور معسر
- (17) دناهی نگنرم امسعد . . دنگر نوازنج (ق)
- (18) ایس مسجد مذکور از «ره سدد المرسلین حاتم اللدین سده
- (19) خمس «د جنس و «مايه العکویه البنونه بدن « شعر :
- (20) نه نساں عمارت که مسجد تمام — خرج شد اله ،
- (21) هس که ایس نکت کام حدارندن داری قرارس «سر

(22) مکی درہ ناقص کہ مسجد کمر (کسر ۹) صاحب اس ندۂ حل امن

(23) قبول گردان احاب کہ نس

TRANSLATION

“ The building of the Mecca Masjid (?) of *Shāhpūr*, the principal town of the district of *Kalyān*, (commenced) during the reign of the king of great chiefs and most learned scholars, the master of the necks of people, the lord of the chiefs of the tribes of the world, the protector of the holy cities by the law promulgated by His apostle (Muhammad), His Exalted Majesty, the refuge of the world, Abu'l-Muzaffar, the king of earth and ocean, the heir to the kingdom of Solomon, confirmed by Heaven, triumphant over his enemies, the support of state and faith, the glory of mankind and the pride of *al-Islām*, Sultān *Shāh* Ibrāhīm 'Ādil *Shāh*, may God preserve his kingdom and sovereignty and may God extend his benevolence and charitable acts among people, and the administration of the principal minister,¹ renowned for benevolence and justice in the different parts of the world, the *Khān* of exalted rank and high position, possessing the ministers' powers, Amīr Jumla, the Vazīr of the kingdom, the great *Khān*, Dīlāvar *Khān*, may God prolong his life and increase his authority ' The foundation of the said mosque was laid by the humble and poor, the dust of the feet of (the people of) the world, the lowly servant of all Muslims, the insignificant Amīn *Khān* ”

Verse

“ O God ! I take refuge in faith,
From ' sin ' I take shelter in the mosque
On the day of resurrection
I shall take refuge in this mosque ”

“ The said mosque (was built) 995 year after the *hijra* of the chief of the prophets, the last of the apostles (Muhammad) ”

Verse

“ In erecting this building, which is all mosque,
A sum of 1,000 *huns* was spent on the noble work
O God ! Keep it intact till the day of resurrection
Do not let even a particle of it decay, for (this mosque) has girded up the loins (of faith),

Or

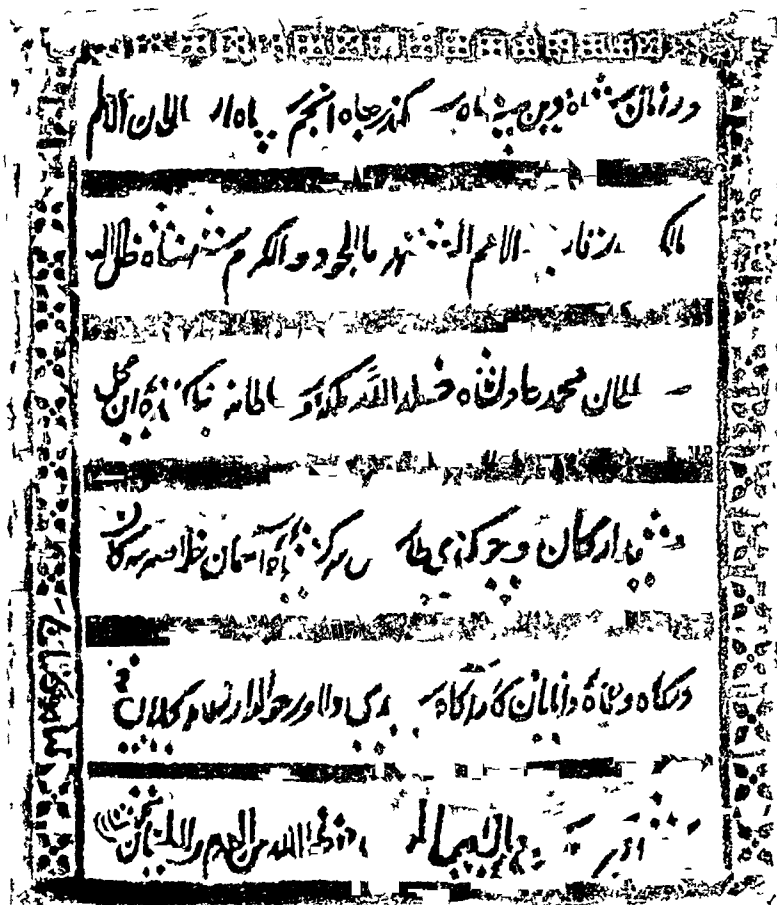
“(Thou Who renewest broken things, may not let a particle of it fall into decay)
(This is) the prayer of the servant, Amīn *Khān*
Thou shouldst accept it and grant it ”

The second inscription of Ibrāhīm 'Ādil *Shāh* II, is carved on the Rāj Mahall, which is the oldest building now extant in the Kalyān Fort. The Mahall contains a double hall, with rather squat arches, and a court with a cistern in its middle. The inscription is carved on a column of the hall, and mentions the name of Ibrāhīm 'Ādil *Shāh* II and also that of Niyāzmand *Khān*, the

¹ The phrase *وزرای حکام* is rather unusual. Literally it means 'the ministers over officers of state'



Scale 2



Scale 25

builder of the palace The record consists of six lines of Persian prose written in the *Nasḥ* style The inscriptional tablet measures 1 ft 8 in by 1 ft 8 in I have deciphered the text as follows —

Plate VII (a)

در زمان سلطه سلطان ابن
 سلطان و حاکم ابن حاکم شاه
 عالیه عالمپناه سنی حلال الله ابوالمطهر
 انراشم عادلشاه این عماره
 عالی را کمترین حلقان بنامند حان
 مرتب ساحت ۱۰۰۱ هـ

TRANSLATION

“During the reign of the Sultān, son of Sultān, and the Khāqān, son of Khāqān, His Exalted Majesty, the refuge of the world, the name sake of Khālilu'llāh (Prophet Abraham), Abu'l-Muzaffar Ibrāhīm 'Ādil Shāh, this lofty building was erected by the humblest of human beings, Niyāzmand Khān in the year 1001 H (1592 A D)”

The reign of Sultān Muhammad 'Ādil Shāh, the successor of Ibrāhīm 'Ādil Shāh II, is also represented by two inscriptions, which record the erection of several magnificent edifices at the Kalyāni Fort and the further strengthening of its defences by the construction of bastions at important points The tablet of the earlier of these two inscriptions is now fixed over the door of an old gun-powder magazine, but the tablet is not *in situ* for the inscription mentions the building of a palace and a pavilion by expert masons The inscription is dated in the *Shahūr San* 1047, corresponding to 1646 A D The style of writing is *Nastā'liq*, and it is interesting to note that in this century this script gradually replaced the *Nasḥ* style of writing

The language of the inscription is Persian, and it is carved in six panels on a stone tablet, measuring 1 ft 8 in by 1 ft 6 in approximately I have deciphered the text as follows —

Plate VII(b)

در زمان شاه دس نده سکندر شاه انعم سپاه السلطان الاعظم
 مالک رفاه الامم المسهر نالحدود (sic) و الکرم سپهسالار طل الله
 سلطان محمد عادلشاه حاکم الله ملکه و سلطانه بنا کدیده این محل
 بهت ارکان و حوکمدنی طاس سر کدیده آسان خلاصه ندگان
 درگاه و عمدۀ دانایان کار اگاه سندی دلاور حوالدار معامله کندان فی
 شهر سده سبع ازمنه الله و الله من الهدم و الطعدان ☉

معامله کندان

TRANSLATION

"During the reign of the king, the defender of the faith, Alexander-like in dignity, the lord of a vast (lit star-like) army, the great Sultān, the master of the necks of many nations, renowned for benevolence and charity, the king of kings, the shadow of God, Sultān Muhammad 'Ādil Shāh, may God preserve his kingdom and authority, this palace with strong foundations, and this pavilion, the vault of which touches the heaven, was built by the noblest of the court servants, and the wisest and the most experienced (of the state officials), Sīdī Dilāvar, Havalḍār (Commandant) of the Kalyān zone (or district), in the *Shahūn San* 1047 (1646 A D) May God protect it from (general) destruction and floods"

The second inscription of Muhammad 'Ādil Shāh is carved on the eastern wall of the Rāj Mahall and consists of ten lines, nine of which contain Persian verse and the tenth Persian prose, mentioning the name of the poet and the date of the inscription. The script is *Nastā'liq* of an ordinary type. The inscription records the erection of towers and ramparts at the Kalyān fort by Sīdī Dilāvar, the Commandant. The inscriptional tablet measures 1 ft 8 in by 1 ft 6 in. The text has been read as follows —

Plate VIII(a)

- (1) آنکه دادند نصیبش بهش نشان (رسال) در زنی داد ر آدمی بیخه ان
- (2) در او را ا دادش من صبحه و ص د ا ک اند حکمی تدبیر در دران
- (3) در ره ان بهش محمود ا اری ا ابل س ه س ه ان
- (4) آه ا ه س ا می دلور کامه ل داد او را ح ک و ص کایه ان
- (5) گر ه کلان ک کوک او نادر لکن تربت یاف ارس آنسان
- (6) د ر سر کوک درجها خوش ساه ا درس سوبها د مع سدوواها
- (7) س ه ه دد لادی کوه منال د اندگاری به وک در ازم ان
- (8) د ا ا ا ا و این عم ارب را دار سوبنا نسی سنس و ورا
- (9) عمل پیر د س ال ناربخش ها و د زن عین گفتمش ا ران
- (10) تکررا می سپردی حکه سه خمس و ه من الف ناطقه سنم ه من دندر

TRANSLATION

- (1) "God, the Bountiful and Benevolent, adorned the world by mankind"
- (2) "He has distinguished man by wisdom, so that he may devise nice plans in the world"
- (3) "During his reign the praised and victorious king, 'Ādil (Shāh), the king of kings,"
- (4) 'Bestowed the administration of Kalyān upon Sīdī Dilāvar, who is valiant enough to justify his name"
- (5) 'Although Kalyān had a beautiful fort, yet it was adorned by him (Sīdī Dilāvar) also to a degree"
- (6) 'At the top of the citadel he built fine towers and placed guns on them to repel the enemy"
- (7) 'He constructed mountain like ramparts at three points and made them a monument for a long period'

(a) On the Eastern wall of the Raj Mahall, Kalyani Fort

انجام دیند فیض نصرتان
 یونانی واد زاد من جهان
 کرد اورا بد از شش مجری
 ماک حکمت بدین در دوران
 ورزمن شهرت و
 غازی عاقل شسته امان
 آله مدی دلاور کامل
 داد اورا حکمت کلان
 کرم کلان کور او
 لیک یزد باور ازین انسان
 بر روزه بر جانتی
 آفرینش توها بدفع بر توان
 باد کار بی خود در ازمان
 بالادمان توانی عمارت را
 وار بر باد بی بین دوران
 غفلت بر این انار بخش
 کانون عین الله تباران
 بر این بر روی جوهر فیض بران
 ناظمه چیم

Scale 25

(b) On a tomb, Mohalla Na'l Bandan, Kalyani

جوابه
 دور و دور ادم
 کز کردار
 الم بی دوام
 ایلی
 امرزی ادم
 بحق محمد
 بار خنده مع اخر بی اید

Scale 33

(c) On the Southern wall (outer face) of the Raj Mahall, Kalyani

در این مکان
 نمازگاه
 در این مکان
 در این مکان
 در این مکان
 در این مکان
 در این مکان
 در این مکان

Scale 2

(8) ' O God keep these buildings intact for many years and centuries !''

(9) " Wisdom asked me for the chronogram , I uttered with my tongue the letters, *ha* (5), *nūn* (50) and *Ghain* (1000) "

(10) " Written in *Dhū l-Hajj*, 1055 H (January, 1646 A D) The composer *Shāikh* Husain Dabīr '

There are two more inscriptions of the 'Ādil Shāhī period at Kalyānī one of which is carved on a tombstone and does not mention the name of any person, while the other is carved on the outer face of the southern wall of the Rāj Mahall and mentions the name of *Khavāss Khān*, who flourished during the reigns of three Ādil Shāhī kings—Muhammad Ādil Shāh (1627-57 A D), 'Alī 'Ādil Shāh II (1657-72 A D) and Sikandar 'Ādil Shāh (1672-87 A D) During the reign of Sikandar he lived for three years only and was treacherously killed by Abu'l Qāsim *Khān* ¹ *Khavāss Khān*'s name is prominent in the 'Ādil Shāhī history as a brave and tactful general on account of his successful campaigns against Siva at one time and against the Mughal general, Jai Singh at another ² In the Kalyānī inscription his regime is mentioned in connection with the building of some bastions The inscription is, unfortunately, fragmentary and the name of the king and date are both missing The style of writing is *Nasāḥ* of an elegant type and the language is Persian The inscriptional tablet in its present condition measures, 2 ft by 1 ft 3 in I have deciphered the text as follows —

Plate VIII(c)

در زمان حضرت شاه س . .
تمام شد عمارت این دروازه
دوران دولت خواصکان
تألیف عمره ماه رحب شهر

TRANSLATION

' During the reign of His Majesty the building of these bastions was completed in the administration of *Khavāss Khān* Dated 1st of the month of Rajab *Shahūr* "

The anonymous inscription on the tombstone is in Persian verse, the script being *Nastā'liq* of a neat style The text has been deciphered as follows³ —

Plate VIII(b)

حونا محبت و درن بود او مدام
؟ در کرد ارء الم بی درام
الهی بناء رزی او را مدام
بحسن محمد اده السلام
تألیف اردو مصرع آخر بر می آید

¹ *Baṣṭīn*, pp 446-49

² *Ibid*, pp 399-400 and 423

³ The dimensions of the inscription on the tombstone are 13 in by 11 in

TRANSLATION

Verse

“ As he was always suffering from pain and grief
 He passed away from the transitory world
 O God ' pardon his sins for ever
 Through Muhammad, upon whom be peace ' ”

(By the *Abjad* system of reckoning) the date (1088 H = 1677 A D) comes out from the last two hemistichs

Several bastions of the Kalyāni Fort are mounted with old guns, one of which bears an inscription of the Fārūqī king, Mubārak Shāh The inscription consists of three lines, but the concluding portion of the last line has been destroyed The language is Persian I have deciphered the text as follows —

Plate V(a)

بسم الله الرحمن الرحيم ، الامر به من سلطان به عاری (ق)¹

منارکشاہ بن عادلشاہ فاروقی

اس طوب شد

TRANSLATION

“ By the command of His Majesty, the refuge of the kingdom,
 Mubārak Shāh, son of ‘Ādil Shāh Fārūqī, this gun was ”

Mubārak Shāh Fārūqī of the inscription is apparently the second king of Khandesh of this name, who ruled from 1533 to 1567 A D He was the son of ‘Ādil Khān III, also known as ‘Ālam Khān

INSCRIPTIONS FROM MUDGAL

By, G YAZDANI

Mudgal or Mudugul has a history going back to the Yadava dynasty, several inscriptions of which have been discovered in the vicinity of the town In the beginning of the fourteenth century it was an important outpost of the Kākatīya kingdom, and we read in history that when Malik Nā'ib, after conquering Deogir, marched towards the South, in order to establish the authority of the Delhi kings, he captured Mudgal along with the sister fortress of Raichur which formed the principal defences of the country between the rivers Krishna and Tungabhadra After the establishment of the Bahmani kingdom in Gulbarga, Mudgal was the scene of continuous warfare between this dynasty and the Hindu kingdom of Vijayanagar who often laid claim to Mudgal For romance and history this period is full of interest, and Firishṭa and some other historians have described in detail the story of Muhammad Shāh Bahmani's issuing a draft in favour of a party of singers, with whose performance he was pleased, for payment on the Vijaya-

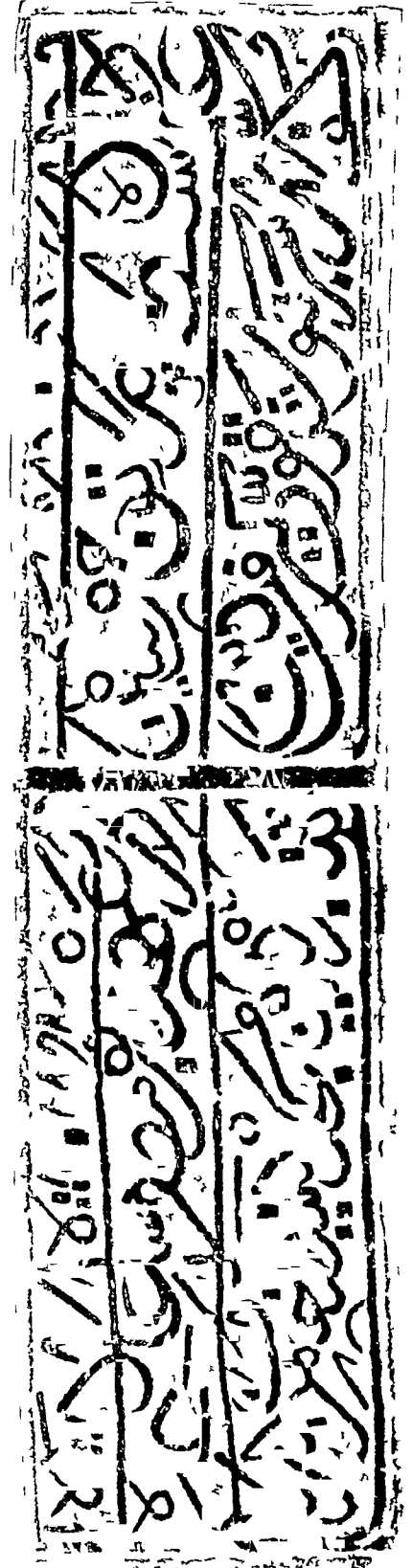
¹ The engraver has apparently muddled together the words *پناه* and *عاری*, the former coming after *سلطان* and the latter after *فاروقی* If we read *عاری* the phrase *سلطان شعاری* does not fit in well here

(a) On a bastion, Mudgal Fort



Scale 166

(b) On the mosque in Mudgal Fort



Scale 142

nagar treasury Bukka I, the raja of Vijayanagar, resented the insult, and ordered the bearer of the draft to be ridden round the city on an ass and expelled

In the reign of Fīroz Shāh (1397-1422) we read of another passage of arms between him and Harihara Raya, raja of Vijayanagar, the cause of contention being the winning of the hand of a beautiful damsel, the daughter of a goldsmith of Mudgal. These petty jealousies and political rivalries continued even after the disintegration of the Bahmani dynasty, when the Bijapur kings took possession of the western and southern parts of the territory of the Bahmani kingdom including the forts of Raichur and Mudgal.

The inscriptions, which at present are to be seen at the Mudgal fort, belong to the Bijapur kings, who at various times strengthened the defences of the Fort¹. Three of these epigraphs belong to the reign of 'Alī 'Ādil Shāh I, who ruled from 1558-80 A.D. and during whose reign occurred the battle of Talikota whereby the confederacy of the Muslim kings of the Deccan inflicted the final blow on the rival Hindu kingdom of Vijayanagar. The reign of Ibrāhīm 'Ādil Shāh II (1580-1627) is also represented by three inscriptions, while only one epigraph mentions the name of Muhammad 'Ādil Shāh (1627-57), but the record is important as it mentions the erection of a marble palace at the Mudgal fort.

To take these inscriptions chronologically, the earliest is carved on a bastion, called the Fath-
 1 Jang Burj, apparently built in memory of a notable victory achieved by the Bijapur troops. This victory may be the success of the Bijapur army in the battle of Talikota in 1565 A D but the inscription is dated 996 H corresponding to 1588 A D, and further 'Alī 'Ādil Shāh I, whose name is mentioned in the inscription, died in 1588 A D. This anomaly may be explained by assuming that the building of the bastion in memory of the victory was ordered by 'Alī 'Ādil Shāh during his lifetime, but it was completed after his death, and the date 996 H (1588 A D), given in the inscription, refers to the year of the completion of the bastion. The style of writing is *Tughra* of a crude type, and there is a spelling mistake also in the inscription. The language is Persian². I have deciphered the text as follows —

Plate IX(a)

(Line 1) بناءً برحمتك در زمان السلطان العادل الكامل فخر السلطنة ابوالهاسم ساد

عالمی ، حاکم عالمینہ شاہ علیہ ، عادۃ الناس (SIC) عاری ، حاکم اللہ ملکہ

(Line 2) و سلطانه و افاص على العالمين و احسانه در کار کرد كنده العنبر العنبر دنايگان

باب عند قلعه مدكل بناريم ثاني^{٥٤} و شهر رحى المرحب سنة سب^{٥٥} اربعه انة من هاهنا^{٥٦}

TRANSLATION

“ The building of the Fath-i-Jang bastion (‘ the bastion of victory ’) commenced during the reign of the just and perfect Sultān, the pride of the empire, Abū’l Muzaffar, His Exalted Majesty, the Defender of the World, ‘Alī ‘Ādil Shāh, the victorious king, may god preserve his kingdom and authority and extend to the people of the world his benevolence and bounty ’ (The work) was superintended and this inscription was set up by the humble and indigent Diyānat Khān, Deputy Governor of the Fort of Mudgal on the 12th of the holy month of Rajab in the year 996 of the era of the Chosen Prophet (Muhammad) ”

(Tuesday, 28th May, 1588 A,D)

¹ For a description of the Fort see the *Annual Report*, Archaeological Department, Hyderabad, for the year 1345 F, pp 25-27

² The inscriptional slab measures 4 ft 6 in. by 1 ft 6 in.

The next inscription of 'Alī 'Ādil Shāh is carved on a mosque, built near the Kātī Darwāza of the Mudgal Fort. The style of writing of this inscription also is crude, and further as the name of the king is misspelt in the same manner as on the previous inscription, it is not unlikely that both were written by the same person. The text of the latter inscription consists of two Persian couplets which I have deciphered as follows¹ —

Plate IX(b)

داده علی سلطان م را د اح و نکس کفار سرنگون شد موب گ رمب دس

درء د احواله حاضر ساه علی عادل الشاه (sic) بنا کرد این مسجد دندار حل کمربس درگاه

TRANSLATION

“ ‘Alī, the Sultān, has given me the crown and seal, the infidels have been vanquished and the faith has gained strength ”

“ During the reign of the victorious king, ‘Alī 'Ādil Shāh, this mosque was built by the humblest (servant) of the court, Dīndār Khān ”

The third inscription of 'Alī 'Ādil Shāh is carved on a bastion which is still associated with his name, and styled the 'Alī Burj. The epigraph records the conquest of the fort of Bankāpur and gives 982 H. as the year of the building of the bastion. The fort of Bankāpur² in Dharwar is frequently mentioned with Mudgal in the wars which ensued for the supremacy of the Krishna and Tungabhadra *duāb* between the Muslim kings of the Deccan and the rajas of Vijayanagar.

The inscription consists of four lines of Persian verse, the metre being *Hazaj Musaddas*. The style of writing is *Nastā'liq* of an ordinary type. I have deciphered the text as follows —

Plate X(a)

روح علی

(1) در ایامی که سلطان جهان دار سمی سدر برداں سد ر ک ردار

(2) نافعال و طاهر و صرب سمی گروم از کوب دنگاور ر کفار

(3) رهبر بهد و هشدان و در تون کمند کردم اندجا ندده درکار

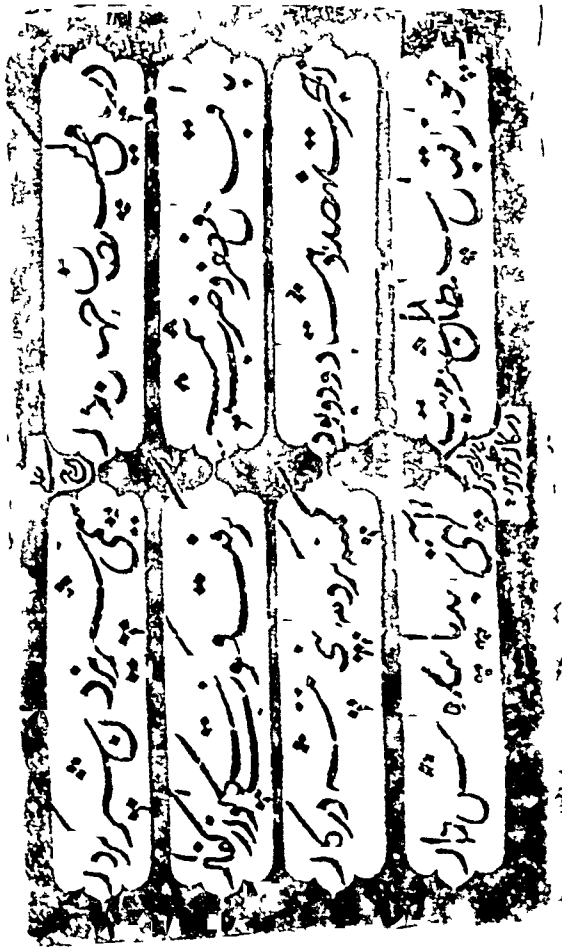
(4) حو از اقبال سلطان شد موب د الهی نا اند باند ده اس دار

درکار کرد . امیر سهر (۶)

¹ The inscriptional tablet measures 5 ft 3 in. by 1 ft 6 in.

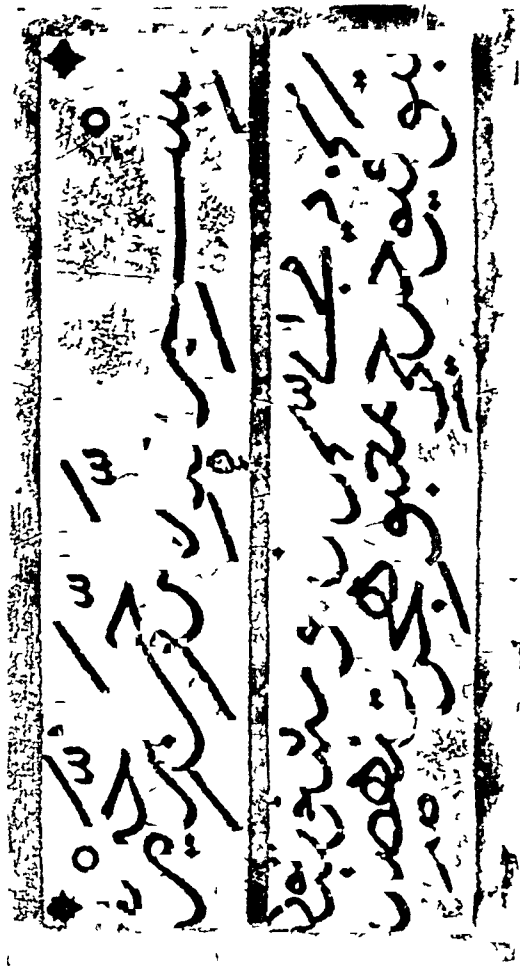
² Bankāpur was also a Mughal mint. The Archaeological Department, Hyderabad, has published some rare coins of this mint in the *Annual Report* for 1920-21 A.D., pp. 26 ff.

(a) On the 'Ali Burj, Mudgal Fort



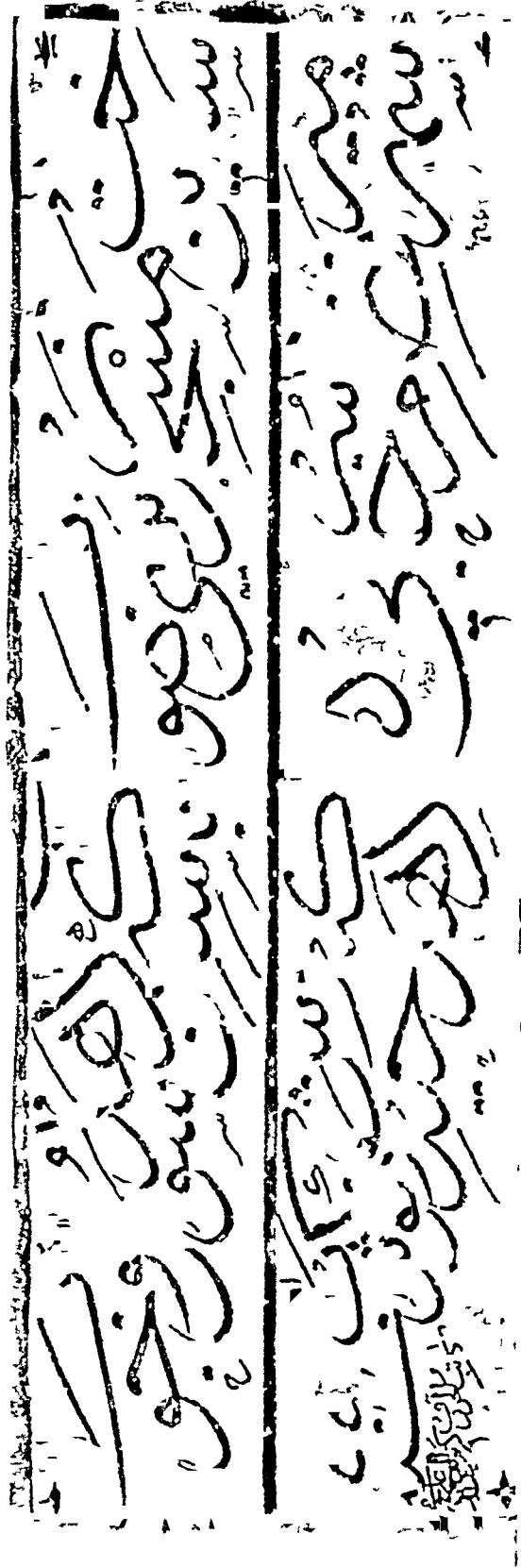
Scale 125

(c) In a mosque near Mudgal Fort



Scale 2

(b) In the New Village mosque, Mudgal



Scale 166

TRANSLATION

'Alī Bastion

- (1) ' At the time, when the king of the world, the namesake of the 'tiger of God' ('Alī), and of tiger like courage,
 - (2) " By good fortune and triumphant (luck) as well as by dint of sword, captured the fort of Bankāpur from the infidels
 - (3) " It was the *hijra* year 982 that the humble servant plied spade here (i.e., commenced the foundation work)
 - (4) " As it has been completed through the grace of the king, may God keep it intact till eternity "
- ' Under the superintendence of the Chief of the town (?) "

Of the three inscriptions of Ibrīhīm 'Ādil Shāh II, two are carved on mosques. The larger one of these two is in the New Village mosque. It consists of two lines of Persian verse, written in the *Thulth* script. At the end are the date 991 H (1583 A D) and the name of the scribe, Karīmū'd Dīn son of 'Alī.¹ The full text is given below —

Plate X(b)

(1) صاحب این مسجد از برای صواب که داسان دهد سوال و جواب

(2) امام و شیخ و نظام سرچانی که دهد اندرش و کوثر آب

کاتب الحروف کریم الدین ابن علی فی سنه ۹۹۱

TRANSLATION

(1) " Built this mosque with the view of securing divine favour and with the view of possessing ease of mind for replying on the day of judgment "

(2) " The chief of the town Nizām of Surkhīb may Haidar ('Alī) offer him drink from Kauthar (the fountain of Paradise) "

" The writer—Karīmū'd Dīn, son of 'Alī in the year 991 H (1583 A D) "

The inscription on the other mosque begins with the usual *bismilla*, and after the invocation of divine help gives the *hijra* date 993 H (1585 A D). The style of writing is *Thulth* and the language Persian.² I have deciphered the text as follows —

Plate X(c)

بسم الله الرحمن الرحيم

بدوین حادای حی معنون ر شکر بصد رسه تر بون بود

TRANSLATION

" In the name of God the Merciful and Compassionate

" By the grace of God, the living, the worshipped, in the *hijra* year 993 H (1585 A D) "

¹ The inscriptional tablet measures 3 ft 6 in by 2 ft 3 in

² The inscriptional tablet measures 1 ft 9 in by 1 ft 3 in

The third inscription of Ibrāhīm 'Ādil Shāh II is carved on a bastion and refers to the ministry of Dilāvar Khān, which has already been described in this journal in connection with the inscriptions of Kalvāni Fort (*ante* p 8). The inscription consists of six lines of Persian verse, but the first hemistich of the fifth line has disappeared from the inscriptional tablet completely, leaving no trace of any letter¹. The script is *Nasta'liq*. I have deciphered the inscription as follows —

Plato XI(n)

- (1) دهمد بادشاه شاه عادل ابراهيم که داد سلطنتش متصل رسالت
 (2) در روز آصف و صاف قران دلایر حال که در حکوم از شد زمانه دور سائر
 (3) و نسل شاه رلا داد مرتبه سنی احمد مرسل شاه سپاه انگیر
 (4) بود سعد و خورشید طالع مسعود که دور درج شرف بود و شترابی شم تیر
 (5) که مثل آن بود در عراق و در تبریز
 (6) ده که بودم از دور دگر تاراجش رتبه و شترابی آوار داد و کعب که حیز

TRANSLATION

- (1) "During the reign of the just King, Ibrāhīm may his rule continue to the resurrection
 (2) "During the administration of the *vazir* of happy conjunction, Dilāvar Khān during whose regime the universe became full of struggles
 (3) "From the descent of the King of saints (Ali), of exalted rank the namesake of Ahmad the Prophet, the King, the levier of troops
 (4) "At an auspicious and happy time and at a lucky moment when the Sun was in a noble station and Jupiter was also moving fast
 (5) "Like whom is not to be found in 'Irāq or Tabriz
 (6) "I was sitting in order to compose a chronogram, in the meantime the Invisible Speaker called me and said, 'Get up' "

The inscription at this point seems to be incomplete for the chronogram is not contained in the message of the "Invisible Speaker"

The tablet on which Muhammad 'Ādil Shāh's (1627-57 A.D.) inscription is carved was lying in a neglected condition at the time of my visit to the Mudgal Fort, in January, 1936, and at my instance it has since been removed to the Hyderabad Museum, and now shown there as exhibit No 4134. The tablet is divided into fourteen panels, each containing an hemistich in the Persian language². The style of writing is *Tughluq*. At the head of the tablet there is a projection on which

¹ The inscriptional tablet measures 1 ft 10 in by 1 ft 8 in

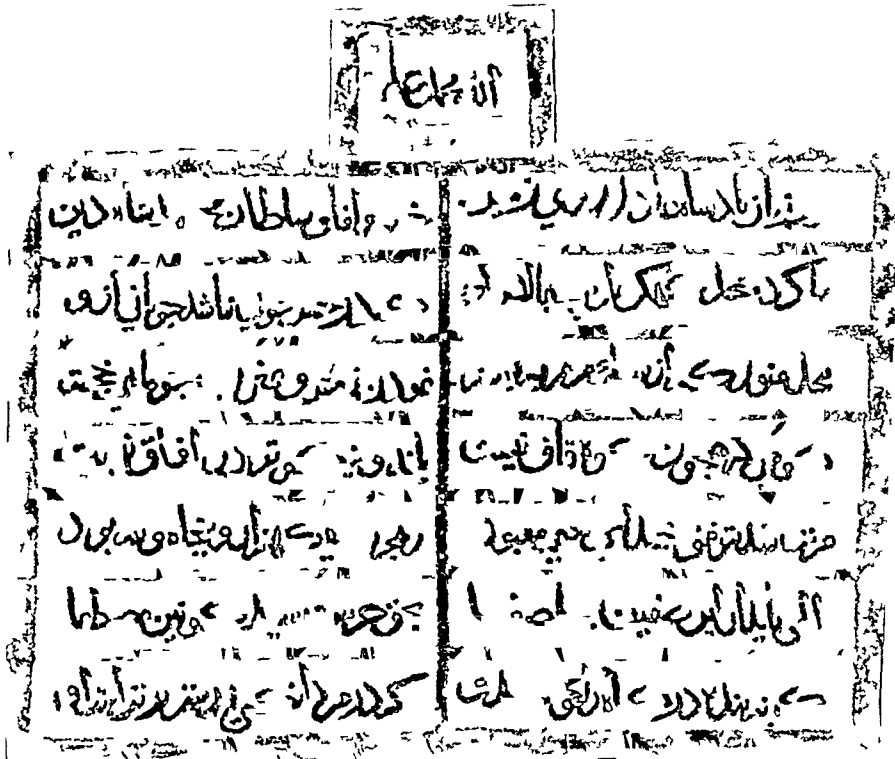
² The tablet measures 2 ft 6 in by 2 ft

(a) On a bastion, Mudgal Fort



Scale 166

(b) Inscription from the Mudgal Fort, now preserved at the Hyderabad Museum (No 4134).



Scale 166

the names of Allāh, Muhammad and 'Alī are carved I have deciphered the text of the inscription as follows —

Plate XI(b)

الله محمد علی

- (1) در زمان ناساه عادل روی زمین
 ~ سر آفاق سلطان محمد شاه دس
- (2) بنا کرده محل گهگس نایب داللی کوه
 که در ~ س حویلی نباشد حوالی از
- (3) محل منور که از سنگ مرمر به دسه
 نموده ر مپسوم معرب حرمهای حصه
- (4) کوهی که همچون کوه فاب دسب
 بلند و بزرگتر در آفاق دسب
- (5) مرتب شد نومنی حدای حی معدود
 ر هترب نگهزار ر پندگاه ر سه نود
- (6) الهی پاک دار این صحن نا صفا
 نحو حرمب سند کونین ممداه
- (7) کمند دسه درگاه راگود در
 که در مردانگی ر رستم بزرگ (سب او

TRANSLATION

“ Allāh, Muhammad, 'Alī ”

- (1) “ During the reign of the just king of the world , the lord of the universe, Sultān Muhammad, the defender of the faith
- (2) “ Built the beautiful Ghagan Mahall on the top of the hill in elegance and charm it has no match
- (3) “ The brilliant palace which he has built of marble it shines from the East to the West like the radiant (lit auspicious) Moon
- (4) “ (Built the palace) on the mountain with which mount Caucasus can not be compared a mountain so high and grand does not exist in the universe
- (5) “ It has been built by the grace of God, the Living from the *hijra* it was the year (1053 H = 1643 A D)
- (6) “ O God, protect this holy Siffin,¹ through the chaste character of the lord of both the worlds, the Chosen Prophet (Muhammad) ”
- (7) “ The humble servant of the court, Ragvandu, who in valour excels Rustam ”

¹ Siffin, a town on the Euphrates near which a great battle between 'Alī and Mu'āviyah was fought Mudgal here has been compared with Siffin on account of its being the scenes of continuous warfare between the Muslims and Hindus

INSCRIPTIONS FROM THE TALTEM FORT

BY G. YAZDANI

In 1936, Khan Bahadur Mr. Sayed Ahmad, Curator, Ajanta Caves, submitted to me a rough plan of the Taltam Fort and also inked rubbings of three inscriptions.¹ Two of these inscriptions belong to the reign of Murtaza Nizām Shāh I who ruled at Ahmadnagar from 1565-86 A.D. The third inscription belongs to the reign of Aurangzeb and is dated the 19th year of his reign. The two inscriptions of Murtaza Nizām Shāh are interesting, for in one of them the real name of Salābat Khān, the minister of Murtaza, is given. The minister's real name was Shihāb Khān which is not recorded in contemporary history. Firozta however, praises the administration of Salābat Khān, and writes that the Maratha country was never so well governed as by Salābat Khān since the reign of Mahmūd Shāh Bahmanī.² In the inscription he is recorded to have built the gateway of the Taltam fort.³

As the rhyme and metre of these two inscriptions are the same, it appears that both constitute one record. They are however carved on separate slabs, and the characters of the inscription giving the date are bolder than those of its companion, containing the name of the king. The style of writing is *Nasikh* of a crude type and the language is Persian. The text of these two inscriptions may be read as follows:—

Plate XII(a-b)

در عهد شاه مرتضی کرده بنا عمارت

دروازه قلعه تالتم سہانتان محلا

تاریخ این عمارت از عسکرتی (sic) رسالت

به صد گذشته بود و بر آید یاد

TRANSLATION

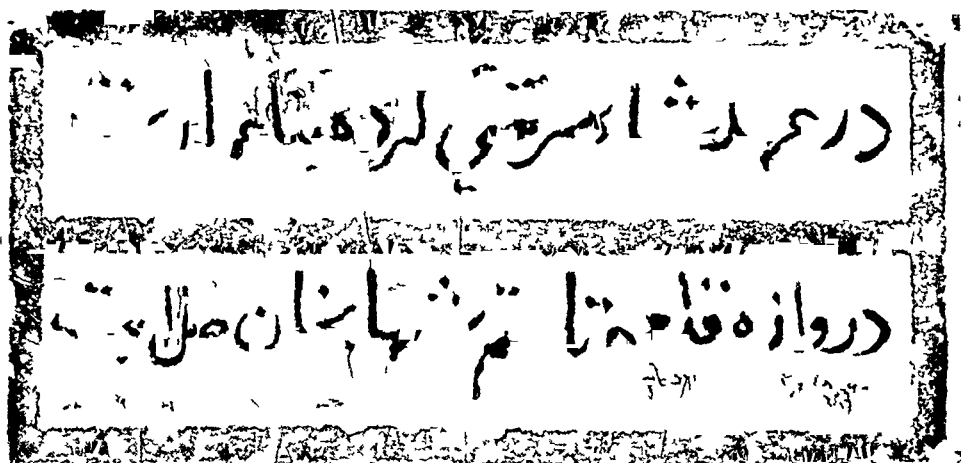
¹ In the reign of Shāh Murtaza, the gateway of the Taltam fort was built by Shihāb Khān, (entitled) Salābat Khān.”

² According to Mr. Sayed Ahmad's report Taltam Fort is situated some ten miles west of Ajanta, in the same range of hills which contains the Ghatotāch (Jimjira) caves. The fort has three gateways, and it is defended by a large number of bastions. The names of the gateways are: (1) The Baitālbīrī Darwāza facing the East, (2) the Jimjāla Darwāza facing the South and (3) the Jerundi Darwāza, facing the West. The area inside the fort is not very large and the buildings situated therein, are in a ruinous condition. The remains of a palace may be seen in the Northern part of the Fort. The palace walls are defended by four massive bastions, one of which has the figure of a tiger, having four elephants under his paws, one elephant being under each paw. There are two tanks, styled the Dādā Talīb (the Milk Pond) and the Machhli Talīb (the Fish Pond), besides a large well called the Māruti Bioli. There is a mosque towards the East of the palace and an 'Idgāh towards the West of it. The latter building is at a considerable distance from the palace. The Murtaza Shāh's inscriptions are carved on the Jerundi Darwāza and the Aurangzeb inscription on the Baitālbīrī Darwāza. The Taltam Fort is now called Vaisagarh and also 'Abhāsgarh.

³ Briggs III, 262

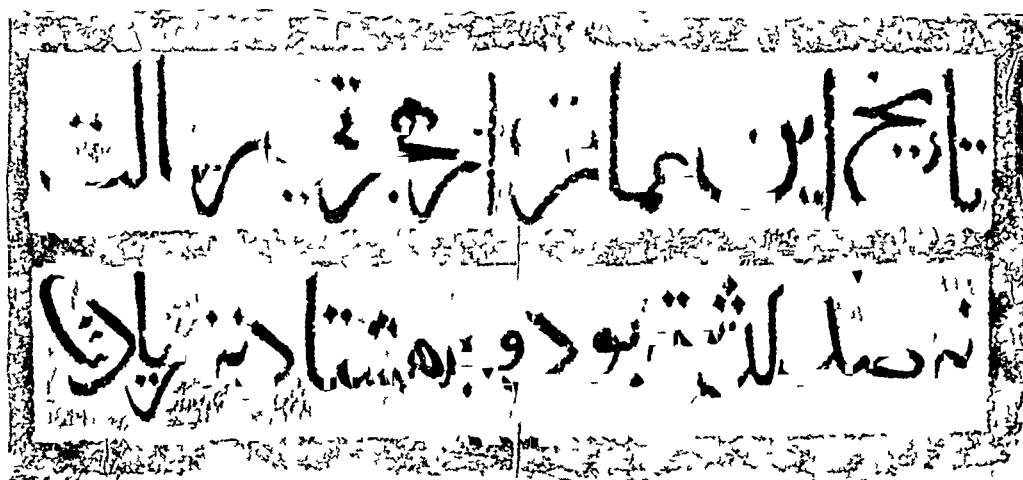
⁴ Taltam according to 'Abdul Hamid the author of the *Badshāh Nama* was one of the important fortresses of the Deccan during the reign of Shāh Jahān. It was captured by the Mughal forces during the conquest of Dhārūr. For further particulars see the *Badshāh Nama* (Bibl. Ind.) Vol. I pp. 346, 368 and 484.

(a) Inscription on the Jarandi Darwaza, Taltam Fort



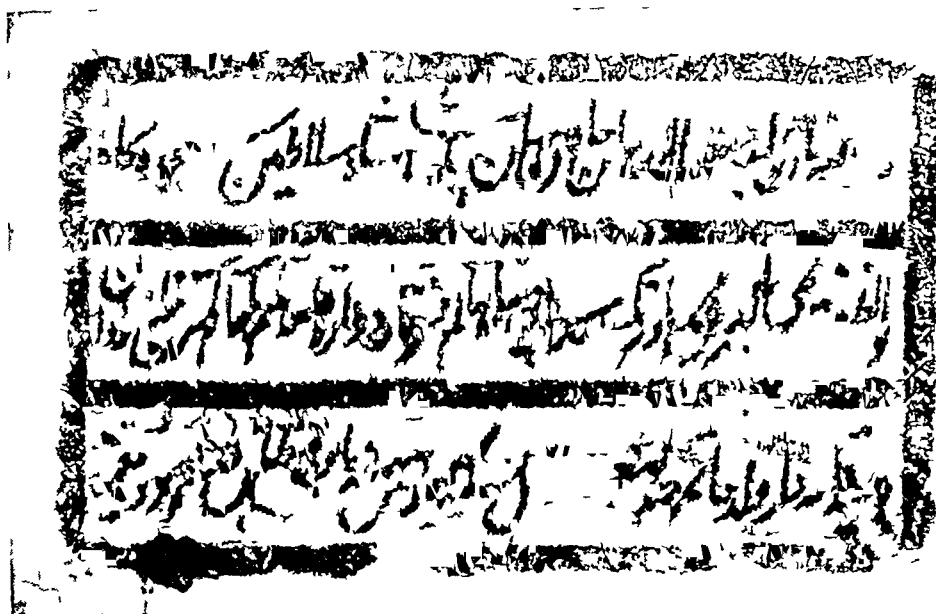
Scale 2

(b) On the same Darwaza



Scale 2

(c) Inscription in the Taltam Fort



Scale 2

“ The date of this building from the *hijra* of the Prophet (Muhammad)—nine centuries had passed and eighty nine years over that, 989 H (1581 A D) ”

The date fits in with the period of the ministry of Salābat Khān at Ahmadnagar

The inscriptional tablet, bearing the Aurangzeb inscription, was originally fixed over the Bai tīlbārī Darwīza. The record is in three lines and the language is Persian¹. The inscriptional tablet has been exposed to the weather for several centuries, and the letters have been obliterated in several places. The text has, however, been deciphered and is given below —

Plate XII(c)

حسب العزم والاحسان حاکم جهان شاه شاهنشاه سلاطین سجدہ گاہ ابوالہاجر محیی الدین
محمد اورنگ زیب نادرشاه عالم گز عاری دروازہ ولعہ دلم نامہ نام کمبرس خانہ رادان ابوسعید قلعہ دار
ولد خانم حد . سدہ ۹۴۰ جلوس مہمبت مالوس مطابق [سدہ ۱۱۱۶] شہری صررب
نعمت رسب

TRANSLATION

‘ By the command, worthy of being obeyed, of His Majesty, the refuge of the world, the emperor enjoying the allegiance of all kings, Abu’ Zafar Muhiu’d-Din Muhammad Aurangzeb the world conquering and the victorious king the gateway of the Taltam Fort was built by the humblest servant of the court, Abū Sa’id, the Commandant of the Fort, son of Hātīm Khān, in the 19th year of the auspicious reign (1116 H = 1704 A D) ’

Aurangzeb about this period, was engaged in settling the administration of the Deccan and he would have strengthened the defences of the forts wherein the imperial army was garrisoned

SOME NEW INSCRIPTIONS FROM GOLCONDA AND HYDERABAD

By G. YAZDANI

The inscriptions of Golconda and Hyderabad have been studied *in extenso* in my articles contributed to this *Journal* during the years 1913-14, 1915-16 and 1917-18², but Hyderabad City and Suburbs cover such a large area, and they are so thickly populated, that one often comes across new finds and the survey cannot be regarded as complete at any stage. As an illustration of this view are the twenty inscriptions which have been found recently by Khwaja Muhammad Ahmad Sahib, M. A., Curator, Hyderabad Museum, and which I am editing at his request. Some of these inscriptions are carved on buildings erected by Qutb Shāhī kings and they are important in fixing with precision the dates of those buildings. Some other represent beautiful calligraphic styles, *Thulth*, *Tughra* and *Nastā’liq* and they are therefore of considerable significance to students of Muslim Art. I have studied the inscriptions in the chronological order and I shall describe them accordingly.

I — Inscription on Shāikh’s Mosque, Golconda

Shāikhpet is a small village to the north east of Golconda Tombs. It has a mosque which at one time was decorated with beautiful tile work. The mosque is built on a platform, and its

¹ The inscriptional tablet measures 2 ft 6 in by 1 ft 9 in

² There is also an article on an inscription of Golconda in the *E. I. M.*, 1923-24 and another on two inscriptions of Hyderabad in the number for 1925-26

plan consists of a prayer-hall and a court with a cistern for ablutions in the middle. The prayer-hall measures 37 ft 6 in by 23 ft 6 in and has three arched openings towards the east. The inscription is carved on the western wall, being arranged in six panels, four of which contain Persian verse, one contains a *Qur'ānic* text (Ch LXXII, verse 18) and another the name of the calligraphist, who was a Persian. The name of this calligraphist—**لطف‌الله حسینی التبریزی**—also occurs in the Toli Masjid inscription of Hyderabad which was built by Mūsa Khān, during the reign of 'Abdu'lla Qutb Shāh¹. As the present inscription also contains the name of Sultān 'Abdu'lla, it appears that the artist Lutfu'lla enjoyed royal patronage during the reign of this king.

The Persian verse of this inscription is written in the *Nastā'liq* characters while the *Qur'ānic* text is in the *Thulth* script. Both styles of writing are of a high order and show that Lutfu'lla was a calligraphist of extraordinary ability. The total length of the inscription on the wall is 15 ft 3 in, while the width of the panels on which it is carved is 1 ft 6 in. I have deciphered the inscription as follows —

Plate XIII

دیر نایبش از کلام حسینی * گشت ملهم حرد نایس آیه

و ان الله ساعد الله فلا تدعوا مع الله احدا

۱۰۴۲

شاه گیتی پناه عند الله * مسجدی صاحب آسمان پایه

کنده احده الله الحسینی التبریزی سده ۱۰۴۳

قد "میں فی اتمام دین رہے العینی لطف، الله الحسینی التبریزی فی ۱۰۴۴

TRANSLATION

Verse

"Wisdom quoted this verse from the *Qur'ān* as the chronogram of the building—

"Verily the places of worship are set apart unto God, wherefore invoke not any other therein together with God"² 1042 H

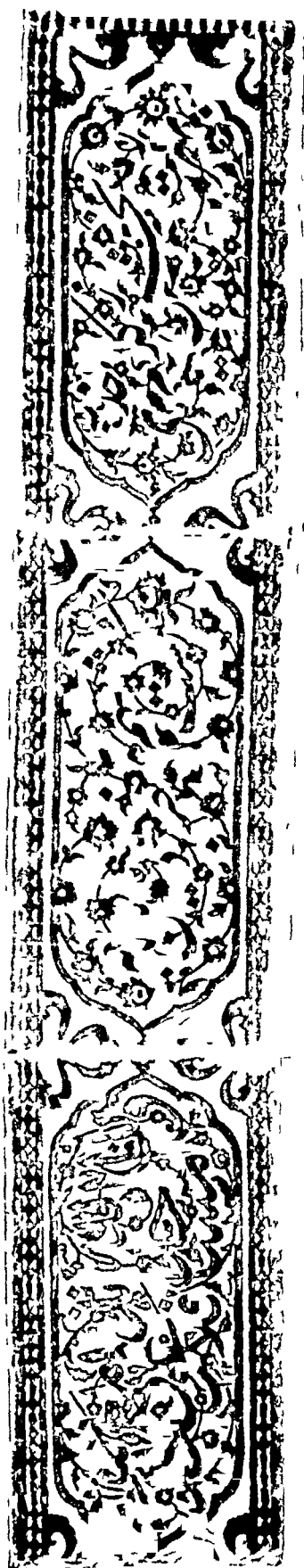
"His Majesty, the refuge of the world, 'Abdu'lla built a mosque of heavenly foundations"

"Written by Lutfu'lla al Husaini al-Tabrizi 1043 H (1633 A D)" Lutfu'lla al Husaini al-Tabrizi (endeavoured to complete the house of God, the Bountiful, in 1044 H (1634 A D))

¹ *E I M*, 1917 18 pp 49 50

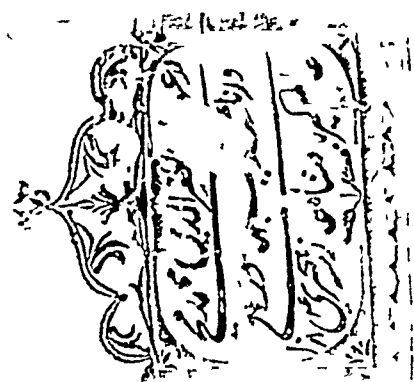
² The letters of this verse according to the *Ajwad* system give the date 1042 H in which year apparently the building of the mosque was commenced. The other two dates 1043 and 1044 H refer to the time of the completion of the inscription and the year of the completion of the building. The last portion of the inscription bearing the date 1044 H was apparently added afterwards when Lutfu'lla al Husaini completed the building.

Inscription on Shaikh's mosque, Golconda



Scale 09

(a) Inscription on a gun,
Golconda



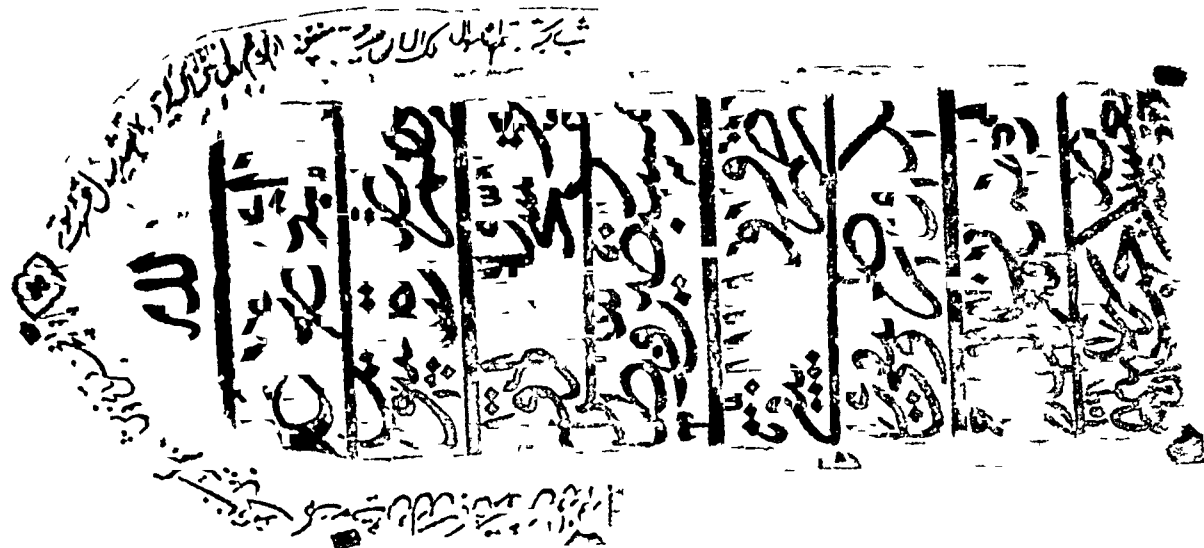
Scale 166

(b) On a slab in Da'ira ' Arzbegi,
Chadarghat Hyderabad Deccan



Scale 1

(c) On a loose slab in Da'ira ' Arzbegi,
Chadarghat, Hyderabad Deccan



Scale 125

II —Inscription on a gun at Golconda

At Golconda fort we have some fine specimens of Mughal guns, among which the Fath Raihbar of the Petla Burj,¹ the Azhdaha Paikar of the Mūsa Burj,² and the Dushman Kob of the Sampolia Burj are particularly good, on account of their large size, beautiful workmanship and military value. These guns, as a rule, bear on them the name of the manufacturer, the weight of the shots and gun powder which are to be used for charging the gun, and the name of the king during whose reign or under whose command, they have been made. Artillery was introduced in the Deccan by Turkish engineers in the last decade of the 15th century and we find references to Turkish gunners in the records of that period. Later we find the names of Arab Mechanics also as gunmakers and among them the name of one Muhammad Husain is prominent as the maker of some magnificent guns.³

The present inscription is carved on a gun mounted on the Sampolia Burj⁴ at Golconda. The gun is of considerable size, measuring 15 ft 9 in in length and 2 ft 4½ in in girth near the butt and 1 ft 8 in near the muzzle. According to the inscription it was made at Āsīr by one Maratha gunmaker, named Mathra Dās son of Rāmji. It was apparently brought to Golconda by Aurangzeb, who first used it during the siege of the fort,⁵ and after its fall in 1687 A D mounted it on the Sampolia Burj in its present position.

The inscription is divided into three parts, each part being carved in a separate panel. The language of the inscription is Persian and the style of writing *Nastā'liq*. I have deciphered the inscription as follows —

Plate XIV(a)

در عهد ابوالمہر محمى الدين محمد اورنگ زب بہادر عالمگیر نادرشاہ عاری

سنة ۱۰۸۴ ہجری

کوب دشمن کوب

گلہ سی آوار و ناروت در آوار

نویزیری (ق) قلعه اسیر سنة ۱۰۸۴ و ۱۶

عمل مہرا داس ابن رامجی

TRANSLATION

“During the reign of Abu'z Zafar Muhi'ud Dīn Muhammad Aurangzeb Bahādur, 'Ālamgīr the victorious king, in the *hijrī* year 1084 H (1673 A D)

¹ See *E I M*, 1913 14, pp 55 56

² *Ibid*, pp 51 56

³ *Annual Report*, Archaeological Department, Hyderabad, 1921 24, pp 18 25

⁴ This bastion is to the east of the Mūsa Burj, built near the Bammani Darwāza

⁵ See *Ma'āthir i 'Ālamgīrī* (Bibl Ind), p 290

"The gun Dughman Kob (the Destroyer of the Enemy) charge (shots) 30 seers and gun-powder 2 seers

"The gun made (?) at the Āsī fort during the regnal year 16 (1084 H) Made by Mathra Dās son of Rāmjī"

III-IV —Inscription in the Dā'ira 'Arz Begī, Hyderabad

About two furlongs to the west of the Ohādarghāt Darwāza of the Hyderabad City is a cemetery containing many old graves. In this cemetery two beautifully carved inscriptional slabs are lying, which apparently at one time were attached to some tombs. One of them (Plate XIV b) contains the Shīte *durūd*, written in beautiful Thulth characters.¹ At the end of the *durūd*, the date 1056 H, which probably refers to the demise of the person who was buried in the tomb, and the name of the scribe, دک مبران, are given.

The other tablet also has the Shīte *durūd* carved on it² but in the upper part of it, around the *durūd* are inscribed four Persian couplets, the script being *Nastā'liq*. The letters of the upper-part of the tablet have decayed and it is difficult to make out the couplets in full. The *durūd* is written in the Thulth style and below it are inscribed the name of the deceased, 'Alī Rīza Khān and the date 1067 H (1656 A D). The couplets have been deciphered as follows —

Plate XIV(c)

- (1) شب نعلمه شمس از ماه شوال
 (2) ازین عم لی عبادک
 (3) حو از ک تاریخ فوتش
 (4) ملک را سوخت حو دل را مصدنت
 (5) نکس (9) مرقدش را

۱۰۰۷

TRANSLATION

(Couplets)

- (1) "On the night of Tuesday, the sixth of Shawwal (1007 H)³ the deceased,
 (2) "By this event filled with grief, and joy and pleasure were changed into sorrow
 (3) "When I inquired of Widsom the date of his death it raised lamentation deep and pathetic
 (4) "As the heart of heavens was burnt through grief, 'O God, keep his grave illuminated!
 1007 H"⁴

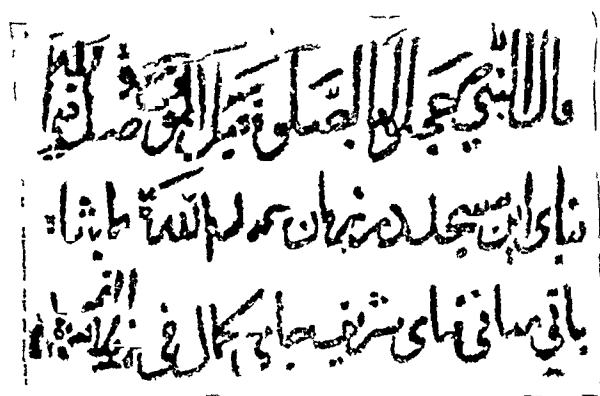
¹ The inscriptional tablet measures 5 ft by 1 ft 6 in

² This tablet measures 4 ft in length and 2 ft in breadth

³ It corresponds with 1598 A D

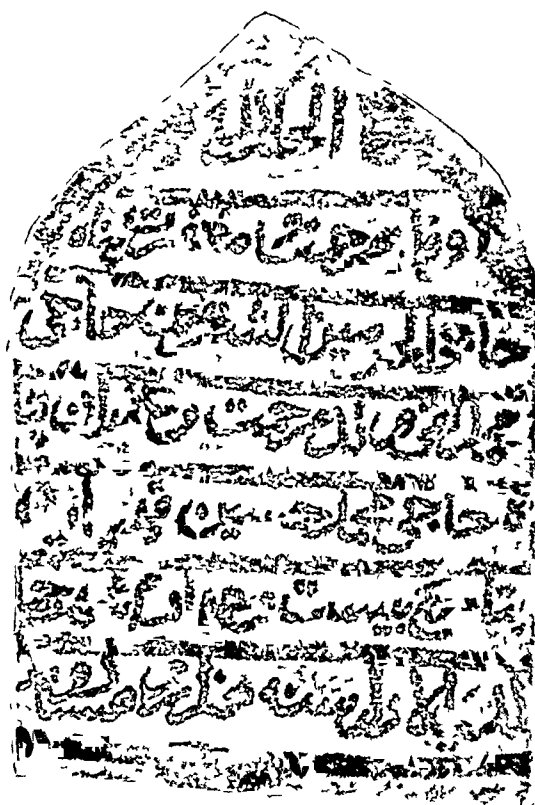
⁴ As the date 1007 H is absolutely clear here it appears that this part of the inscription (i.e., the couplets) is older than the *durūd* which has the date 1067 H carved at its end. Thus Shīte *durūd* and the date 1067 H were carved at a later time after chiselling away a portion of the original inscriptions in order to use the tablet for the tomb of another person.

(a) On Haji Kamal's mosque, Chadarghat, Hyderabad Deccan



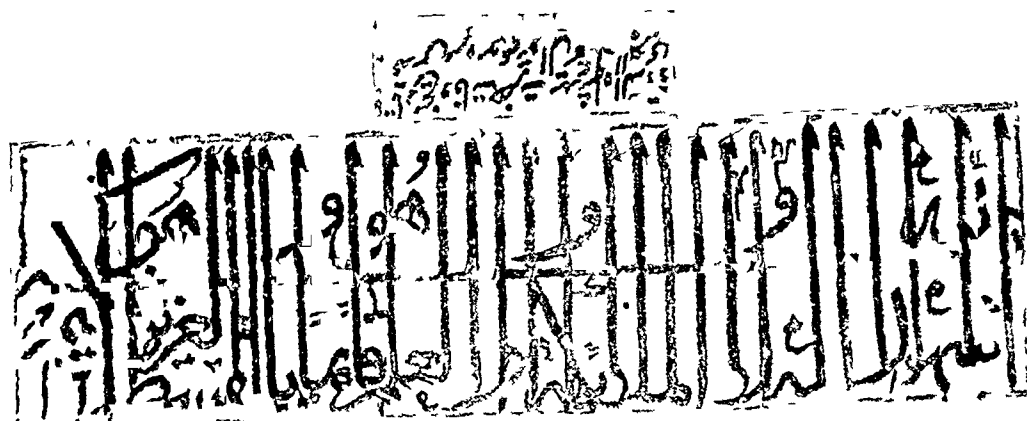
Scale 2

(b) On a tomb in Tahmasp Khan's mosque Chadarghat, Hyderabad Deccan



Scale 2

(c) On Kali Qabr, Chadarghat, Hyderabad Deccan.



Scale 166

V — Inscription on Hajī Kamāl's Mosque, Hyderabad

This is a small mosque, situated on the right bank of the river Musī, near the crossing of the roads, which go to the Afzal Ganj Bridge, Dārūsh Shīfa and Qhādar Ghāt Gate. The inscription is carved over the middle arch of the prayer-hall¹ and consists of a saying of the Prophet, Muhammad, and two lines of Persian prose. The style of writing is *Nasāḥ* of an ordinary type. I have deciphered the text as follows —

Plate XV(a)

قال النبي عجلوا بالصلوة قبل الموت صدق النبي الله
بنامی این مسجد در زمان عبداللہ قادیان
بنامی منامی بنامی سرہ ، حاحی کمال ، خمس ثلاثیں ال ، ○

TRANSLATION

“The Prophet has said, Hasten to say your prayers lest (lit. before) ye miss them.” Verily the Prophet has said aright.”

‘This mosque was built during the reign of Abdu’llā Qutb Shīh (1626-72 A.D.) The founder of this noble building (is) Hāji Kamāl. In the year 1035 H. (1626 A.D.)”²

VI — Inscription on a tomb near Taihmāsp Khān's Mosque, Hyderabad

Taihmāsp Khān was a noble of the Qutb Shīhī court, and a small but beautiful mosque is still associated with his name in Hyderabad City. The mosque is situated near the Qhādar Ghāt Darwāza, and it has some graves near by. The latter originally would have been enclosed in the compound of the mosque, for the epitaphs carved on the tombs belong to the Qutb Shīhī period.³ At the head of one of these graves an inscriptional tablet of black basalt is fixed, which on one side has the Shīte *duūd* and on the other an epitaph in six lines. The language of the epitaph is Persian and the script *Nasāḥ*.⁴ The text of the epitaph has been deciphered as follows —

Plate XV(b)

الحکم لله
وفات مرہم و معصوب بداء
حاحی الحزمین السریعین حاحی
محمد نفی ولد مرہم و عقران بنا
ہ حاحی محمد ، خمس و ہپانہ⁵
بنارنج بیست و چهارم شہر حما
دی الاول ساء ہزار و ہشتاد و نہ

¹ The inscriptional tablet measures 1 ft. 3 in. by 10 in.

² ‘Abdu’llā Qutb Shīh succeeded his father on the 14th Jumada I, 1035 H. so this mosque was built shortly after his accession.

³ There is also an old bath near this mosque.

⁴ The inscriptional tablet is arch shaped and measures 2 ft. by 1 ft. 3 in.

⁵ This nick name was apparently given to Hāji Muhammad Husam on account of his stout legs.

TRANSLATION

" Authority is for God "

" The death of the deceased, who is enjoying Divine forgiveness and mercy, the pilgrim of the sacred shrines of Mecca and Medina, Hājī Muhammad Taqī, son of the blessed and forgiven, Hājī Muhammad Husain Quhpāya, occurred on the 24th of Jumada I, 1089 H (4th July, 1678 A D) "

VII —Inscription on the Kālī Qabī, Hyderabad City

This tomb is situated on a side of the Qhādar Ghāt—Dāru'sh-Shifa road, and is prominent for the beautiful polish and exquisite carving of its sarcophagus. On the top of the sarcophagus a quotation from the *Qur'ān* (Ch III, verse 16)² is inscribed, and on one side the epitaph, which gives the name of the deceased and the date of his death. The epitaph is in the Persian language, the script being *Vastā'liq*. The text of the epitaph is as follows —

Plate XV(c)

تاریخ وفات حضرت سید ساه الله دوست
قدس سره سوم شوال سنه ۱۱۹۷ هجری

TRANSLATION

" The date of the death of His Holiness, Sayyid Shāh Allāh Dost (may his secret be sanctified) is the 3rd of Shawwal 1197 H (1st September, 1783 A D) "

VIII —Inscription on the Begam's Mosque, Hyderabad

This mosque is situated near the Mecca Masjid, to the south of the Unānī Davākhāna. The plan of the mosque consists of a prayer-hall, a court yard and a cistern for ablutions. The prayer-hall measures 34' × 20', and has three arched openings towards the east. Inside the prayer hall the *mīhrāb* is built of black basalt, and has very beautiful tile-work around it. Some *Qur'ānic* texts³ and the words *كنه العبد ابن محمد الشرارى* are inscribed in the tile work.

There is another inscription in the prayer hall, which is carved around the *mīhrāb*. It is a masterpiece of the *Thulth* style of writing and contains the name of Muhammad Al-Fakhkhār, son of Jamālu'd Dīn Husain. He was a Persian calligraphist, hailing from Shiraz. In Hyderabad there are several inscriptions by him, the more notable among them being the Jāmī' Masjid inscription, dated 1006 H⁴ and the Sājida Khānam Mosque inscription of Mughalpura, dated 1008 H⁵. The calligraphist flourished during the reign of Muhammad Qulī Qutb Shāh (988-1020 H), founder of the City of Hyderabad.

² In lines 3 and 5 the words *ساده* and *حمادی* have been split owing to lack of space, but this is not permissible according to Persian grammar.

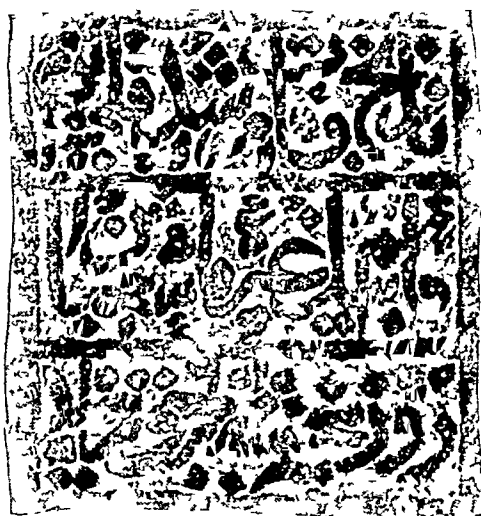
³ This text has often been carved on Qutb Shāhī tombs. See *E I M*, 1915 16, pp 28, 31 and 32 and Plate VIII.

⁴ Chapter IX, verse 18 and Chapter LXI, verse 13.

⁵ *E I M*, 1917 18, p 45, Plate XVI.

⁶ *Ibid*, 1925 26, p 26, Plate XII.

(a) On a tomb near Children's Park, Mughal Pura, Hyderabad Deccan



Scale 25

(b) On a tomb near Machhli Kaman Hyderabad Deccan



Scale 2

The inscription carved around the *mihṛāb* in this mosque, contains the Shīte *durūd*, an extract from the *Qur'ān* (Ch 59, verses 21-4), the date 1003 H (1593 A D) and the name of the calligraphist, *اسماعيل الدين محمد الفخار* (Plate XVI)

IX —An inscription from Mughalpura, Hyderabad City

Mughalpurā was a fashionable quarter of the Hyderabad City during the later Qutb Shāhi period, and there are some mosques and tombs which bear inscriptions of that period ¹ The present inscription is carved on a tomb, situated near the Children's Park, which has been laid out by the City Improvement Board recently The inscription gives the date 1006 H which falls within the reign of Muhammad Qulī Qutb Shāh, the fifth king of the dynasty and founder of Hyderabad City The script is *Nasikh* of a thick type and the language Persian I have deciphered the inscription as follows —

Plate XVII(a)

تاریخ وفات مرشد ملی نس
 قاسم بدگ ۷۰۰ ماه سعبان
 ۱۰۰۴ هجری قمری

TRANSLATION

The date of the death of Muṣṣḥid Qulī, son of Qāsim Beg—on the 1st of Shā'bān, Thursday 1006 H (10th March, 1597 A D), he was united with God

X —Inscription on a tomb near Machhlī Kamān, Hyderabad City

In Hyderabad City, the piazza in front of the old Qutb Shāhī palaces had four lofty arches facing the cardinal points. The arches still exist and one of them facing the east is called the مچھلی کمان or the Fish Arch. Fish was one of the emblems of royalty during the Qutb Shāhī period, and a large bamboo and paper fish is still hung from the apex of this arch as an old royalty sign on festive occasions.² In the vicinity of this arch there is a tomb with an inscriptional tablet³ bearing the *Shute durūd* and the date 9th Shawwāl, 1075 H (Saturday, 15th April, 1665 A D). The inscription does not mention the name of the person who is buried in the grave. The style of writing is *Nasikh* (Plate XVIIIb).

XI —Inscription on Sālīh Begam's Mosque, Hyderabad City

The mosque is situated near the Kotla 'Āli Jāh and has several inscriptions in its prayer hall. They consist of quotations from the *Qur'ān*,⁴ religious texts⁵ and the phrase

بنای مسجد اعظم بنیاد عالم بنام

¹ For Mughalpura and the inscriptions therein see my article in the *E I M* for 1925 26, pp 25 26

² For further particulars regarding the arch see the *Annual Report*, Archaeological Department, Hyderabad, for the year 1918-19, p. 4

³ The tablet measures 1 ft 10 in by 1 ft 6 in

⁴ The *Qur'anic* quotations are Chapters I, II (v 256), CIX, CXII, CXIII, CIV, XCVII

⁵ The religious texts are the Shute *durūd*, the *Nadī 'Alī* and the names of God

In the courtyard of this mosque there is a grave which has a sarcophagus of black stone. At the head of the grave an inscripional tablet is fixed which contains two Arabic couplets and some religious texts. The grave is reported to be that of Sālih Begam but the inscripional tablet does not bear her name nor does it bear the date of her death.

Over the doorway of this mosque a large inscription is carved which records the bequest of some houses and shops for the maintenance of the mosque, and also contains an imprecation against ill users of the gift. Such imprecations are frequently found in contemporary land grants, compiled in the languages of the Deccan and South India and are rare in North India.¹ The language of the inscription is Persian and the script *Nasta'liq*. In the beginning there are three couplets of a rambling character and after them comes the imprecation. The purpose of the bequest is further described and then follows another imprecation. I have deciphered the text as follows —

Plate XVIII

تحت مسجد رفته ، کردم خانه ملکى تمام از درامى مملکتى و مرتضى دم آل و اهل عباد حرام
در کردم تاکه باشد مر مراد زور ديس حاصل هر در جهان باشد مرا ساقى و حام
از محدثان و عزيزانرا باشد د سرکتى هرا از دعوا (sic) کند باشد مر از ايس حرام
اگر ن باشد دريس خانه و ملکها رفته ، مسجد دعوا (sic) کند نا پدر خود و اگر مرد د مادر خود
در مکه مکه رفته رفته باشد - تاريخ سنه ۱۰۹۷ هـ

صالح دنگم رفته ديس نوشت هرکه در خانه و ملکهاى رفته باشد کرايه دهد د فرش و چراغ
مسجد و مؤذن و فرش شود آنچه باقى ماند طعام سالده و نماز شود و هرکه کرايه دهد د در خانه و ملکى
باشد خود (۲) بلعب ادا گردان شود و زوى او همچون زوى خود کردن در درج جهنم

TRANSLATION

(1) ' I have bequeathed all the houses and the shops for the mosque in the names of the Chosen Prophet (Muhammad) and his son in law 'Ali' and (in the names of) their noble progeny and descendants

(2) " I have made this bequest with the hope that on the day of judgment my desire be fulfilled, and the select (things) of both worlds, as well as the cup bearer and the wine be in my possession.

(3) " My friends and relatives have no share in this property, and whoever claims it has claim is unlawful "

' If she is a woman who lays claim to these houses and shops, which have been bequeathed for the mosque, she (as it were) commits adultery with her father in the sacred precincts of Mecca, and if he is a man, he (as it were) commits adultery with his mother in the same precincts. In the year 1067 H (1657 A.D.) "

¹ See the inscriptions on the mosque of Mivān Mīhl, *J. I. M.*, 1917-18, pp. 50-55, and the Dornhalli inscription, published in the same journal for the year 1931-32, pp. 23-6

² The letter seems to have been left out here

³ Murtaza, literally means 'the chosen', a title of 'Ali

“Sālīh Begam Sayyida has written to this effect that whoever will stay in the bequeathed houses and shops he shall pay the rent, which is to be spent on the carpets and lamps of the mosque and (also) on the pay of the *mu'adhdhin* (the public crier) and the steward. And if any amount is left over (after the expenditure specified above) that will be *dħent* on the annual feasting and (special) prayers. Whoever will stay in the house or the shop, and will not pay the rent, shall be overtaken by the curse of God, and his head shall become the head of a pig and he shall be in the infernal fire of hell.”

XII —Inscription in a mosque near Kotla 'Ālī Jāh, Hyderabad City

This inscription is carved on a loose slab¹ which is now stored in one of the rooms of a mosque² near Kotla 'Ālī Jāh. The inscription records the bequest of a shop and an upper apartment for the maintenance of the mosque. The record consists of six lines of Persian verse, written in the *Nastā'liq* characters. I have deciphered the text as follows —

Plate XIX(a)

- Line 1 بسم الله الرحمن الرحيم ○ تدومى رب العوالم بد آثار مشرفة صرب مردصی علی
علیه السلام در حد راناد ایس
- Line 2 مسجد تمام (۹) مدد می محمد رضا ولد امام ○ الله تدک و حدیقه حاتم دنت ملک
مسجد رس و شوهر مددی تمام مسجد
- Line 3 مذکور را تمام و کمال رسانیدند بیست و هجدهم سهر رمضان المبارک ۱۱۱۱ هـ و یک
دکال مع (۹)
- Line 4 دالا حاده مدصل که (۹) مسجد دسته سده اسب کرانه ایس برای حصر و آب
و مؤن و فراس و روسنائی (۹)
- Line 5 مسجد مددور حرج نماید اگر ارمسدره و بدادر و دحدر و درتاب انسان دحل نماید
دو لعنت خدا گریبار و بدرد رسول
- Line 6 شرمسار سربد آمس ثم آمس ○

TRANSLATION

“In the name of God the Merciful and Compassionate

“By the grace of Almighty God this mosque, near the sacred relics of His Holiness, the chosen, 'Alī, may the peace of God be upon him¹ was built and completed by the sincere efforts of Muhammad Rīza, son of Lutfu'lla Beg, and Khadija Khānam, the daughter of Malik Muhammad, who are husband and wife, on the 27th of the holy month of Ramazān 1111 H (Thursday, 10th March,

¹ The inscriptional tablet measures 2 ft 3 in by 9 in

² It is a very small building having no architectural significance

1700 A D) and the rent of a shop with an upper apartment, which have been built adjacent to the mosque, is to be spent on the mattings and water and on the pay of the *mu'adhdhin* (public-crier) and steward and on the light of the said mosque If the sister or brother or daughter or their children will interfere (in this bequest) the curse of God shall overtake them, and they shall feel ashamed in the presence of the Prophet (Muhammad) Amen ! and again Amen !

XIII —Inscription on Mahdī Khān's tomb, Hyderabad City

The tomb of Navvāb Mahdī Khān is in a small enclosure (17 ft square), built in the vicinity of the Kotla 'Ālī Jāh The sarcophagus of the tomb is of black basalt and at the top of it a *Qur'ānic* text¹ and the epitaph are carved The *Qur'ānic* text is written in the *Thulūṭh* characters of an elegant type, while the epitaph is in the *Astā'liq* script The epitaph has been deciphered as follows —

Plate XIX(b)

سال ناریم ولادت مدت عمر و وفات هر سه تاریخ ار - هاب و اسم و ار صاحب عل
 ۱۱۲۰ ۱۰۱ ۱۰۱۹
 ابواب مدر مہدی صاحب
 سدہ
 ۱۰۱ ۱۱۲۰ ۱۰۱۹

TRANSLATION

"The date of birth, the period of life, and the date of death, all three may be ascertained (according to the *Abjad* system) from the title, the name and the title of honour Sāhib, of Navvāb Mir Mahdī Khān Sāhib "

The letters in the title of *ابواب مدر مہدی خان* give the year 1120 H, which is the date of the death of the Navvāb The honorific *صاحب* gives 101, which may be taken as the age of the Navvāb when he died If we deduct 101 from 1120, the year of the Navvāb's death, we get 1019 the date of the Navvāb's birth

XIV-XX —Inscriptions in the Ghassāl-wārī, Hyderabad City

Ghassāl-wārī, as its meaning indicates, was once the quarter of the professional washers of the bodies of the dead The quarter is close to the Mīr-ka Dā'ira,² an important necropolis of Hyderabad City In this quarter is a small mosque bearing an inscription of Bibi Khadija, daughter of Mīr 'Alī Astarābādī, whose tomb is situated in the Mīr-ka Dā'ira³ Near the mosque is a platform on which there are several tombs bearing inscriptions

The inscription reproduced as Plate XXa is carved on a tablet fixed at the head of a tomb on the platform The inscription contains the *Nādī* 'Alī, the name of the deceased and the date of his death The style of writing is *Tughra* I have deciphered the name of the deceased and the date as follows —

¹ Chapter XCVII

² See *E I M*, 1917 18, p 45

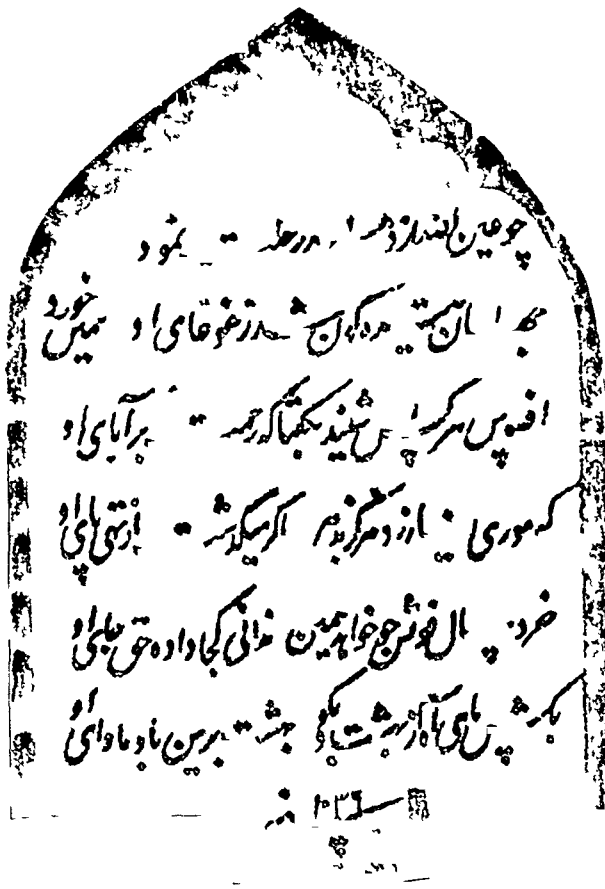
³ The inscription on the tomb of Bibi Khadija has been studied in the *E I M*, for 1917 18, p 46.

a) On a tomb in Ghassalwarī, Sultan Shahī, Hyderabad Deccan



Scale 166

(c) On another tomb in Ghassalwarī, Sultan Shahī, Hyderabad Deccan



Scale 2

(b) On a mosque in Ghassalwarī, Sultan Shahī, Hyderabad Deccan



Scale 142

Plate XX(a)

سیادت پناه رضوان حایکاه

امیر سید اس سادات پناه میر عبداللہ مسہدی ساکن اصفہان ۲۵ جمادی الثانی ۱۰۲۸

TRANSLATION

(1) " The refuge of Sayyids, (who is) residing in paradise, Amīr Sayyid, son of the refuge of Sayyids, Mir 'Ināyatullā of Mashhad (by birth) and of Isfahan by residence on the 20th of Rajab, in the year 1028 H " (Wednesday, 25th June, 1619 A D)

The tablet, on which the above inscription is carved, has the phrase الحکم لله and the Shute durūd on its back ¹

The next inscription of this locality, in the chronological order, is carved over the *mihāb* of the mosque referred to above (p 30) It consists of two lines of Persian prose written in the *Tughra* style I have deciphered the text of the inscription as follows —

Plate XX(b)

ندای این مسجد : ثواب عقیقه صالحه صامه راکعه ساجده

ندی عقیقه لب میر سید علی اسرار ندی سلم آورد سنہ ۱۰۳۴

TRANSLATION

" This mosque was built for the bestowal of divine favour on the chaste, pious, austere, devout and religious (lady), Bibi Khadija, daughter of Mir Sayyid 'Alī of Astarabād, the Shāikh of Āwand, in the year 1034 H (1624 A D) " ²

As Bibi Khadija, according to the inscription carved on her tomb, died in 1031 H, ³ this mosque was built three years after her death

Another inscription at this site is on a tablet fixed at the head of a tomb on the platform in the vicinity of the mosque The inscription consists of five Persian couplets written in the *Nastā'liq* characters The couplets lament the death of one 'Ainu'lla and contain a chronogram giving the *hijra* year 1036 H (1627 A D) The inscriptional tablet does not seem to be in its original place for the tomb at the head of which it is fixed, bears on its sarcophagus an epitaph giving the date 7th Jumada I 1222 H The figures giving this year are written in two lines, 12 at the top and 22 below them If these figures represent the *hijra* year the view that the head tablet belongs to another tomb is correct But if 12 and 22 represent separately something else the head tablet giving the year 1036 H may belong to this tomb and the year may be taken as the date of the death of the person buried therein I have deciphered the couplets as follows —

Plate XX(c)

حور علی اللہ ار دہ ر رحمت نہ دہ

همین حورن افسوس هرکس شنید

چهار ندره گزن شکر عوای ار

نگینا کرم رحمت د ر آنای ار

¹ The inscriptional tablet measures 2 ft 3 in by 1 ft 3 in

² For the epithets used in this inscription see *E I M*, 1917 18, p 46

³ Idem

۱ موزی ندارد هرگز در هر اگر مگردد ، ار تہی پای ار
 حرد سال موش حو حواحد ہمنی ندانی کجا دادہ حو - ای ار
 نکش پای آہ ار ہسب و نگو ہسب نویں د ان مارای ار
 سنہ ۱۰۳۶

TRANSLATION

- (1) " When 'Amu'lla departed from this world, the atmosphere grew thick (lit dark) by the cries which were raised
 (2) " Whoever heard of his death showed grief and said, ' May mercy be upon his forbears '
 (3) " He did not hurt even an ant although it passed from under his foot
 (4) " Wisdom inquired about the year of his death thou (perchance) dost not know the place which has been given him by God
 (5) " Take away the last letter of the word آہ (that is ہ) from ہشپ and say (the phrase)—may the highest heaven be his resting place '—is the chronogram '
 1036 H (1627 A D)

The inscription on the sarcophagus of the tomb has been deciphered as follows —

Plate XXII(c)

پس مہمک مسکن خاکی
 ۱۲
 ہعہم ماہ حمادی الاول ۲۲

TRANSLATION

" In front of the mosque, in the earthly abode "

7th of Jumada I 12
 22

On another tomb, built on the same platform is an inscription, containing the *Shute durūd* and the date 1080 H (1667 A D) The style of writing is *Thulth* of an intricate type (Plate XXI) The tomb is apparently of some noble of the Qutb *Shāhī* period, whose name is, however, not given in the inscription

Near the above tomb there is another with an inscriptional tablet² fixed at its head The tablet bears inscriptions on both sides The side facing the tomb has the phrase, *الحکم لله* and the *Shute durūd* (Plate XXIIa) The back bears the following text —

Plate XXII(b)

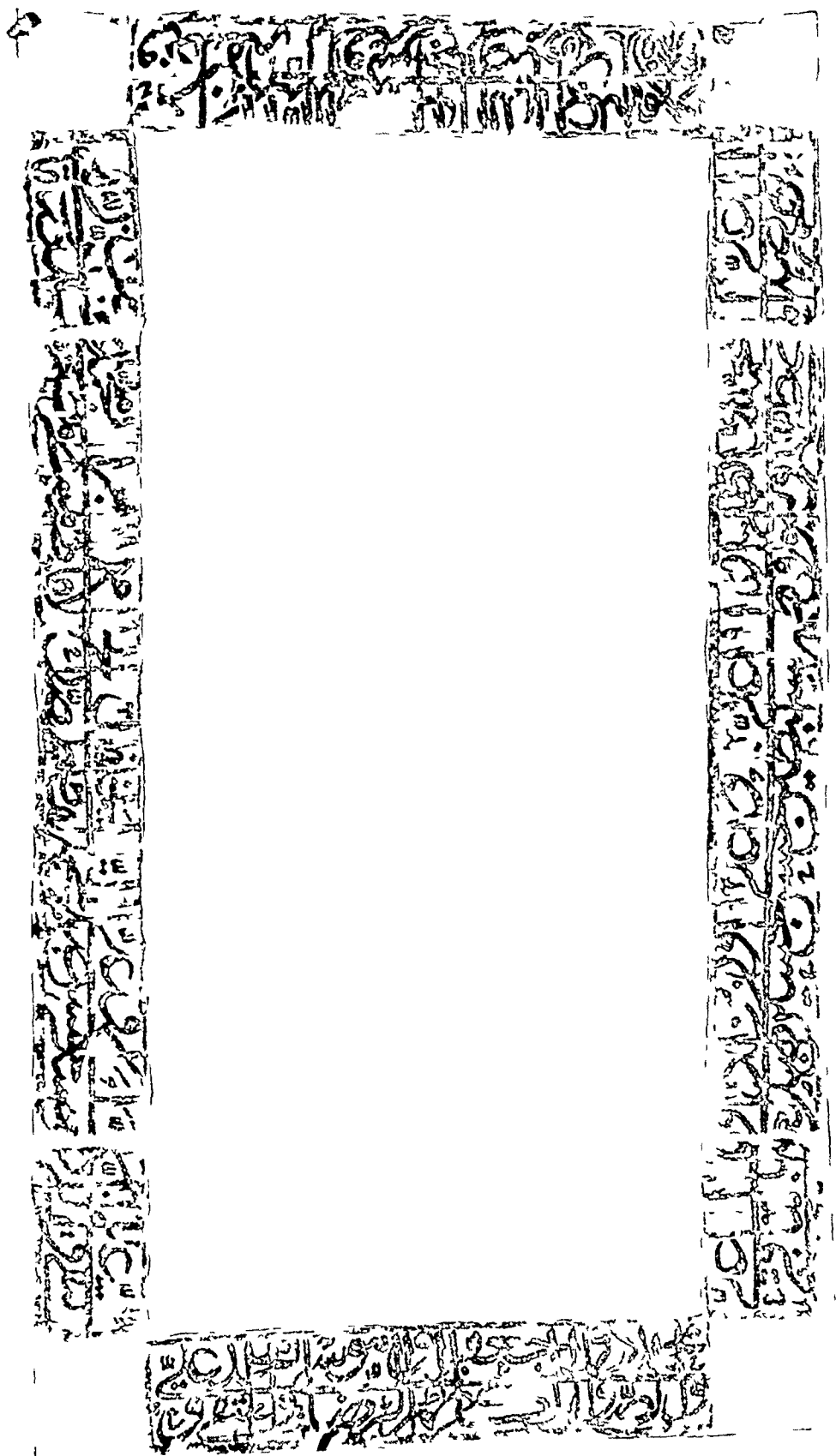
ہوالحی الناقی

وفات المرحوم المعزز مدرس مکانی
 سلم شہاب الدین محمد گدلانی سب چہار شدادہ

¹ The phrase-- according to the *Aljad* system gives the year 1041, but if we deduct the numerical value of the letter ہ , which is five, we get 1036 in which year 'Amu'lla died

² The tablet measures 2 ft 6 in by 1 ft 6 in

On a tomb in Ghassalwari, Sultan Shahi, Hyderabad Deccan



(a) On a tomb in Ghassalwari, Sultan Shahi, Hyderabad Deccan



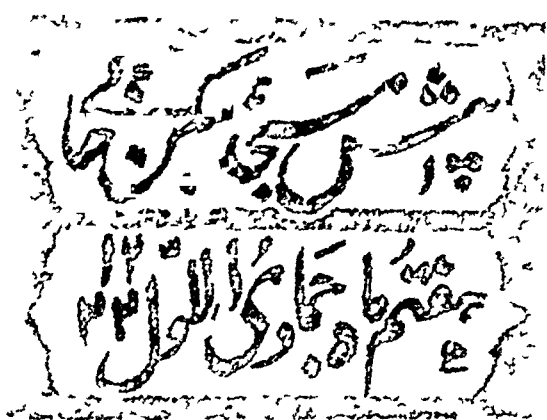
Scale 166

(b) On another tomb in Ghassalwari, Sultan Shahi, Hyderabad Deccan



Scale 166

(c) On another tomb in Ghassalwari, Sultan Shahi, Hyderabad Deccan



Scale 25

(d) On Kamani Bes-ki-Masjid, Kalyani



Scale 25

(a) On a slab fixed along the old footpath near Anad, Ajanta Ghat, Hyderabad Deccan



(b) On a slab fixed along the same footpath



نوردهم شهر ديعده مى سده مائه و العسرة

بعد الالف ۱۱۱۰

TRANSLATION

“ He is the living, the ever lasting (God) !

“ The death of Shāikh Shihābu'd-Dīn, Muhammad Gilānī, whom God has taken into His mercy, (and) whose sins have been forgiven, (and) who is residing in Paradise, occurred on the night of Wednesday, 19th of the month of Dhū Qā'dh in the year 1110 H (9th May, 1699 A D) ”

TWO MUGHAL INSCRIPTIONS FROM ANĀD NEAR THE AJANTA GHAT HYDERABAD STATE

BY G YAZDANI

Both of these inscriptions were brought to my notice by Khan Bahadur Mr Sayed Ahmad, Curator of the Ajanta Caves, who had discovered them in the survey of the hill country round about Ajanta. The hillock of Fardāpūr (کتل فردا پور) is frequently mentioned in the Mughal histories, and their armies, when moving from Burhanpūr to Aurangabād or Daulatabād, entered the Deccan plateau by the precipitous hill-path, which is now called the Ajanta Ghat¹. It appears that the track in those days was uncertain, and it was cleared by Shāh Jahān, as one of the inscriptions records, on one of his marches to the Deccan.

The record consists of three Persian couplets, inscribed in six lines, and of a line of prose which mentions that the inscription was carved in the reign of Shāh Jahān. The style of writing is somewhat crude, being *Nastā'liq* of a poor type. I have deciphered the text as follows —

Plate XXIII (a)

با فتاح

چو خورشید حمالت حلوة گرسد میایے کوها اس ریب فرسد

نوب (۶) حد انکه در انوار افروزد دهر ساء طهوری مدسر (۶) سد

هرار و چهل افروزده سال که اس کونل صفای راه سر سد

در عمل صاحب فران ثانی ساه جہاں ناساه عاری

TRANSLATION

“ O Opener !

Verse

(1) “ When the sun of his (king's) glory shone forth,
There was adornment and decoration even in the midst of rocks ”

¹ For the convenience of visitors to the Ajanta Caves, His Exalted Highness the Nizam's Government have now constructed a motorable road along the old track.

(2) "As far as he travelled the illumination increased

As if every hour divine light shone forth "

(3) "It was the year 1040 H (1630 A D)

When on this hullock the track was cleared "

"Under the Government of His Majesty, the second lord of the happy conjunction, *Shāh Jahān*, the victorious king "

The tablet of the second inscription is also set up along the same track and it refers to the building of a charitable work, a well or a resting place, for the convenience of visitors. The inscription gives the name of Aurangzeb, and also of one *Hātīm*, who was apparently a local officer. The record is in Persian verse consisting of four couplets. The script is *Nastā'liq*. Some of the letters of the 3rd and 4th couplets have disappeared through the weathering of the stone. I have deciphered the inscription as follows —

Plate XXIII (b)

الله اکبر

حام اندر دول اورنگ رب

پادشاه ، اذل گد ی س اں

ار برای روح برهان سنگ کرد

که برادر بود او را همجو حان

ایستادن حدراب جاری بر طوق

ناوالش را -

حرد . . نارنج یامب

نارنجش ندان . . .

TRANSLATION

"God, the Greatest !

(1) "During the reign of Aurangzeb, the just and world-conquering king, *Hātīm*

(2) "For the peace of the soul of *Burhān Beg*, whom *Hātīm* considered his brother from his heart,

(3) "(He built) along the path this charitable work of continual utility, so that the reward of it-

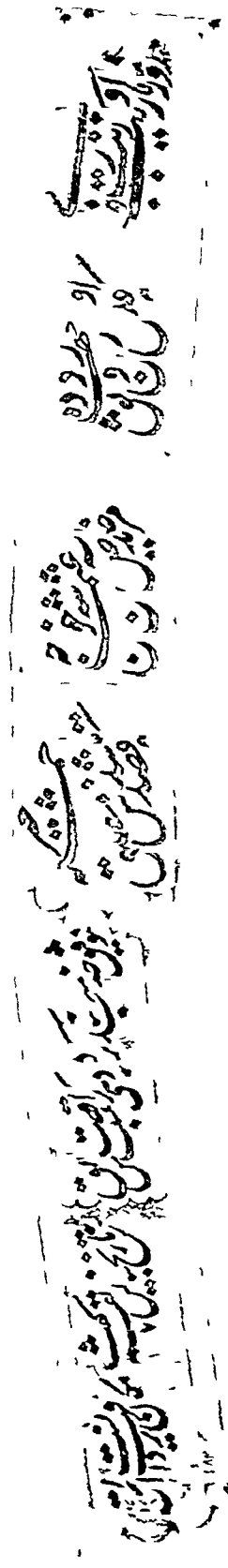
(4) " found the chronogram,
be regarded as the date of the building "

(a) On a tomb at Naubad near Bidar



Scale 25

(b) Inscription on a mosque at Chandapur, Bidar District



Scale 083

TWO NEW INSCRIPTIONS FROM THE BIDAR DISTRICT, HYDERABAD STATE

BY G. YAZDANI

Last year (1936), Mr. Sultan 'Alī Khān Faruqī, Archaeological Surveyor, H. E. H. the Nizam's Government, brought to my notice two new inscriptions, one of which bears the name of the Bahmanī king 'Alāu'd-Dīn Ahmad Shāh al-Bahmanī (1436-58 A.D.), and the other of the Mughal king, Aurangzeb (1658-1707 A.D.). The former record is carved over the doorway of a small tomb situated near a pleasant grove of mango trees at the village Naubād, in the suburbs of Bidar. The inscription consists of five lines of Persian prose written in *Thulth* characters of an intricate type. As the stone of the slab on which the inscription is carved is not close grained, it has suffered considerably from the weather, and the letters have been abraded in several places. The text of the inscription, however, has been deciphered in full and it is given below —

Plate XXIV(a)

- Line 1 حمد و نعت پروردگاری را که طایفه انوار گردون برآوردند معمار قدرت اوست و بساط اوست
 رحمت گسترده فراست و صلوات نامنداهی
- Line 2 دروخته مطهر و قالب معطر مهسود آفرینش و مهسود اهل بندش آدم ¹ یس
 رحمه العالمین سلطان رسل سراج ملت هادی سید سعید است و در آل و اصحاب از
- Line 3 رسول الله علیهم اجمعین و بعد تمام شد این فتنه سرور در دروخته عدل ناساه عالی
 مدار کد سرور و حمیت مدار المحدث فی نصب سرائق الامم و الامان
- Line 4 اله دم سک بالدق الله یامر بالعدل و الامان ابو المظفر علاء الدین و الدین احمد ساه
 بن احمد ساه الدین السلاطین و السلطان نعمانیس و الهدایم اقصی قصاه الاسلام
- Line 5 مولانا امام سمس الدین و الدین بن مولانا سعد الدین الدیمانی ² السدانندی
 الدامی (۹) دوران الهه مدار الملک مهسود آباد المشتهر نعمانی مهنس فی ³ دور سده سدع ر اردین
 و ثمانیه ○ تا معین الانوار ○

TRANSLATION

"Unlimited praise is due to God, the architect of Whose providence built the vault of nine apartments of heaven, and the chamberlain of Whose wisdom spread the carpet of the six directions of the earth, and uncounted blessings be upon the holy mausoleum and the scented body (of Muhammad) who is the purpose of the creation, and the ideal of men of wisdom, the last of the prophets, the 'Mercy of God' on people, the prince of apostles, the lamp of faith, the leader of the paths (of Truth), the intercessor of the community, and upon his descendants and companions—with all of whom God be pleased! After that (be it known) that this delightful vault was built (it completed) during the just reign of the king of exalted rank, possessing Kaikhusrau and Jamshīd's majesty, (who is) endeavouring to pitch the tents of peace and safety,

taking inspiration from the Word of God, '*administers with justice and benevolence*,¹ Abul Muzzaffar 'Alā'u'd-Dunya wad Dīn Ahmad Shāh, son of Ahmad Shāh, al Baihmanī, the Sultān son of Sultān at the instance and under the superintendence of the most sagacious of the Qūzīs of Islām, Maulāna Imām Muhammad Shams-u'd-Dunya wad Dīn, son of Maulāna Sa'du'd-Dīn an-Nu'mānī al-Ahsanabādī² the chief Qazī at the capital, Muhammadabād (Bīdar), known also as the Great Qūzī, in the *Shahūr san* 817 (1416 A.D.) O Opener of gates "

The other inscription is carved on a small mosque at Chāndāpūr a village some ten miles from Bīdar. The inscription is in Persian verse, consisting of eight hemistichs, each inscribed in a panel. The style of writing is *Nasta'liq* of ordinary merit. The text has been read as follows —

Plate XXIV (b)

ندر شاه از رنگ زیب عاری	که عدل از حیاں را داده رری
میرد خاص آن سه حواحه عثمان	که قصدش ناسد حمله حتر مطلق
ترویق خدا مسجد بنا کرد	دشی گر ، اب امشاش الحق
ر تاریخ بنایس شاعم گف	مکان قرب برداست الحق

۵۱۰۸۴

TRANSLATION

"During the reign of the victorious king Aurangzeb
Whose justice has embellished the world
The special servant (lit. disciple) of the king, *Akhūja* 'Uthmān
Whose intentions (all of them) are absolutely pure,
By the grace of God built this mosque,
If thou wouldst compare it with Masjid Aqsa (of Jerusalem) the simile will be proper
As regards the chronogram of the building, the Divine inspirer said to me,
'In truth, it is the abode of union with God ' "

SOME UNPUBLISHED INSCRIPTIONS FROM THE BOMBAY PRESIDENCY

By G. YAZDANI

In the last issue of this *Journal*¹ Dr M. Nazim has published a large number of inscriptions from Ahmadnagar, Satara, Broach and Surat. But since the compilation of his article, Mr Q. M. Moneer, Archaeological Superintendent, Western Circle, Poona, has sent me a further instalment of twenty-two unpublished inscriptions from these four places in order to make their epigraphic survey as complete as practicable. Of these twenty-three records, thirteen belong to Ahmadnagar, five to Satara, two to Surat and two to Broach. As the majority of these

¹ *Qur'ān*, Ch. XVI verse 92

² Ahsanabad was the name given to Gulbarga by Baihmanī king.

³ The last hemistich, according to the *Abyad* system gives the *hijri* date 1084 which corresponds with 1673 A.D.

⁴ *E. I. M.*, 1933-34, Supplement

epigraphs are interesting from both historical and artistic points of view I have undertaken to publish them in this *Journal*

I-XIII —Inscriptions from Ahmadnagar

The most important of these is an Arabic inscription carved in four lines on the Mangal-warpet Gate at Ahmadnagar¹ Dr M Nazim has published a Persian inscription of this gate,² and as the style of writing of the Persian inscription is identical with that of the Arabic epigraph, it appears that both the inscriptions were designed and carved by the same artist. The scripts of both the records is *Thulth* of an elegant type, but the letters have been intertwined with one another in such a manner that the decipherment of the inscription at certain places has become difficult. The present epigraph records the gift of two charitable institutions, one apparently a caravanserai and the other a cistern or a water channel, both of which are alluded to in the Persian record³ The donor is *Khvāja Husam*, entitled, *Ni'mat Khān*, son of *Khvāja Jalālu'd-Dīn As-Samnānī*⁴ The text has been deciphered as follows⁵ —

Plate XXV (a)

Line 1 في . . . السلطان الأعظم [و] الحاقان [الكرم] ملك ملك
[العرب و] العجم طل [الله في] الارضين [حامى] شريعة سيد المرسلين سمي امير المؤمنين
عليهما السلام (ق) رب العالمين الموتى من عدد [الله] خادم اهل بيت رسول الله السلطنة

Line 2 و الكوفة مريضة نظامها حاك الله ملكه و سلطانها و افاض على العالمين نوره و افاض
ناني الكدراب . . . للسعادة حواشي . . . شاه المحاطب بعمدتها ابن الواصل
الى راحة الله الملك منس (ق) حواشي حلال الدين السماني في الدفعة بالمروحة (ق)
الموسومة .

Line 3 . نورة (ق) في شهر سنة تسع و ستين و تسعمائة و رقة هدا
الدفعه الاثمة على
ان لا بناءهما ولا يبرهما ولا يساحرهما ولا تعارهما وان لا يسكن
العنان

¹ The inscriptional tablet measures 7 ft 3 in by 2 ft

² *E I M*, 1933 34 (Supplement), pp 10 12, Plate V

³ *Ibid* pp 10—12

⁴ *Firishta* mentions the name of *Ni'mat Khān* in connection with the laying out of the Farh Bakhsh Garden

⁵ *Persian Text (Bombay ed)*, Vol II, p 279

⁶ I have been helped by Khwaja Muhammad Ahmad Sahib, in deciphering the text of this inscription

Line 4 في الدع ولا يدها ها را نكرت افوس نو [لب]
 هذا [الدع] اشرعة الى . . . و اولاده ومن دله بعد ما سمعه [عله] لعده الله
 و الملايكه و الناس اجمعين و الحمد لله رب العالمين كنه العمار محمد ~ من في سنة ٩٧٩

TRANSLATION

‘ Verily the great sultān, the most generous monarch, the king of the kings of Arabia and non Arab countries, the shadow of God on the diverse lands, the defender of the law of the chief of prophets (Muhammad), the namesake of the prince of the faithful (Murtaza ‘Ali)—may the peace of God be upon both of them—the favoured one of God, the servant of the family of the prophet (Muhammad), the lord of the kingdom and caliphate, Murtaza Nizām Shāh¹, may God perpetuate his kingdom and sovereignty and extend his bounty and munificence to the people of the world, the founder of these charitable institutions, attached to the tomb (of the founder), situated at this pleasant hilly (?) site, known as was Khvāja Husain Shāh, entitled Nīmat Khān, son of the deceased, taken into the mercy of God, the Malīk Mubīn (?), Khvāja Jalālu’d-Dīn As Samnānī, in the *Shahūr san* 979 (1578 A D) This beautiful place was dedicated with the stipulation that (the people) may avail themselves of its water for drinking purposes, and they may also avail themselves of such other comforts as are the right of ‘ the servants of God ’, (but they are enjoined) not to sell these two (works), nor to bestow them upon any person, nor to mortgage them, nor to lease them, nor to lend them, nor to settle therein nor to cut in them, nor to change I entrust the guardianship of this holy place to . and his descendants Whoever changeth it after he hath heard it, the curse of God and angels and men overtaketh him To conclude, praise be unto God, the Cherisher of all the worlds Written by the humble, Muhammad Husain in the year 979 (1578 A D) ”

The second inscription of this series is from the Kālī Masjid, a Persian inscription of which has been noticed by Dr Nazim in the last issue of the *E I M* (1933 34, Supplement) The present epigraph consists of three lines of Arabic verse written in the *Thulth* characters² The inscription is apparently not *in situ* for it refers to the tomb (?) of some high official who had descended from kings The Kālī Masjid, according to the Persian inscription, was built by one Sayyid Muntajab who seems to be an ordinary person for his name is not mentioned in contemporary history I have deciphered the text of the Arabic inscription as follows —

Plate XXV (b)

- (1) احكام الامجاد من نسل السلاطین العالم لم يرل مثواه في دار البقا دار السلام
 (2) حد في طاعاب حلاق الدنا دايما ر انعا و انعا مرضاه طول الدوام
 (3) لمان محرم عدس هات ناركة في منه يا هذا بعد هذا الكلام

٨٢٨

١٤٥

¹ This king ruled at Ahmadnagar from 1565 86 A D² The inscriptional tablet measures 2 ft 6 in by 1 ft 3 in

(a) Inscription from Mangalwarpet, Ahmadnagar

بسم الله الرحمن الرحيم
 في سنة الف وستمائة واربعمائة
 في شهر ربيع الاول في يوم
 الاثنين في الساعة العاشرة
 من المظفرية في دار
 السلطنة في مدينة
 احمد نगर في
 ولاية الهند
 في سنة الف وستمائة
 واربعمائة في شهر
 ربيع الاول في يوم
 الاثنين في الساعة
 العاشرة من المظفرية
 في دار السلطنة في
 مدينة احمد نगर في
 ولاية الهند

Scale 11

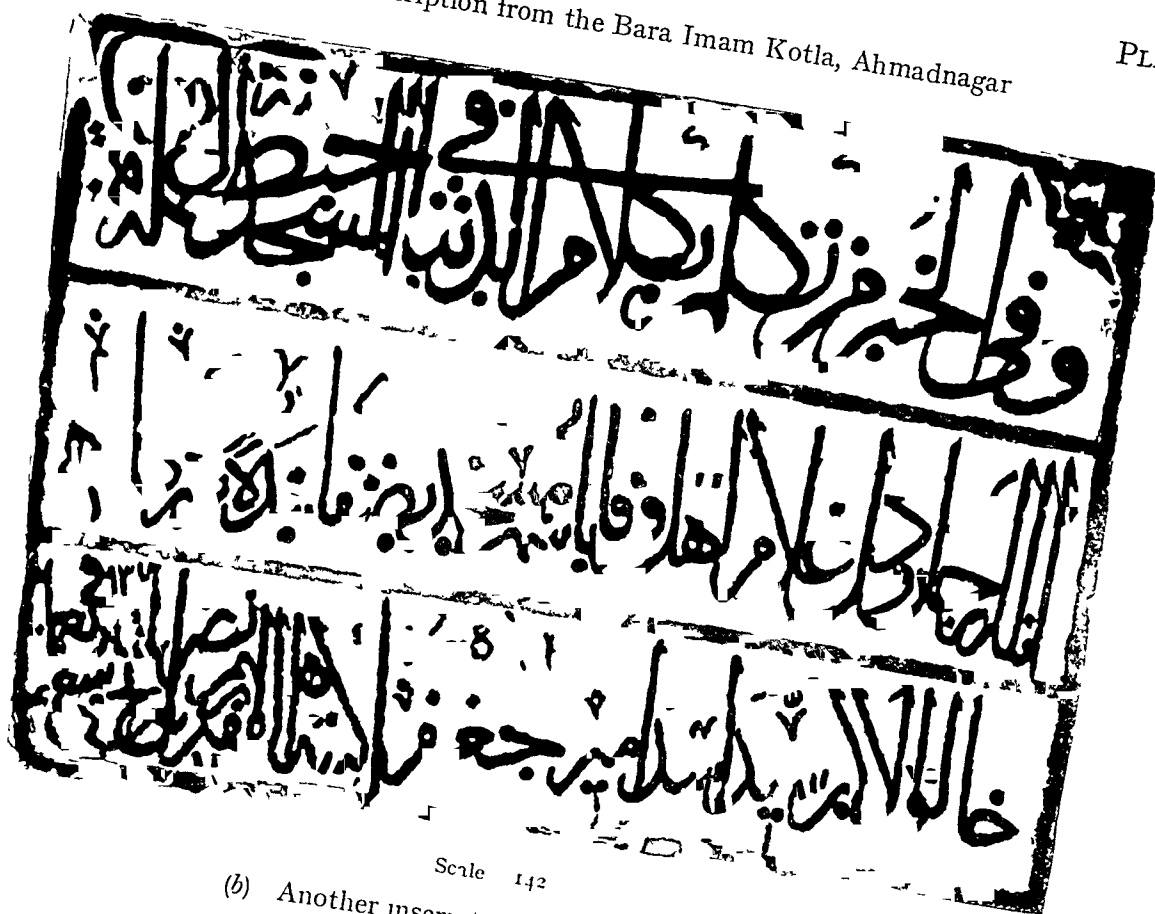
(b) Inscription on the Kali Masjid, Barud Gah, Ahmadnagar

بسم الله الرحمن الرحيم
 في سنة الف وستمائة واربعمائة
 في شهر ربيع الاول في يوم
 الاثنين في الساعة العاشرة
 من المظفرية في دار
 السلطنة في مدينة
 احمد نगर في
 ولاية الهند
 في سنة الف وستمائة
 واربعمائة في شهر
 ربيع الاول في يوم
 الاثنين في الساعة
 العاشرة من المظفرية
 في دار السلطنة في
 مدينة احمد نगर في
 ولاية الهند

Scale

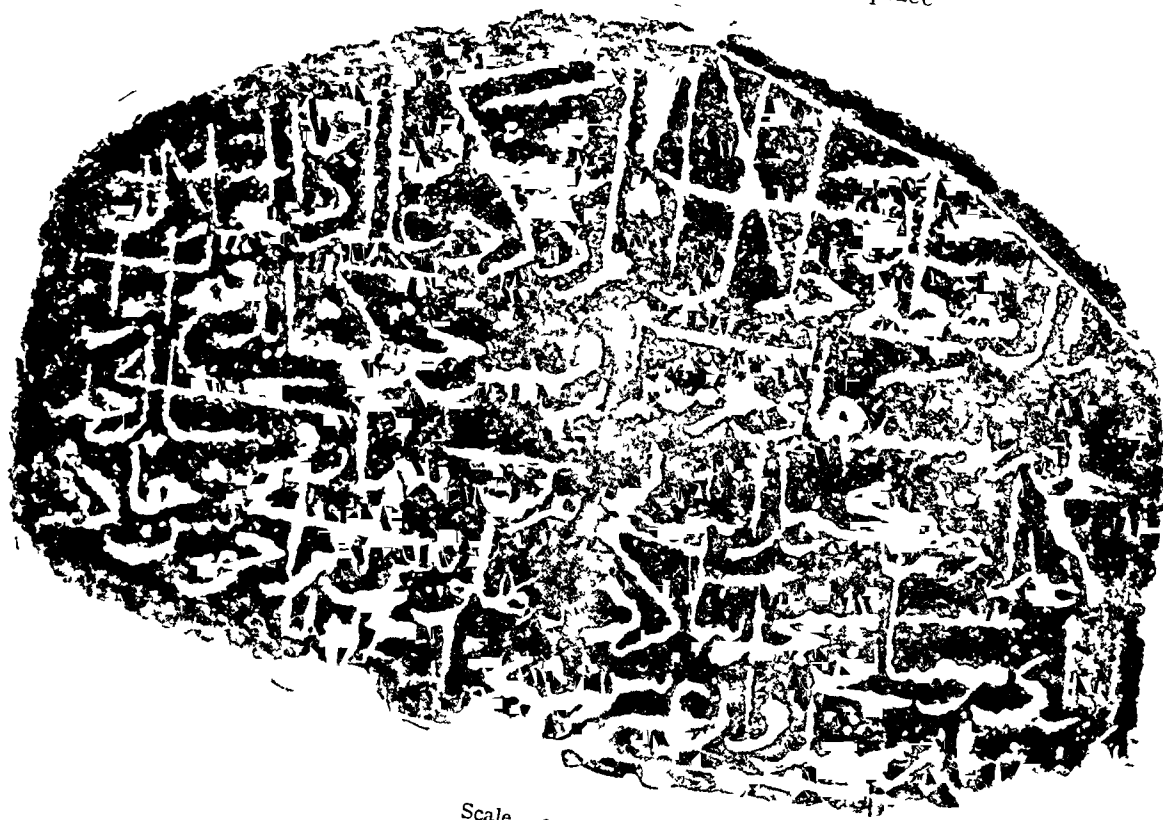
(a) Inscription from the Bara Imam Kotla, Ahmadnagar

PLATE XXVI



Scale 1.42

(b) Another inscription from the same place



Scale 2

TRANSLATION

(1) The most distinguished noble from the descent of illustrious kings, may the 'abode of bliss be his resting place in the everlasting world'

(2) "He always endeavoured to obey the Lord of Creation and always glorified Him and sought His good will

(3) "The chronogram—'Adn Tayyib'¹ was composed by Miṣṣān Maḥdūm but if it is incomplete, add the numerical value of the phrase—'these are the words' "

The words عدن طيب and هذا الكلام jointly give the year 973 which corresponds to 1566 A D

The third inscription of Ahmadnagar is carved on a mosque, styled the Sonairī Masjid (the Golden mosque), situated at the Bāra Imām Kotla² The inscription begins with a saying of the Prophet Muhammad, and thereafter gives the name of the building with that of its founder It concludes with the name of the writer of the inscription and the date The style of writing is *Thulth* of an indifferent type and the language Persian I have deciphered the text as follows —

Plate XXVI (a)

Line 1 رمی الحرم من تکلم کلام الدنيا می اله سعد حط عمله اربعین سنه

Line 2 آنکه ارحان و دل عالم اهل وفا نانی سدری مسعد نصا نده درگاه

Line 3 حالی الاکبر سند اسد امیر جعفر ○ کنده العبد ابراهیم نصر می تاریخ سنه ثلاثین

۹۳۷ هـ

TRANSLATION

"It is in the *Sayings of the Prophet*, 'Whoever talks of wordly affairs in a mosque loses the (recompence) of his good actions of forty years'

The builder of the sacred, Sunairī Masjid is the servant of the 'faithful' from his heart and soul He is the humble slave of the court of God Almighty, and his name is Sayyid Asad Amīr Jāfar Written by the humble, Ibrāhīm Nasr dated 937 H (1531 A D) "

The fourth inscription of the series is carved on a tablet which, according to the report of Mr Q M Moneer, is lying loose at the Kotla of Bāra Imām at Ahmadnagar The tablet is arch-shaped and measures 2 ft 6 in from side to side and 1 ft 3 in in height The inscription contains four lines of Persian verse and one of prose in the same language The style of writing is *Thulth*, but as the inscriptional tablet has been lying in a neglected condition for a considerable time the letters have decayed in several places My reading of the text is given below —

Plate XXVI (b)

در آل مصطفی سدد حلال اسب در عالم درالاحلال اسب

نشده های نکر سدراب نرزیس حق کشاید منج ادراب

¹ عدن طيب means 'refreshing garden'

² The inscriptional tablet measures 3 ft 6 in by 2 ft 6 in

Inscription on Shah Sawar Ghazi's tomb, Ahmadnagar

(a)



Inscription on Shah Sawar Ghazi's tomb, Ahmadnagar

(b)



TRANSLATION

“Two couplets, which a minstrel was singing, in accompaniment to the notes of the rebeck, roasted my heart on a (certain) day”

Couplets

- (1) ‘ Alas without us for a long time,
 ‘ The rose will blossom and the spring will bloom
 (2) ‘ Those who are in secrecy with us
 “ They will come and visit our remains ”¹

(1) “ What a pity (at the loss of) that stately cypress how woeful (to miss) the sweet company of that most lovely flower

(2) “ Are they tulips growing (?) on his tomb or the flames of fiery sighs (of those) who have been bereaved

(3) “ The birds of impatient hearts do not find solace even for a single moment when they are away from his company

(4) “ To describe the pangs of separation is a task for the achievement of which the way is closed ”

Inscription in Band B

Plate XXVIII

هه رضى المصطفى امام الانس والنجاة

على حده حده ودرسيم

ناد علدا الح

آه از حور خرج کم رفشار آه از سور سنده افگار
 آه از داع مرف حار سور آه از درن دنده حور نار
 رو ، ناگه ر رزمگاه جهان شهنشاری که نوده سیر سگار
 سرو و دس احل مگند ر پای گل و دس نکاک ره سد حار

TRANSLATION

‘ In truth (‘Alī) is the executor of Mustafā s (Muhammad s) will he is the prince of men and genu ‘Alī’s love is a shield, he is the distributor in Paradise ”

¹ These couplets are also inscribed on the tomb of ‘Alī Barīd at Bīdar See *Annual Report*, A S I, 1914-15, pp 147 48

After the above text is the *Vānī* Ah and four Persian couplet,

(1) "Woe be to the cruelty of the unprincipled sky, woe to the burning pain of the wounded bosom,

(2) "Woe be to the scar (inflicted) by the soul burning separation woe to the pain of the blood shedding eyes

(3) He (Shāh Sīwar (Shīvī), departed from the battle field of the world all of a sudden he was an expert rider who hunted tigers

(4) "Death knocked down the cypress of his stately stature his rose like face when laid in earth lost its beauty (lit. became thorny)"

Inscriptions in Bands C and D

Plate XXIX

The Throne verse (*Qur ān*, Ch. II, verse 256) and the *Shīte durūd* *

Inscription in Band E

إِنْعَا لِلّٰهِ الْحَمْدُ

ای کہ درما نگدری دامن کشان ار سر احاطی الحمدی نگووان

TRANSLATION

The authority is for God the eternity is for God

"One who passes us, triling his shirt offer a prayer with a sincere heart"

The tenth inscription of Ahmadnagar is carved on Shāhrāj Ka Darwāza and it belongs to the reign of Aurangzeb. The inscription records the building of a well by one 'Abdu'r Rahmān (?) The style of writing is *Nast'aliq* and the language Persian. I have deciphered the text as follows —

Plate XXX (a)

[لا إله] [إلا الله محمد] [رسول الله]

در عهد شامد شاه عادل [ل]

اورنگزیه عالم گنر نادرشاه عاری

بنای این چاه عند الر

TRANSLATION

'There is no god but God, and Mahammad is the prophet of God

"During the reign of the just king Aurangzeb 'Ālamgīr, the victorious king, the builder of this well was 'Abdu'r Rahmān (?) "

* *گم ریتا*, literally means 'going away'

* For the text of the *Shīte durūd* see *E. I. M.*, 1915-16, pp. 26-27

* The inscriptional tablet measures 2 ft. by 1 ft. 9 in.

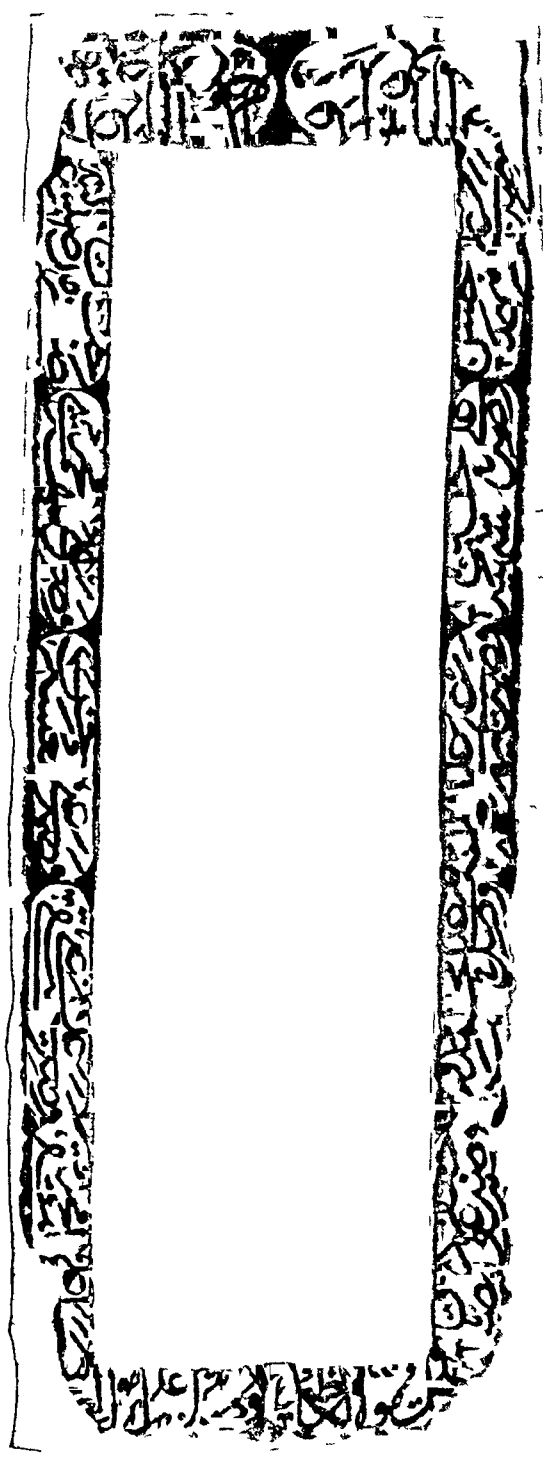
Inscriptions on the tomb of Shah Sawar Ghazi, Ahmadnagar

(c)

(d)



Scale 142



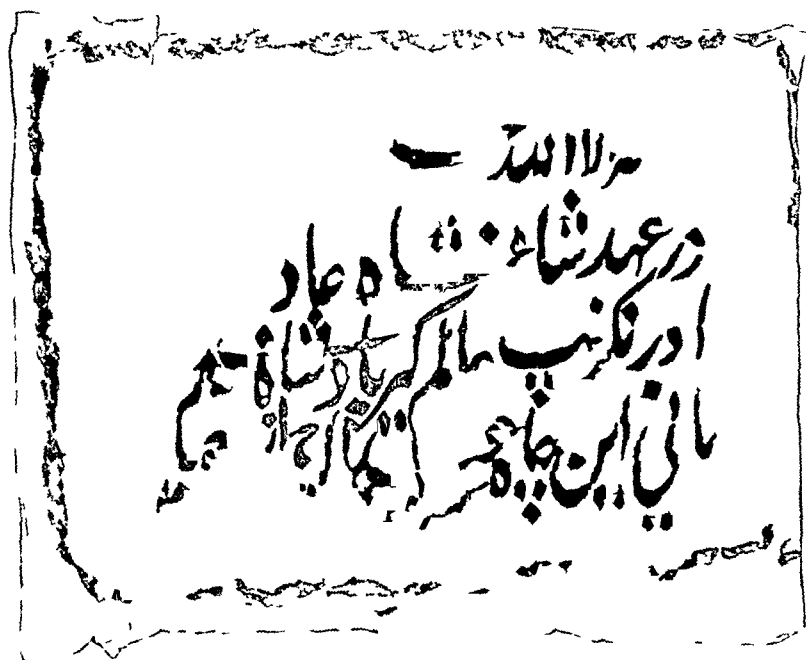
Scale 166

(e)



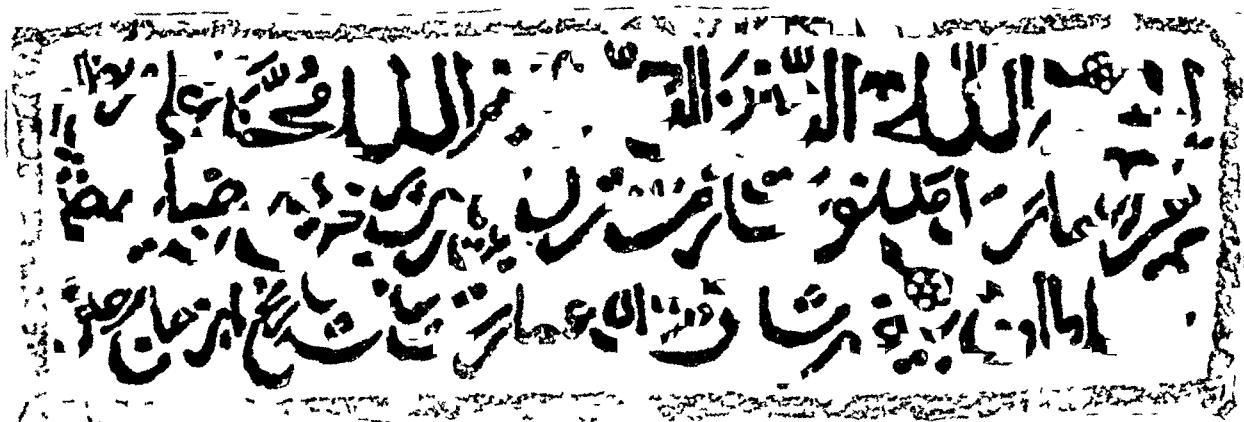
Scale 166

(a) On the arch of a well Shahraj-ka-Darwaza, Ahmadnagar



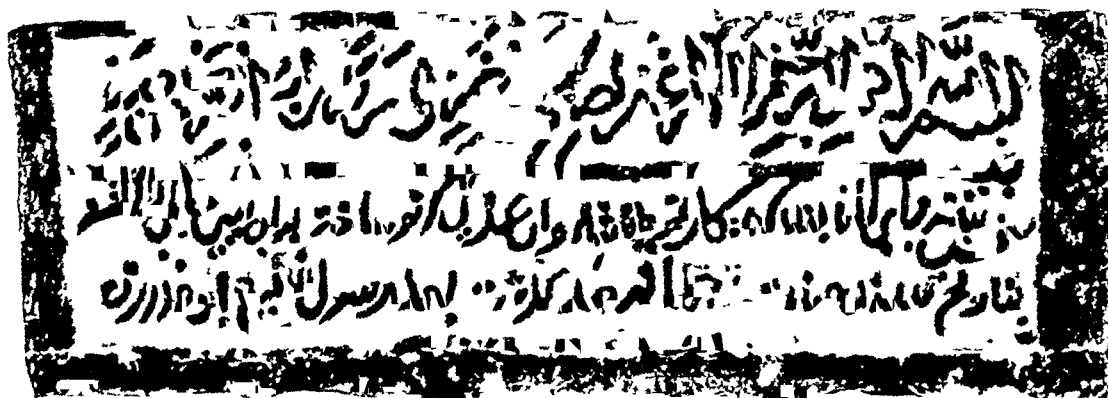
Scale 142

(b) On the Kharwandi Gate, Ahmadnagar



Scale 142

(c) Inscription from the Rauza Bagh, Ahmadnagar



Scale 25

The eleventh inscription of the series is carved on the Kharwandī Gate at Ahmadnagar, and consists of three lines of Persian prose written in a very crude style, the characters are *Nasḥī*. The inscriptional tablet measures 3 ft 9 in by 1 ft 3 in. I have deciphered the text as follows —

Plate XXX (b)

Line 1	بسم الله الرحمن الرحيم الله محمد علي مرتضى (sic)
Line 2	هر که آمد عمارت بر ساحل صاحب منزل نده کمترین رما صدی
Line 3	ما حال نعم شاه وقت (sic) ان عمارت سد نارنج ماهی (sic) رمضان

TRANSLATION

“In the name of God the Merciful and Compassionate
In the name of Allāh, Muhammad and ‘Alī Murtaza
Whoever comes (to this world) builds a new structure
This house was built by the humblest, Rīza Saḥfī
“May the king during whose reign this building has been constructed, remain happy in the month of Ramazān”

The twelfth inscription of the series is from the Rauza Bāgh, wherein the tomb of the first Nizām Shāhī king, Ahmad I (1490-1508) is built.¹ The inscription consists of three lines, the first line contains a religious text and the second and third record the construction of some sacred shrine in the year 947. The style of writing being most crude, the decipherment of the inscription with certainty is difficult.² The language of the last two lines of the inscription is Persian. I have deciphered some portions of the text as follows —

Plate XXX (c)

Line 1	بسم الله الرحمن الرحيم اللهم اعمر . النسر .
Line 2	مسجد بنا سد برای الله نده کار بر ساحل برابر نسی
Line 3	نارنج چهل ده صد گدس بعد رسول سعد

TRANSLATION

“O God, pardon the sins . . . built the mosque (?) . . . dated, 947 years after the Prophet, the intercessor”
947 H correspond to 1540 A D

The thirteenth inscription of Ahmadnagar is carved on a bastion of the Fort. It is a typical example of the *Tughra* style of writing, the text being arranged in the form of a tiger. The effigies

¹ For further particulars regarding the Rauza Bāgh see *D I M*, 1933-34 (Supplement), p. 8

² The inscriptional tablet measures 2 ft by 9 in

of the tiger, as an emblem of security against disaster, are freely carved on the Deccan forts which were extensively rebuilt in the fifteenth and sixteenth centuries by the Muslim kings of the Shute faith. The title **اسد اللہ** 'the tiger of God', borne by 'Alī, the son in law of the Prophet Muhammad, evidently has stirred up the imagination for carving such figures. The present calligraphic device also has been carved on the bastion for its protection against disaster through the spiritual grace of 'Alī. The writing above the figure of the tiger contains a religious text and a quotation from the *Qur'ān* (Chap. 12, verse 64). The text arranged in the form of the tiger is the *Nādi* 'Alī, an invocation for help to 'Alī (Plate XXXIa).

XIV-VIII—Inscriptions from the Satara District

Two inscriptions of this group are from the Jāmi Masjid at Karad in the Satara District,¹ several inscriptions of which have been studied by Dr. M. Nazim in the last issue of *E. I. M.* One of these two inscriptions is carved on an arch of the mosque and consists of two Persian verses. The style of writing is *Tughluq* of an indifferent type. I have deciphered the text as follows—

Plate XXXI (b)

اللہ

ای دل ناگہ مرد؛ امس و امل رسد کہ رب ظہور بہ رب صاحب 'الربان رسد

سجد حائے کعبہ از آن شد نور عہد را کہ آنکا در وجود آمد علی بن ابی طالب

علیہ السلام

TRANSLATION

Allāh

(1) 'O my heart, the happy tidings of peace and safety have come all of a sudden, for the time of the appearance of His Holiness the Lord of the Universe (Muhammad) has arrived.'

(2) "To prostrate at the Ka'ba has become compulsory for this reason that 'Alī the son of Abū Tālib (may peace be upon him) was born there."

The other inscription from the Jāmi Masjid at Karad is carved on a pillar. It contains a *Qur'ānic* text (Chap. LXXII, verse 18) and the name of the writer of the inscription which is

الحسنی کندہ محمد (Plate XXXIIa)

The third inscription from Karad is carved on the tomb of a lady whose name—**نور بی بی**—is given in the inscription. The style of writing is *Nastāliq* and I have deciphered the text as follows—

Plate XXXII (b)

فات نامتی نور بی بی

در کبر

صفر

ثمانی و آسمانی

¹ For a description of this building see *E. I. M.*, 1933-34 (Supplement), p. 51.

(a) On a bastion in the fort at Ahmadnagar



Scale 166

(b) On an arch, Jami' Masjid, Karad, Satara



Scale 142

(a) On a pillar of the Jamī' Masjid Karad Satara



Scale 2

(b) On a tomb at Karad Satara

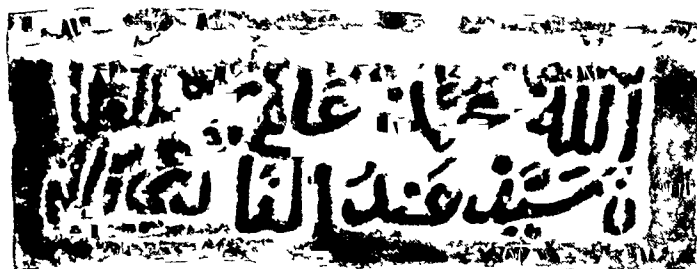


Scale 25

(c) On a tomb at Karad, Satara

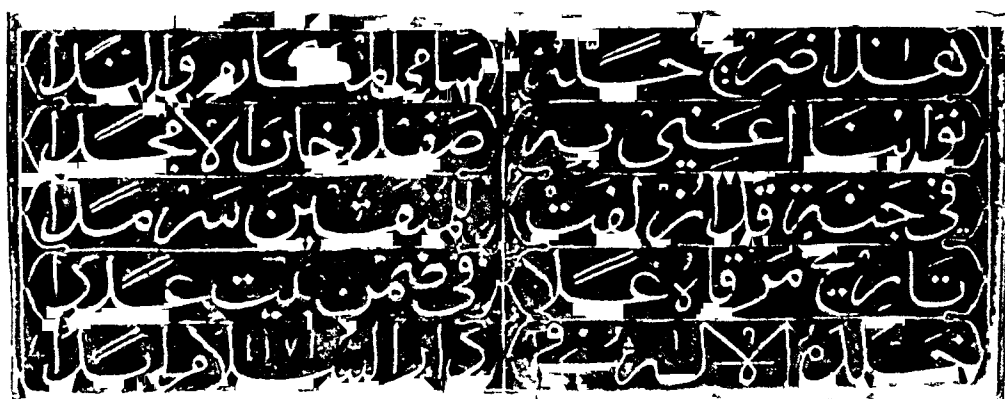


(a) On a mosque in Kadigaon, Satara District



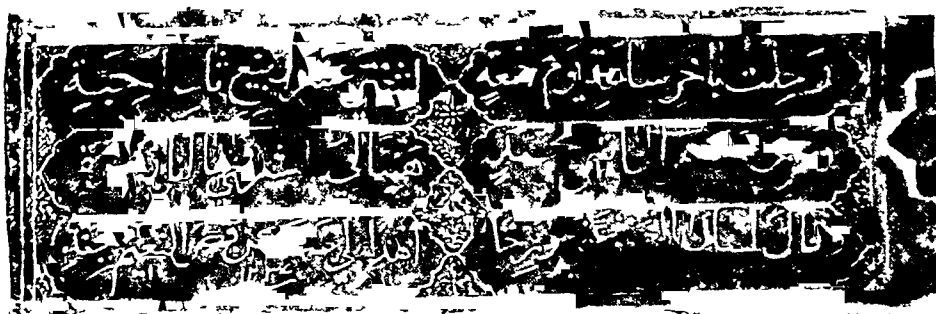
Scale 25

(b) On a tomb near Bhagal Baria Gate, Surat



Scale 2

(c) On another tomb in the same locality



Scale 2

TRANSLATION

Nūr Bībī died at Karhar (Karad) in the month of Safar 98 H "

The fourth inscription from Karad is carved on a tomb in the compound of the 'Īdgāh there. Two other inscriptions of this style from the same locality have been studied by Dr M Nazim in the last issue of the *E I M* (1933 34, Supplement, pp 53 54). The present inscription contains a prayer, mentioning the names of the Prophet and the twelve Imāms, for the blessing of the soul of the deceased, and a Persian verse

Plate XXXII (c)

یاراں و عریراں 'سرحاک' مس آید

و ار حاک ندوسد نشان اثر مس

۲ ۱۰۷۵

TRANSLATION

Friends and relatives will come to visit my remains

And enquire of my remains the trace of my existence ¹ 1075 H " (1664 A D)

This inscription also contains some beautiful *Tughra* devices in which the name of 'Alī has been repeated four times ²

The fifth inscription of Satara is from a mosque at Kadigaon. It contains the names of Allāh, Muḥammad, 'Alī and Sayyid 'Abdu'l Qādir (Plate XXXIIIa), the last being the great saint of this name of Baghdad

XIX-XX—Inscriptions from Surat

Both of these inscriptions are on tombs in the vicinity of the Bhagal Barya (or Bhagal Būya) Gate at Surat. They contain Arabic verses, mentioning the names of the deceased and the years of their demise. The style of writing of both the inscriptions is *Thulth*, of a pleasant character. I have deciphered the texts as follows —

Plate XXXIII (b)

(1) هدا صریح حله سامی المکارم و الندا

(2) نورنا اعنی ده صدر حال الامعدا

(3) فی حله قد اربع للبعس سرمدا

(4) تاریخ مرقاه علا فی صن بیت عدددا

۱۱۷۱

(5) حله الاله فی دارالسلام اندا

¹ This well known verse by 'Attār is also carved on 'Alī Barīd's tomb at Bidar. See *Annual Report*, A S: I, 1914 15, p 147

² The inscriptional slab measures 4 ft 6 in by 1 ft 6 in

- (1) " This grave is the resting place of one of noble attributes and benevolence,
- (2) " I mean, our Navvab, Safdar Khān, the virtuous
- (3) " (He has been placed) in Paradise which has been fitted for the permanent abode of the

(4) "The date of his rising to heaven in the form of a chronogram
(5) "May God keep him in the abode of bliss till eternity 1171 H" (1578 A D) "

(1) 12 - نادر ساءه يوم جمعه
الثني عشر ربيع ثاني احده

(٢) وعمرى كعمر الهاشمي هههه هنئياً لى اليسرى وهه انا رهرة

(3) وقال لسان العموعني مؤرخا
 اهدا لي سكن وصبر الدغم لهدد

(1) "The beloved lady departed from this world in the last hours of Friday the 12th of Rabi' II (1227 H)

(2) " And the length of my (the lady's) life is like that of Muhammad al Hashimī this tidings is welcome to me, and lo, my name is Zuhra

(3) "And the tongue of Divine Mercy uttered a chronogram about the date of my demise
'I am directed to settle in the palace of bliss in Paradise' 1227 H" (1812 A D)

One of these inscriptions is carved on the tomb of Imādu'l Mulk who played an important role in the history of Gujarat during the short reigns of the three imbecile successors of Bahādur Shāh³. The inscription also mentions the name of his ambitious son Chingiz Khān who in the beginning of the reign of Muzaffar Shāh III, held the governorship of the province of Surat and the districts of Nandot and Champaner, but later assumed such powers as to take possession of the capital. He was ultimately murdered in a game of polo by two royal officers, Hijāz Khān and Ulugh Khān⁴.

The inscription is a fine specimen of the *Tughra* style of writing and is arranged in five panels. The text in the top of two panels consists of a quotation from the *Qum ān* (Ch. 3 verses 163-64). The inscription in the remaining three panels has been deciphered by me as follows —

Panels 1-2 قال الله سبحانه و تعالى ولا تعبدوا الا الله

Panel 3 امر بناء هذه الدفعة السريعة وحكم ناعلاء هذه المشيئة المدفوعة اللتي ارفع الي

رتبه الارزقي (٩) و صاحب علمی السوادس نابا معلما

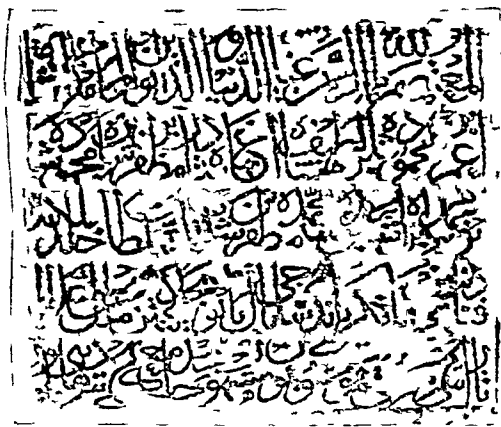
¹ The tablet on which this inscription is carved measures 2 ft 3 in by 1 ft

³ The tablet on which this inscription is carved measures 2 ft by 9 in

³ Briggs, Vol IV, pp 142-53

⁴ *Ibid*, pp 156 163

⁵ The total dimensions of the inscriptions are, length 4 ft 6 in and breadth 4 ft 3 in



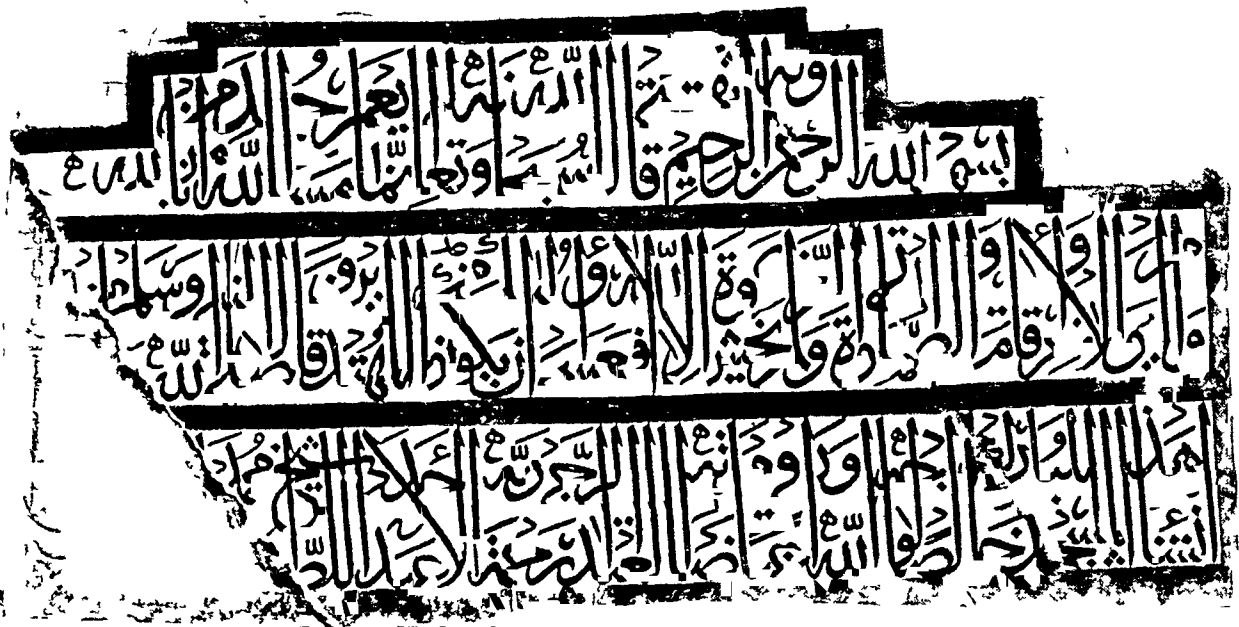
Scale 25

(b) On the tomb of 'Imadu'l-Mulk, Broach



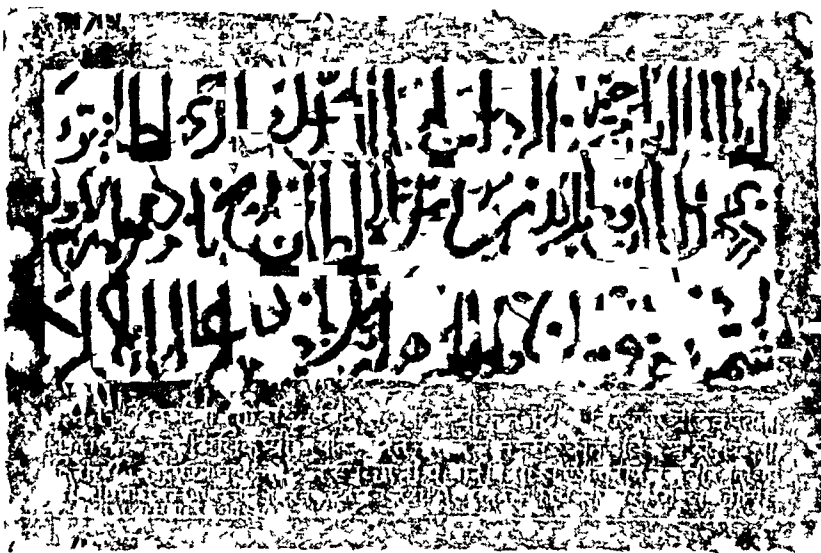
Scale 11

(a) On Mir Ghiyathu'd-Din's tomb, Broach



Scale 142

(b) Inscription in Rasul Khanji's Museum, Junagarh



Scale 25

Panel 4 الحان الالهام دى الود و الالهان مجلس (مجلس ٤) همانوں حدنگر خان
 عمر الله اساس انالله و سدد بناء (بندى ٤) عدالله لمرفد والده

Panel 5 الرا . المرحوم الالهام السعد عمان الملك الله دى طاب الله ثراه و جعل
 الكنه ماراه فى سده سبع و سنين و نسعمايه ٥ كده العدد محمد هـ ط

TRANSLATION

Panels 1-2 “*Qur’ān*, Chap 3, verses 163 64

Panels 3 5 “The great *Khān*, the benevolent and generous, His Auspicious Highness *Chingiz Khān*—may God build the foundation of his government and strengthen the base of his administration—ordered the building of this sacred shrine and commanded the construction of this lofty tomb—which has risen to a noble height, and which has opened to visitors the closed doors (of the fulfilment of their desires)—over the grave of his father who has been taken into the mercy of God, the great, the noble ‘*Imādul-Mulk*, the martyr, may God sanctify his ashes and make Paradise his resting place’ In the year 967 H (1560 A D) Written by the servant, Muhammad, the calligraphist”

The second inscription of Broach is also a pleasing specimen of the *Thulth* style of writing and it records the construction of a mosque by one ‘*Abdu’l-Latif*’ Dr M Nazim has published another inscription of ‘*Abdu’l-Latif*, which according to the *Abjad* system gives the date 970 H and records the construction of a mosque¹ As both of these epigraphs are, at present, in the tomb of Mir *Ghiyāth*’d-Dīn it appears that the mosque on which the tablets of these two inscriptions were originally fixed was either attached to Mir *Ghiyāth*’d-Dīn’s tomb or stood in its vicinity The tablet of the present inscription measures 3 ft 9 in by 2 ft I have deciphered the text as follows —

Plate XXXV (a)

Lines 1-2 اسم الله الرحمن الرحيم و به توفى قال الله سبحانه و تعالى اما نعم مساعد الله الم

Line 3 انشاء هذا المسجد المبارك حالاً لوجه الله و راعياً فى مرضاه العبد الراضى رحمه

به الاحد عدد الهائيه ٤ سنه محمد

TRANSLATION

Lines 1-2 “The *bismilla* and a quotation from the *Qur’ān* (Chap IX, verse 18)

Line 3 “This auspicious mosque was built purely for God and with the view of obtaining His good will, by the humble (servant), solicitous for the mercy of God, the One, ‘*Abdu’l Latif Shaikh*’ Muhammad”

¹ *E I M*, 1933 34, Supplement, p 31, Pl XVIIIa

THE BILINGUAL INSCRIPTION OF QUTBU'D-DĪN KHALJĪ FROM THE RASUL KHANJĪ MUSEUM, JUNAGARH

By G. YADANI

The inked rubbings of this inscription were sent to me for the decipherment of the text by the Government Epigraphist some time ago. As it is a bilingual record I have deciphered only the Persian portion of it while the Sanskrit version has been deciphered and translated by Dr. B. Ch. Chhabra, Assistant Epigraphist to the Government of India. The inscriptional tablet is preserved in the Rasul Khanji Museum at Junagarh, and it measures 1 ft. 5 in. by 1 ft. approximately.

The Persian text is in the *Thulūḥ* style of writing and consists of three lines. The inscription records the construction of a *minār* (tower) by Malik Sayyid Muhammad Mubārak Azz of Sultānpūr. The Sanskrit version mentions the town by the name Deopattan which was evidently the original name, Sultānpūr being given after the Muslim conquest. My reading of the Persian text is given below —

Plate XXXV (b)

(1) بسم الله الرحمن الرحيم بنا کرد این منار ملک سید محمد مبارک عز سلطانپوری

(2) در عهد سلطان شاه محمد شاه السلطان دارم یاردهم ماه ربیع الاول

(3) دانی را دعا ایمان داد کر [د] ☉

TRANSLATION

(1) "In the name of God, the Merciful and Compassionate

(2) "This *minār* (tower) was built by Malik Sayyid Muhammad Mubārak Azz of Sultānpūr, during the reign of Sultān Qutbu'd-Dīn son of Muhammad Shāh, the Sultān, on the 11th of Rabi' I

(3) "Whoever offers a prayers for (the soundness of) the faith of builder "

Notes on the Sanskrit Version

By Dr. B. Ch. Chhabra

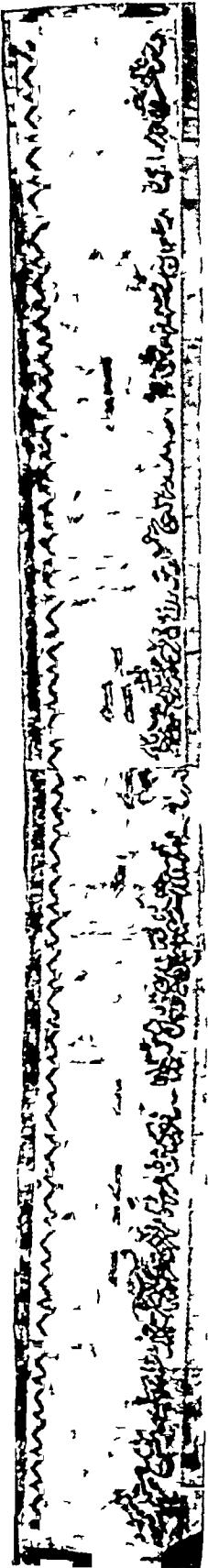
Just below the Persian inscription appears another inscription in Nāgarī, consisting of four lines and a quarter, in much smaller characters. Its purport is obviously the same as of the Persian epigraph, but it is too weather-worn to admit of a fair reading. From some pencil rubbings of it, I have been able to decipher portions of the first two lines which contain the date and the name of the ruling *Sulātāna*, followed by a succession of personal names each with the title of *Malika*, as may be seen from the text and translation given below. From the rest of the record only some stray letters can be read, which do not yield a coherent sense. In l. 3 probably a holy place (*tīrtha*) is referred to, while the following line apparently mentions a mason (*sūtradhāra*). The date seems to have been repeated at the end of the inscription.

The language of the record, so far as it can be judged from the deciphered portion, is incorrect Sanskrit. The Nāgarī script represented here is in agreement with the date and locality of the record.

The date, if it has been correctly deciphered, corresponds to Sunday 7th August, A.D. 1457 (Hijra 861).

¹ The date is not clear in the inscription. Mubārak Khaljī reigned from 716 to 720 H.

(a) On a mosque near a temple in the fort at Jalor

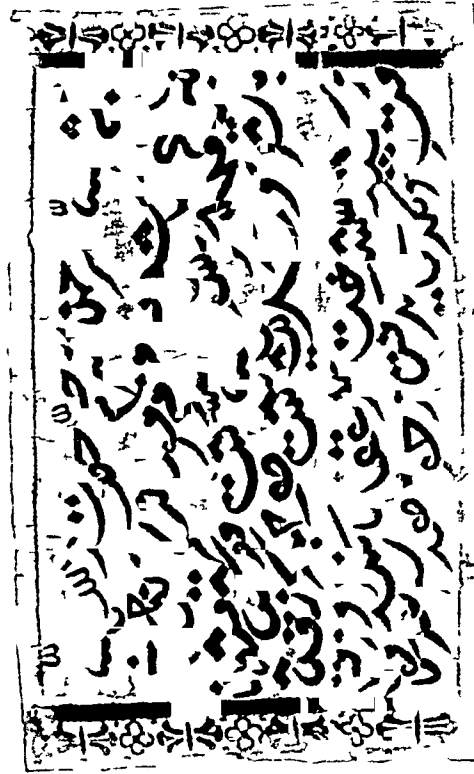


Scale 11

(b-c) Inscriptions from Dhum, Gwalior State



(b)



(c)

Scale 2

TEXT¹

1 Samvat 1514 barshē Śrāvana badī [2 rtha² Ravau] Sulatāna srī Kutabadīna-vijī rājē Śrī
 Dēvapātana-
 2 tah Sulatāna-[pahī ³]Mahika srīh-Mubāra[ka su]ta Mahika-srī Mahammada-suta-Mahika
 srī [Makada]
 3 jī ipatī vajēpa ā na ha punya tī a ī
 sha na ī bīrāsila
 4 ī lā sūtra[dha]ra sūya ī
 tta su la tī samvat
 5 [15]14 ba[r]sha

TRANSLATION

In the (*Pīlāma*) year 1514, on Sunday, the 2nd day of the dark fortnight of (*the month of*) Śrāvana, during the victorious reign of the illustrious Sulatāna, Kutabadīna, from the glorious (*city of*) Dēvapātana the illustrious Mahika[Makada], son of the illustrious Mahika Mahammada, son of the illustrious Mahika Mubāraka, Sulatāna pious [holy place] the mason the year [15] 14

INSCRIPTION OF MUBĀRAK SHĀH KHALJĪ FROM JALOR, JODHPUR STATE

BY G YAZDANI

Sometime ago Prof Commissariat of the Bahau'd-Dīn College, Junagadh, asked the Government Epigraphist for the decipherment of certain inscriptions of Jalor, in which the present inscription was also included. As the inscription is in Persian, Dr N P Chakravarti, the Government Epigraphist has referred the matter to me. The inscription consists of two pieces, which apparently belong to two different records, but the style of writing is identical, being *Tughra* of an intricate type. It is therefore not unlikely that the two pieces may belong to the same inscription and the lack of connection between them may be due to some portions of the inscription being missing now. As the inked rubbing of this inscription is not very satisfactory I have been able to decipher only a few words of the text.

Plate XXXVI (a)

و رب العالمین
 امی و اله احمد و بنی این
 معام ملک تاج الدوله و الدین
 محمد
 ادام الله مملکته و عمر مومانی این معام منبرک ندۀ کمر نصرت
 ملک نس محمد محمد حسن الملک اسمعی الحامس من المحرم
 سنه ثمان و شرو سعمانه

TRANSLATION

" In the name of the Prophet, the illiterate and his progeny, all of them. The building of this shrine Malik Tāju'd Daulat wad Dīn Mahmūd. may God preserve his king-

¹ From the pencil rubbings

² The portion within the square brackets is not very clear. The syllable *rtha* suggests that we should read 4 *rtha* which is not impossible. In that case, however, the date would be irregular.

³ The reading of these two syllables is not certain

dom till eternity and strengthen of this sacred place is the humble servant, Nusrat Beh, son of Mahmūd Muhammad Husain of the court of Sultān Shamsu'd Dīn Iltutmish. On the 5th Muharram 718 II (Thursday, 9th March, 1318 A D) "

According to the report of Prof. Commissariat the tablet of this inscription is fixed on the wall of a mosque, near a temple at the Jalor Fort. But Amba Das Rao, the Mechanic of my office, who was sent to Jalor to prepare another rubbing of this inscription could not trace it.

There were several *maliks* bearing the title Tājū'd Dīn during the reign of Mubārak Shāh Khaljī, but the *malik* of this title mentioned in the inscription is apparently the one who held the Deputy-governorship of the Gujarāt province.

AN OLD URDU INSCRIPTION OF AHMAD SHĀH II OF GUJARĀT

By G. YAZDANI

Two years ago, Maulana Abdul Haq Sahib, D. Litt., Head of the Urdu Department, Osmania University, kindly gave me the inked rubbing of an inscription which he had discovered at Raikhad in the suburbs of Gujarāt. The Maulana Sahib was interested in the inscription, as it contains two couplets in the Hindustani language of the sixteenth century. He has recently read a paper on the inscription before the Hindustani Academy of Allahabad and published it in the *Urdu* of April, 1938.

The inscription, apart from its linguistic interest, is of extreme importance on account of its artistic and historic significance, for it is written in *Tughliq* style of a very beautiful type and contains the genealogy of Gujarāt kings. The genealogy commences with Ahmad Shāh II (1553-61), whose titles *المعتمد بالله الرحمن عنات الدنيا, الدين ابوالمعتمد* are the same as given on his coins.¹ In the inscription he is recorded as the cousin (العم) of Mahmūd Shāh III, son of Latif Shāh, son of Muzaffar II (1511-25 A D). Now according to the genealogy, given in the *Cambridge History of India*, Ahmad Shāh II, who ruled from 1553-61 A D, was the fifth in descent from Ahmad Shāh I (1411-42 A D), while Mahmūd Shāh III was the sixth in descent from Ahmad I, and consequently, according to *Cambridge History* Mahmūd Shāh III was the nephew of Ahmad Shāh II. But as in the *Cambridge History* the source from which the material for the genealogical table has been taken is not given, the table may not be considered as reliable. Nelson Wright in his *Catalogue of Coins in the Indian Museum*² has also given a genealogical tree of the kings of Gujarāt, but that is still more inaccurate, for in it Ahmad Shāh of the inscription has been shown the son of Mahmūd III.

As the inscription was carved during the reign of Ahmad Shāh II (961-67 H), the information regarding his relationship to Mahmūd Shāh III, that is, he was the cousin (العم) of the latter, in the absence of any other contemporary record on the point seems to be correct. The genealogy from Muzaffar II upwards to Muzaffar I as given in the inscription is the same as shown in the genealogical table of the *Cambridge History*.³

¹ *Tārīkh-i Fīroz Shāhī* by Z. Barnī, Persian text (Bibl. Ind.), pp. 379-80.

² As at that time the correct name of the place where the inscription was discovered was not ascertained, the find place has been spelt Raikhad in the illustrative Plate XXXIVa.

³ Wright's *Catalogue of Coins in the Indian Museum*, Vol. II, p. 238.

⁴ *Ibid.*, Vol. II, p. 225.

⁵ The words *بن عم* are engraved on the coins of Ahmad Shāh, but the numismatists up to now have left out the word *عم* and read only *بن*, thus considering Ahmad the son of Mahmūd and not his cousin. See *Catalogue of Gujarāt coins in the Prince of Wales Museum, Bombay*, p. X, Plate VIII (coin 718).

⁶ *History of India*, III, 711.

The inscription is carved on a small mosque situated in the compound of Shāh 'Alī Muhammad Jīo Gām Dhanī's shrine. He is a saint of considerable repute, said to have died in 973 H (1566 A D). The saint was also a poet, and an anthology of his poems compiled by one of his disciples, is still extant in manuscript under the name *حواهر اسرار اللہ* ¹.

Along with this inscription there are two more in the same mosque, one of which contains a quotation from the *Qur'ān* (Ch LXXII, verse 18), and the other the Islamic creed and the date 961 H which agrees with the date of the accession of Ahmad Shāh II given by the various historians. The text of the principal inscription has been deciphered as follows²—

Plate XXXIV(a)

المعصم بالله الرحمن عاب الدنيا والدين ابوالمحامد احمد شاه	Line 1
ابن عم محمود شاه بن لاهه ١ شاه اج بهادر شاه بن مہاجر شاه بن محمود شاه	Line 2
بن محمد شاه بن احمد شاه بن محمد شاه بن مہاجر شاه ابن لاهان حاکم ملکہ	Line 3
منا دینس نیچہ حاکم ناندھے ساحی نال	Line 4
نابو مسجد کے دینس ہیچس ملک حلال	
نارنج اس مسجد کی ہوئی سوویں ۹۶۱ھ	Line 5
مسجد جامع کے دینس دتی ہایا بی نور	
۹۶۳ھ	

TRANSLATION

"Relying on God, the Merciful, the refuge of the world and faith, Abu'l-Mahāmid Ahmad Shāh, cousin of Mahmūd Shāh, son of Latif Shāh, brother of Bahādur Shāh, son of Muzaffar Shāh, son of Mahmūd Shāh, son of Muhammad Shāh, son of Ahmad Shāh, son of Muhammad Shāh, son of Muzaffar Shāh, the Sultān, may God preserve his kingdom!"

Verse

"Considering the transitoriness of the world the Shāhji has fastened his pinions
 "The founder of this mosque is Malīk Jalāl
 "The chronogram of this mosque is known thus
 "The divine light has shone forth in the assembly mosque"

963 H (1556 A D)

¹ For further information see the article in *Urdu* (April, 1938) by Maulana Abdul Haq Sahib

² The inscriptional tablet measures 1 ft by 10 in

SOME MOSLEM INSCRIPTIONS FROM GWALIOR STATE

BY RAM SINGH SAKSFNA

The inscriptions given below belong to some very ancient sites of historical importance in the Gwalior State. They were originally noticed by the Gwalior Archaeological Department and are being edited by courtesy of the said Department.

1 —Inscription from Pawaya

Pawaya (25° 46' N, 78° 17' E) lies about thirty nine miles south of Gwalior by road, or about thirteen miles from Station Dabra on the G I P Ry. This village is situated in the fork of the rivers Sindh and Parvati, on the visible ruins of an older city which has been identified with *Padmavati*¹—the beautiful capital city of one of the Nagā kings who ruled this part of the country in the 3rd and 4th centuries A D. Padmavati forms the principal scene of action of the famous Sanskrit drama the *Malvi Madhava*² which contains a vivid and graphic description of the city. Almost all the geographical and other statements about the city mentioned in the play are true to this day and constitute living evidence of the antiquity of the city and the relics with which the site abounds.

The old royal road from Delhi to the Deccan, touching Gwalior and Narwar, passed very close to this place and for this reason Pawaya did not escape the notice of the Muslims too. Consequently, Pawaya, among its ruins, includes the vestiges of a fort and a few tombs as well, which trace the Muslim connection with the place. The fort is picturesquely situated just at the confluence of the two rivers encircling the village and commands good scenery besides serving as a means of natural defence. Though the fort is said to date from a line of the *Parmara*³ kings of the 10th century A D, the present vestiges of the fort do not go back earlier than the fifteenth century A D, and this inscription refers to the construction of the fort as shown below.

The inscription lay buried beside a cart tract at the northern end of the village with one of its corners exposed. On digging out, what at first appeared to be an ordinary piece of stone blocking the track, turned out to be an inscriptional slab. The inscribed portion measures 19½" × 14½" with a chamfered margin 1½" wide, and consists of ten lines of which nine are in verse⁴. The language used is Persian and the style of writing is *Nasikh*. The epigraph is the poetic chronicle of the Fort of Iskandarabād, founded in A H 911 (A D 1505) by order of the minister Safdar *Khan*⁵ during the reign of King Iskandar⁶. Although the name of the place given in the inscription is Iskandarabād (Sikandarabād), yet the fact of its being found at Pawaya and the absence of any other Muslim centre bearing the name Sikandarabād in the vicinity establishes beyond doubt that Iskandarabād of the inscription is none other than Pawaya. Also the fort mentioned in the inscription is presumably the ruined fort of this very village. It is very well known in history that the King Sikandar Lodī of Delhi was personally in camp for the conquest of the fort of Narwar⁷ about the year given in the inscription, and it is probable that he may have visited this place on one of his

¹ *See Survey of India Reports, 1915-16, pp 101-109*

² A famous work of the renowned Sanskrit poet Bhavabhuti

³ *Vide the Vishva Bharat* (Hindi, Monthly Calcutta), Vol I, pp 99-102 January 1929 (=v s 1985)

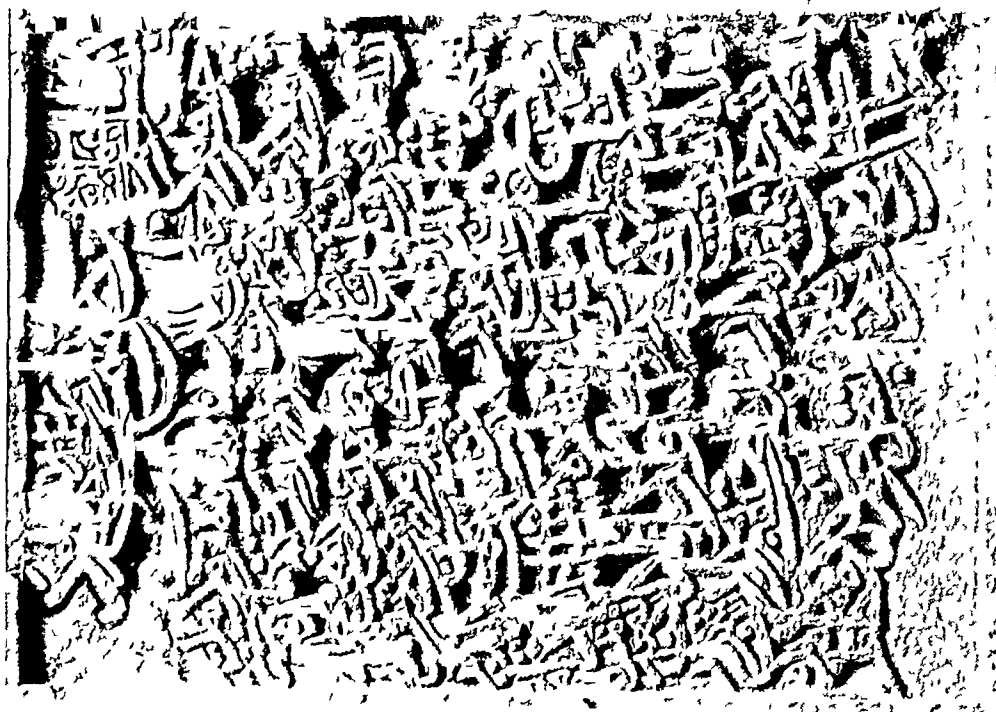
⁴ The metre of verse is *Mutagārib Muthamman*

⁵ Not yet traced in the records at my disposal

⁶ Refers to Sikandar *Shāh* Lodī of Delhi (1488-1518 A D)

⁷ *E M H*, IV, 466, *B F I*, 581

(a) Inscription from Pawaya, Gwalior State



(b) Inscription on the tomb of Muhammad
Ghauth, Gwalior



marches, as it is situated near the royal road, and having been charmed by this imposing scenery and site may have expressed the desire to build a fort at this place, and Safdar Khān, who presumably accompanied the king or was his Viceroy in this part of the country, got his master's wishes materialised and named the place and the fort Iskandarabād after the King Sikandar Shāh Lodī. The new appellation, however, appears to have failed to be popular as is apparent from the fact that the place continues to be designated Pawaya to this day.

My reading of the text is as given below —

Plate XXXVII(a)

- (1) بسم الله الرحمن الرحيم مملوكة تاريخ سمار اسكندر اناد
 (2) حو مرموده خان ال دلبز (۹) دنا برونى دلبز (۹)
 (3) بفرموده خان فرج سر دز روزر شده بهادى حش
 (4) رنه صد و نود و شش و پنج سال نمانه رنه در صمى (۹) نا حلال
 (5) نه عهد سه اسكندر كامگار كه هـ و او درين عصر دس نامدار
 (6) بفرمودش بهادر خان وزير موب شد اس قلعه دل بدو
 (7) جوشد ساحه حمله سازش تمام بهاده سد اسكندر اناد نام
 (8) حدانا نو ايس نانيء قلعه را كه او كرد اناد ايس بعه را
 (9) نسي بر سر حاق پايده دار دنا و عدى مونس برآر
 (10) بهر حا كه او مى بهد حرد قدم بهصل حردش ده طغر دم دم

TRANSLATION

- (1) "In the name of God, the Kind and the Merciful
 Versified Chronicle of the Fort of Iskandarabād "
- (2) "When the gallant Khān ordered (?)
 The construction of the Fort with great despatch (?) "
- (3) "In compliance with the wishes of the Khān of noble descent,
 [The foundation] brick was laid on Saturday "
- (4) "Nine hundred, enhanced by six and five (eleven) was the year (911 H)
 In the month of Rajab of glory "
- (5) "During the reign of Iskandar the successful (Sikandar Shāh Lod)
 Who is the renowned (ruler) of these times "
- (6) "Under instructions of Safdar Khān, the vazir
 This heart-captivating fort was designed "
- (7) "And when (the fort was) completed in all details
 It was named Iskandarabād "
- (8) "O God ! may the founder of the Fort
 Who caused this tract to prosper "

- (9) "Ever remain over the head of the universe
And may God fulfil his desires in this and the next world "
- (10) "Wheresoever he may set his steps
Thy clemency grant him victory at every moment "

2.—Inscriptions from Dhūm

Dhūm (25° 46' N, 78° 18' E), being in the close vicinity of Pawaya, is generally known in the locality as Dhūm-Pawaya, and lies about two miles west of Pawaya. The village of Dhūm also called Dhamesvar, is merely an hamlet famous in this part of country for a roaring water-fall¹ and a temple dedicated to Siva.

There are two inscriptions in this temple. The inscribed portion in both the inscriptions measures 16" × 11". Each inscription consists of six irregularly written lines in crude *Nasta'liq* characters. The language is Persian.

The inscriptions record neither any date, nor name of any ruler or place and their epigraphical significance can hardly be said to be great but their subject matter though not fully intelligible is interesting, as it presents a unique example of veneration and toleration of a Hindu place of worship by the Muhammadans. That the inscriptions are contemporaneous and belong to this temple is clear from their being properly set up in the temple and from their containing a reference to the temple.²

Both the inscriptions contain a sort of Imperial mandate³ enjoining the Muhammadans to guard against contumelious behaviour towards the temple, it being the place of pilgrimage of the Hindus [?]

These records, thus, lend support to the tradition ascribing the building of the temple to Raja Bīrsimha Deo of Orchha. It is evident from history that this Raja has found special favor with the Mughal Emperor Jahāngīr, having cleared the Emperor's way by killing Abu'l-Fazl.⁴ And it is no wonder if the Raja may have obtained this Royal Decree for the protection of the shrine.

The text of the inscriptions which has been partially deciphered by me is given below —

Plate XXXVI (b)

- (1) د م الله الرحمن الرحيم در حد
(2) اسب ار سرور کائنات [ر] معمر موحود
(3) اب
(4) اسب حور این نگاه زیار
(5) نگاه و مطرب هندی اسب و
(6) و هندی که

¹ This water fall is also mentioned in the *Mallī Madhava*

² Inscription No. I, lines 4 and 5

³ *I H Q* Calcutta, 1931, Vol. VII, pp. 55-56. Cf. Bhilsa inscription prohibiting *Begar*.

⁴ *Modern Review*, March 1929. The place where Abu'l-Fazl fell lies about 15 miles to the south of Dhūm.

TRANSLATION

- (1) " In the name of God, the Kind, the Merciful it is ordained
 (2) " From the Lord of Universe (and) Pride of Creation
 (3) "
 (4) " Since this temple is a place
 (5) " Of pilgrimage and adoration (for) the Hindus, (it is an) oath to Muhammadans
 (6) " And Hindus that "

Plate XXXVI (c)

- (1) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مُحَمَّدٌ رَسُولُ اللَّهِ
 (2) نَبِيُّ اللَّهِ السَّلَامِ (ي) أَمْرٌ مَرْمُودٌ كَهَ إِسْ حَائِهٖ¹
 (3) مُحَمَّدٌ رَسُولُ اللَّهِ إِيَّاهُ هَرَكْسُ كَهَ مَسْلَمَانِ
 (4) نَاشِدُ أَوْ رَا حَيْدِيهِ إِيَّاهُ هَرَكْسُ كَهَ نَعَشِ
 (5) وَكَشَدُ سَاهُ إِيَّاهُ نَكْدُ
 (6) كَوْنَارُ حَوَاهِدُ شَدُ .

TRANSLATION

- (1) " In the name of God, the Kind, the Merciful His Holiness
 (2) " Prophet of God, the revered (He) has ordered ' that this house
 (3) " Is of Muhammad the prophet of God ' (and it)
 (4) " Is ordained hereby that wherever (in the temple ?) is carving, etc
 (5) " The signs (cf carving) should not be effaced
 (6) " "

3 —Inscription from Gwalior

Although Gwalior is generally known as the capital of the premier native state of that name in Central India, yet in fact the official and residential seat of Maharaja Scindia is at Lashkar, a modern city about two miles south of the ancient city of Gwalior. Similarly the area housing the British Residency and the State Militia forms another town by itself called Morar, and lies about two miles east of Gwalior or about four miles to the north-east of Lashkar. These three towns are, however, popularly represented under the common name, Gwalior.

¹ According to present writing it means 'House of Muhammad the Prophet of God'. But it seems that some mistake has been made in transferring the composition to stone by writer or engraver. It will perhaps be more appropriate if the lines 2 and 3 of the inscription be read as under —

" نَبِيُّ مُحَمَّدٍ رَسُولُ اللَّهِ عَلَيْهِ الْإِلَهِ أَمْرٌ مَرْمُودٌ كَهَ إِسْ حَائِهٖ اللَّهُ أَحَبُّ هَرَكْسُ كَهَ مَسْلَمَانِ "

which will mean that this (temple) is the House of God instead of House of Muhammad, etc, as at present

The following inscription hails from the historic city of Gwalior¹ and belongs to the mausoleum of a well-known saint Hazrat Muhammad Ghauth,² which stands in the east part of the town. The mausoleum was built by order of Akbar the Great and is a very fine example of the blend of Mughal and Rājput architecture possessing as it does some of the most exquisite panels of stone tracery. This 16th century edifice, being one of the important archaeological monuments, has been widely noticed by scholars both old and new, but the inscription does not appear either to have been published or even noticed so far. This record has recently been discovered by the State Archaeological Department and is being edited from a photograph of the same by courtesy of the Department.

The shrine of Muhammad Ghauth although a majestic edifice, has no inscription on it concerning itself. The present epigraph, which is a sort of pilgrim's record only, consists of six lines written in *Nast'aliq* characters. Of these, the two top lines are in Arabic prose, the two central ones constitute a couplet in Persian, while the last two lines are in Persian prose. The inscription does not mention the name of a king or the occasion for its engraving.³ The only information worth noticing in the record is the name and birth-place of a master calligraphist Muhammad Mā'sūm of Akbar's court who accompanied the Great Mughal in his excursions.

Muhammad Mā'sūm was a renowned calligraphist who has been mentioned casually in several modern works. From the *Ma'āthiru'l-Umara* we learn that his full name was Mir Muhammad Mā'sūm and poetic:al appellation Nāmī. He was the son of Sayyid Safā'i of Tirmiz and was related on mother's side to Sy'yd Sher of Sabzwār and died in 1015 H (1606 A D) at Bhakkar where he had probably settled.

The present inscription like many others is cut in an unobtrusive position on a pilaster (facing east) adjoining the south-west corner tower in the outer verandah of the mausoleum, where its view is further obstructed by the *jālī* panel fixed in the bay of the gallery. This accounts in some measure for its remaining unnoticed so far.

My reading of the text is given below —

Plate XXXVII(b)

- (1) می اکثر د [کرالم] وب
- (2) رمی می الدنا نالدور
- (3) یکدم رگدشکل نکس یاد
- (4) ورفاسه رزه نال نکس شاد
- (5) قایله وراقمه محمد معہ رم النکرے

¹ For detailed account see *C S R*, Vol III

² *Muntalhab ul Tawārīkh* (Persian Text), pp 46 and *E M H*, Vol V, 200 287

³ According to the *Ā'in-i Akbarī*, Akbar led an expedition for the conquest of the Deccan in 1599 A D, and as usual Mir Mā'sūm accompanied his master. As Gwalior lay on the road to the Deccan, a halt must have been made at Gwalior which offered the calligraphist an opportunity to have this record engraved. It may have been engraved without the Emperor's knowledge.

¹ | • • ٨
 ٤ سد موطناً ر البرمذی (6)
 ! • • ٧

TRANSLATION

- (1) "One who often talks of death (fears death),
 (2) "He is satisfied in this world

Verse

- (3) "Think for a while of the departed ones
 (4) "And by prayers please their souls
 (5) "Composed and written by Muhammad Mā'sūm of Bhakkar
 (6) "Which town he claims as his native place although his real home is Tirmiz, in the year
 1008 (=A D 1599)
 [1007=A D 1598 (?)] "

THREE INSCRIPTIONS OF BENGAL

BY MAULAVI SHAMSUDDIN AHMAD, M A INDIAN MUSEUM, CALCUTTA

1 —Inscription from Hatkhola

In 1921, Mr K N Dikshit then Superintendent, Archæological Survey, Eastern Circle, procured an estampage of an Arabic inscription from a place called Hatkhola, eighteen miles to the south of Karimganj Railway station in the district of Sylhet. On investigation it transpired that the stone tablet bearing the inscription was originally discovered about half a century ago at Anair Haor in the Bhanga sub division by a farmer while ploughing his land. It was subsequently removed to Hatkhola and fixed on the front wall of the local mosque.

The epigraph records the erection of a mosque by Khurshīd Khān in the reign of Bārbak Shāh, and is dated the 5th Safar, 868 H (19th October 1463 A D). The mosque to which the inscription refers must have existed somewhere not far from Anair Haor, but no trace of it could be traced at present.

The inscription is historically important as it throws some new light on the early expansion of Muslim rule in the north eastern border land by the independent kings of Bengal.

The interesting point to be noticed in the study of this inscription is that it is the earliest dated record that has ever been discovered in Sylhet the next dated record being that of Yūsuf Shāh which was found in the district by Dr J Wise and edited by Blochmann some sixty-four years ago in the *Journal of the Asiatic Society of Bengal*². On the evidence of the latter inscription and in the absence of any other positive historical source, it was generally believed that Sylhet came into

¹ The significance of this figure is still unsolved. I take it to be the engraver's mistake and am inclined to read it as 1007, i.e., the date of the record may be taken as A H 1007 1008 (=A D 1598 1599).

² *J A S B*, 1873, p 277

the possession of the Muslim rulers at a date not earlier than the reign of Yūsuf Shāh. The discovery of the present epigraph however establishes the fact that the tract was conquered by the Muslims at an earlier date and not unlikely in 786 H (1381 A D), during the reign of Sikandar Shāh, as suggested by Blochmann, by defeating Gaur Govinda the last king of Sylhet.¹

It is remarkable that Bārbak Shāh has been styled in the epigraph as 'Al Malik' as well as 'Sultān', as distinguished from the Tribeni Inscription VII² in which he has former title only. Blochmann interpreted the term 'Malik' used in the latter record in the following words: "To judge from the Tribeni inscription published by me in this journal for 1870, p. 290, it would appear that Bārbak as prince was Governor of south western Bengal in 860, but the inscription styles him 'Malik' not 'Sultān', from which it is clear that he was no rebel."³ The above interpretation amounts, in so many words, to this, that a prince must rest content with the title of 'Malik' so long as he is not vested with sovereign power. The explanation however holds good only partially in the case of the present epigraph which styles Bārbak Shāh as 'Malik' and 'Sultān' alike, although he was *de facto* ruler of Bengal in 868 H when the inscription was written.

Another notable point to note here is that the blessing invocation *الحمد لله* (may God perpetuate his kingdom) that generally follows the name of a reigning king on such occasions, is absent from this record.

The inscription is incised in relief on a stone tablet measuring across the carved face 12" x 27" and consists of one line. The language is Arabic. The style of writing is *Lughra* which lacks artistic beauty.

The text of the inscription as deciphered by me is as follows:—

Plate XXXVIII(a)

قَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ مَنْ بَنَى مَسْجِدًا لِلَّهِ
تَعَالَى قَامَ فِي الْجَنَّةِ فِي رِجْلِ الْمَلِكِ الْعَادِلِ
بَارِكَ شَاهُ الْإِسْلَامِ بَنَى مُحَمَّدُ شَاهُ الْإِسْلَامِ
بَنَاهُ حَالٌ مَعْظَمٌ حُرِّدَ حَالٌ مَحَلِّيَانِ بَنَاهُ (ع)
فِي الْخَامِسِ مِنْ شَهْرِ صَعْرِ دَهْ ثَمَانٍ وَدِينَ وَثَمَانِيَةِ

TRANSLATION

"The prophet has said, 'Whoever builds a mosque, God the Great builds for him a palace in heaven' (It is built) in the time of the just prince, Bārbak Shāh Sultān son of Mahmūd Shāh Sultān, by the exalted Khān Khurshīd Khān, the chief of the guard of the royal household, on the 5th of Safar, 868 H" (19th October 1463 A D.)

2-3 —Inscriptions from Inchlabazar

The estampages of two inscriptions that are being studied here were obtained by me, about a couple of years ago, from a ruined mosque at Inchlabazar in the district of Burdwan. The epigraphs record the construction of a mosque by one Sayyid Tāhūr in the time of Aurangzeb in 1115 H (1703 A D.)

¹ J A S B, 1873, p. 281

² *Ibid*, 1870, p. 290

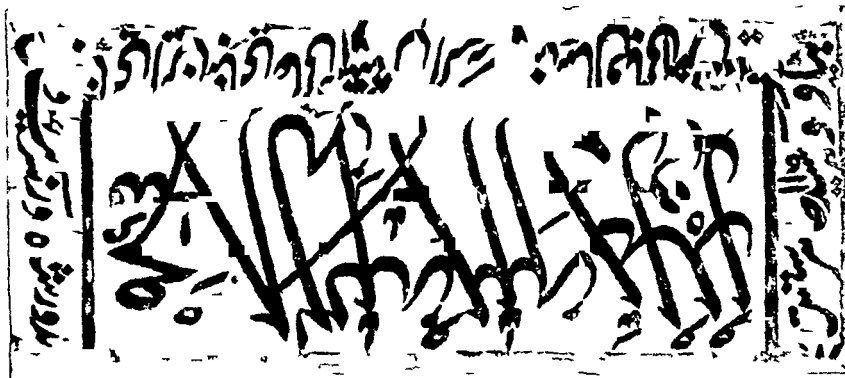
³ *Ibid*, 1873, p. 272

(a) Inscription of Barbak Shah from Hatkhola, Sylhet District



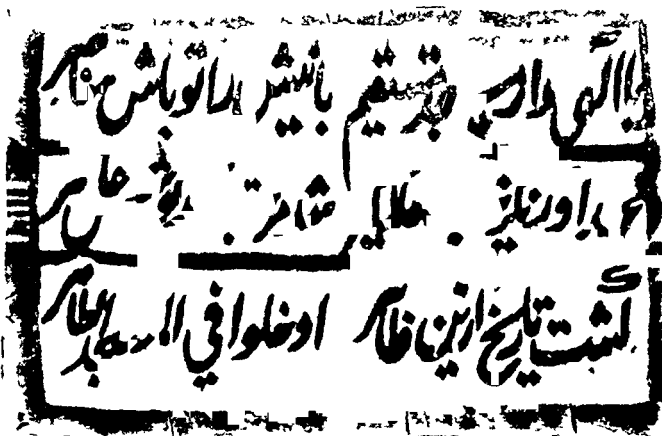
Scale 166

(b) On a ruined mosque at Inchla Bazar, Burdwan District



Scale 166

(c) Another inscription on the same mosque



Scale 2

Inchlabazar is a suburban town at a distance of about two miles to the east of the principal town of Burdwan which was once the residence of the famous Nūr Jahān, the royal consort of Jahāngīr. It is situated on the south bank of a narrow stream known as the Banka that flows through the city from west to east and divides it into southern and northern quarters. During the Mughal supremacy Inchlabazar seems to have been densely populated and was in a prosperous condition. There still stand innumerable shrines and sanctuaries which bear testimony to the extent of prosperity people had attained at that period. By the second half of the 19th century a virulent epidemic of fever broke out in Burdwan and carried off more than one-third of the population.¹ The malady had a sweeping effect on the Inchlabazar side of the town where now can be seen heaps of brick-bats and dilapidated houses overgrown with rich herbage.

One of the two slabs containing inscriptions has been fixed on the front wall of the mosque just above the arched entrance to the prayer hall while the other one is built in the outer face of the southern wall. The salient feature of the mosque is its peculiar form of curvilinear roof—a characteristic which is represented in the earlier architecture of Bengal. It is a square, rather low, brick structure of simple design with gently curving cornice. At each corner stands an octagonal pillar rising above the roof and terminating in a turret. The whole construction is surmounted by a single low dome. A similar type of architecture is to be seen in the notable *Eklakhi* tomb built at Pandua, Maldah, over the remains of the proselyte King Jalālu'd-Dīn Muhammad Shāh of Bengal in the 15th century. This *Eklakhi* tomb is believed, as Sir John Marshall observes,² to have served as a prototype on which several mosques in Bengal were modelled in subsequent years and this Inchlabazar mosque may be counted as one of them.

The sanctuary is in a very deplorable state of preservation. The roof and the walls being covered with vegetable growth, several cracks have appeared in them. If it is allowed to remain for some years more in this condition its destruction is inevitable.

The two inscriptions are carved distinctly on separate slabs of black stone, measuring 25" × 10" and 18" × 11" respectively. The central panel of the inscription on the front wall is occupied by the *Kalima* in bold *Naskh* characters, and the spaces on the right, left and bottom are covered with two couplets in Persian containing the name of the donor. The epigraph on the south wall, on the other hand, comprises of three lines in verse, each line being separated from the other by a horizontal band, and records the chronogram of the mosque. The language is Persian and the letters are written in *Nastā'liq* characters of excellent style.

My reading of the epigraphs is as follows —

2 —Inscription on the front wall

Plate XXXVIII(b)

لا إله إلا الله محمد رسول الله	Centre
دور ساه اورنگ ربه عادل	Right
بنای اس بنای عالی اسدش - اگر بسد	Bottom
سال و نایبی اش کعبه	
بنای و گوکه سد طاهر اسدش ۱۱۱۵	Left

¹ *Bengal District Gazetteers*, Burdwan, p. 79

² *Cambridge History of India*, Vol. III, p. 603

TRANSLATION

"There is no God but Allāh, Muhammad is His Prophet

"In the time of Shāh Aurangzeb, the just, the construction of this high building has been made
If any one enquires the date and its founder, say it is Sayyid Tāhir 1115 H (1703 A D)."

3 —Inscription on the south wall

Plate XXXVIII(c)

- (1) یا الہی دار مسجد مدد
نایش را بولاس محمد ناصر
- (2) اید اورنگ رزہ عالمگیر
شد مرتب رکوشش عامر
- (3) گشت تاریخ ارس طاهر
ادخلوا فی المسجد الطاهر

TRANSLATION

"O God! Keep this mosque in perfect condition, and be helpful to its founder too. In the reign of Aurangzeb 'Ālamgīr, it has been completed through the efforts of the builder. Its date has become manifest from this (chronogram), ادخلوا فی المسجد الطاهر (enter the sacred mosque) "

It is to be noted here that the numerical value of the letter contained in the chronogram yields the date 1116 which corresponds with the date written in figures also, side way in the inscription, whereas the former record has the date 1115 in figures only. The discrepancy may be explained by supposing that the epigraphs have been set up in the mosque at different times, the former being one year earlier than the latter or the mistake may have crept in through the oversight of the scribe.

A QUTB SHĪHĪ INSCRIPTION FROM PATANCHERU, MEDAK DISTRICT, HYDERABAD
STATU

BY G. YAZDANI

Patancheru is a *taluka* town in the Medak district of His Exalted Highness the Nizam's Dominions. It is situated on the Hyderabad Bidar road, some twenty miles to the north of the former. In the tenth century A D Patancheru was an important centre of Jain religion and the Archaeological Department, Hyderabad, has found there by excavation a large number of Jain sculpture of considerable beauty and iconological importance. These images are now exhibited in the Sculpture Gallery of the Hyderabad Museum. At Patancheru there are also two domes, one of which bears an inscription on its southern gate.¹

The inscription records the building of a lofty vault by one Abdu'l Qādir entitled Amīn Khān,² during the reign of Sultan Ibrāhīm Qutb Shīhī. The inscription also refers to an *in'ām* land and to a mosque with a prayer hall and enclosure, both apparently attached to the vault.

¹ The tomb bearing the inscription has a square base which measures 14 ft square externally. The walls rise to a height of 37 ft and above them the dome is built. The tomb has beautiful stucco work. Inside the dome there are five graves.

² Amīn Khān was a great patron of Telugu literature and Professor Subba Rao of the Osmania University is now engaged in publishing a Telugu poem dedicated to Amīn Khān. The poem consists of three thousand lines and it is said that the poet has not used a single Sanskrit word therein.

The inscription is carved on an arch shaped slab, measuring 5 ft 3 in at the base and 4 ft 6 in in height. The style of writing is *Thulth* of an intricate type and the language is Persian. I have deciphered the text as follows —

Plate XXXIX

وما نودعی الا نالله العلی العادر

- Line 1
بنای این گنبد گردون مثال و اساس این عمارت عالی معمار در زمان ناسا
عالیکاه سلطان پناه حلاف د سگاه گردون احداثه اطل الله
- Line 2
حانم اهل دند رسول الله السالاس اس السلطان همایون اعظم انراهم قطب شاه
الله ملکه و سلطانه و افص علی العالمین ثرة و عدله و الله نودعی الله
نعالی در اسمندك روح [نر] پیر فوج
- Line 3
صرب سلطان الاولیا امام العشاق و العرفاء و طب الارض و السماء رئیس المتحرین
سند المعشوقین شاه محیی الدین ابو محمد ساد عند العادر الحسینی اله دندی
الحلانی رضى الله تعالی عنه استدعای یام
- Line 4
فقره همر مسمی دعد العادر المحاط نامندکال قریبی القادری مرید صرب
و هات الانام سا [ه] محمد القادری الملانی لطفه صرب مرشد الانام
شبح الراهتم المستعمر محترم ساه حی محمد قادری قدس سرهما در تاریخ
سده ست و دویس و دویسمای نه]
- Line 5
من الهجرة المصاهرة و علة اومل الصلوة و الاسلا [م و] اکمل الذکات نکمال سعی
نامام و احتمام رساند امد رائق و رجاء صادق حداسبت که حق سدکا [نه]
و تعالی
- Line 6
حلّ حلاله و عم نواله و عظم سانه اس گنبد عالی اساس را از حوادث روزگار در صوب
و امار حود نگاه دارد نمته و حوده و کرمه آمین رب العالمین
- Line 7
نعداب الله تعالی و مدن اشغال صرب سلطان الاولیا رضى الله عنه و رضاه هم
در زمین انعام گنبد مذکور مسعد و حمامخانه و هزار دوازده گنبد مسعد مدبر
کرده سنگ سنگین دسده تمام شد اس عمارت مذکور در تاریخ ماه هادی الارل
ه و ر سده اربع ثمانین و دویسمای نه

¹ احتناه is somewhat unusual here. The correct word would have been نه , but as it does not rhyme with احتناه and سگاه , the author has ventured to use the verbal form احتناه

² The engraver has added this word by mistake

Line 8

مصاعونه عند السلام ر صم ذلك الله العدد العفقر الحفقر الوقتر عدد انعداد المحاط ،
 نامن حان المشهور بشيخندان (ق) بن شديم بره بن سديم شماليون بن قاضي
 خواص بن معتز العلما قاضي امجد (ر) بن امتحان صلحا قاضي قطب بابا
 العرشى القادري اولادهم امتحانهم اسمهم - اناط حان ر فاصلحان ر عند العلى ر
 عدد الكريم ر سديم البراهم ©

TRANSLATION

“ And my guidance is from no one but from God the High and Powerful

‘The building of this heavenly vault and the foundation of this lofty edifice (happened) during the reign of His Exalted Majesty the refuge of the world the possessor of imperial dignity and divine authority, the shadow of God the servant of the family of the apostle of God (Muhammad) the Sultān son of Sultān, the auspicious the great Ibrāhīm Qutb Shāh may God preserve his kingdom and sovereignty and extend to the people of the world his benevolence, justice and bounty ! And by the grace of God Almighty, and by the help of the triumphant soul of His Holiness the prince of saints, the chief of divines and god loving persons, the axis of the earth and heaven, the most admired of the beautiful, and the chief of the beloved Shāh Muḥiṣṣ Dīn Abū Muḥammad Sayyid ‘Abdu’l Qādir al Ḥasamī al Husamī al Ḥilām may God be pleased with him, the humble and lowly (servant) called ‘Abdu’l Qādir and entitled as Amīn Khān Qurūbī al Qādirī the disciple of His Grace the pivot of mankind, Shāh Muḥammad al Qādirī al Multanī the successor of His Grace, the leader of mankind, Shāh Ibrāhīm *alias* Maḥdūm Shāhī Muḥammad Qādirī may God - me - tify the secrets of both of them after having exerted himself to the full completed and finished (this building) in the year 976 H (1578 A D) from the *hijra* of the chosen prophet (Muhammad), may the peace of God and His most perfect blessings be upon him ! It is earnestly hoped and sincerely believed that God the Holy and Almighty, Whose glory is resplendent Whose bounty is universal and Whose authority is sublime, will keep this lofty vault under His protection and care against the vicissitudes of time—through His bounty, benevolence and kindness Amen ! O Cherisher of the universe By the grace of Almighty God, by the help of the spiritual devotion of His Holiness, the prince of saints (Shāh Muḥiṣṣ Dīn ‘Abdu’l Qādir), may God be pleased with him, and by his (Shāhī ‘Abdu’l Qādirī) inspiration in the *am* land of the above mentioned vault a mosque with prayer hall and an enclosure round the same mosque were also built of solid masonry The latter building was completed in the month of Jumādū I, *Shahūr san* 981, of the *hijra* of the Chosen Prophet—may peace be upon him ! (September, 1583 A D) This inscription set up by the humble, lowly and insignificant servant, Abdu’l Qādir, entitled Amīn Khān and known as Shāhī Mivān, son of Shāhī Bār, son of Shāhī Humāyūn, son of Qāzī Khayyān, son of the pride of scholars, Qāzī Amjad, son of the chief of the holy men Qāzī Qutb Bābā, al-Qarshī, al Qādirī was corrected by the noble descendants of the latter (i.e., progeny of the forbears of ‘Abdu’l-Qādir), whose names are, Khattat Khān, Fāzil Khān, ‘Abdu’l ‘Alī, ‘Abdu’l Karīm and Shāhī Ibrāhīm ”

INDEX

A		PAGE		PAGE
'Abbāsgarh		20	'Ainu'llāh	30, 31
'Abdu'l 'Alī		61, 62	Ajanta Caves	20, 33
'Abdu'llā Qutb Shāh		22, 25	Ajanta Ghāt	33
'Abdu'l Hamid, author of <i>Bādshāh Namā</i>		20	Ākhand Darwāza	3
Abdul Haq, Maulana, Head of the Urdu Department, Osmania University		50, 51	Akbar the Great	56
'Abdu'l Karīm		61, 62	'Ālam Khān	14
'Abdu'l Latīf		47	'Alāu'd Dīn, Ahmad Shāh al Bahmanī	35, 36
'Abdu'l Qādir (Shāikh Muhīu'd Dīn), saint of Baghdad		45, 61, 62	'Alī, son in law of the Prophet	7, 17, 18, 19, 28, 29, 38, 40, 43, 44, 45
'Abdu'l Qādir, entitled Amin Khān and known as Shāikh Miyān		60, 61, 62	'Alī 'Ādil Shāh	4, 6, 7, 8, 15, 16
'Abdu'r Rahmān		42	'Alī 'Ādil Shāh II	13
Abu'l Faṭl		54	'Alī Barīd, of Bidar	40, 45
Abu'l Mahīmīd, Ahmad Shāh		51	'Alī Burj, Mudgal Fort	16
Abu'l Mujīhid, Muḥammad bin Tughluq Shāh		3	'Āh Jāh Kotla (at Hyderabad)	27, 29, 30
Abu'l Muzaffar, 'Alī 'Ādil Shāh		8, 15	'Alī Rīza Khān	24
Abu'l Muzaffar, 'Alāu'd Dunya wad Dīn Ahmad Shāh, son of Ahmad Shāh al Bahmanī		36	Allahabad, Hindustani Academy of	
Abu'l Muzaffar, Ibrahim 'Ādil Shāh		10, 11	Allāh Dost, Sayyid Shāh	26
Abu'l Muzaffar Muhīu'd Dīn, Muhammad Aurangzeb		21	Amba Das Rao, Mechanic, Muslim Epi graphist's Office	49
Abu'l Muzaffar, Shāh 'Alī 'Ādil Shāh Ghāzī		6	Amin Khān	10, 60
Abu'l Muzaffar Tughluq Shāh		2	Aminu'l Mulk	
Abu'l Qāsim Khān		13	Amir Jumla	
Abū Sa'id		21	Amir Sayyid	31
Abu'z Zafar, Muhammad Aurangzeb		23	Anād, near the Ajanta Ghāt	33
'Ādil Khān III		14	Anār Haor	37
'Ādil Shāhī Court		7	Aqsa, Masjid, (of Jerusalem)	36
'Ādil Shāh Fārūqī		14	Asad, Sayyid Mir Jā'far	
'Ādil Shāhī history		13	Asadu'llāh, 'the tiger of God', title borne by 'Alī	44
'Ādil Shāhī Kings		4, 13	Āsir Fort	23, 24
'Ādil Shāhī (period)		13	'Attār, poet	45
'Adn Tayyib		39	Aurangabad	33
Afzal Ganj Bridge, Hyderabad		25	Aurangzeb, 'Ālamgīr Shāh	20, 21, 23, 34, 35, 36, 42, 58, 60
Ahmad I, Nizām Shāh		43	Azhdaha Paikar, a Mughal gun on Mūsa Burj, Golconda	23
Ahmadnagar 4, 7, 20, 21, 36, 37, 38, 39, 40, 42, 43				
Ahmad Shāh I, son of Muhammad Shāh		50, 51		
Ahmad Shāh II, of Gujarāt		50		
Ahsanabād, (name given to Gulbarga by Bahmanī Kings)				
A'in i Akbarī		56		

B

<i>Bādshāh Namā</i> of 'Abdu'l Hamīd	20
Bahādūr Shāh, of Gujarāt	46, 51
Bahāu'd Dīn College, Jūnagadh	49
Bahmanī Kings	1, 4, 15, 36
Baitālbarī Darwāza	20, 21
Ballam Burj	7

	PAGE		PAGE
Bamminī Darwāza	23	Chhabra, Dr B Ch	48
Banka Stream	59	Commissariat, Prof of Bahā'u'd Dīn College, Junagarh	49
Bankipūr, in Dharwar (Bunkāpūr a Mu ghal Mint)	16, 17		
Bira Imām Kotla, at Ahmadnager	39		
Barani	1, 3, 49	D	
Bārbaḳ Shih	57, 58	Da'ira 'Arz Begī (Hyderabad)	24
<i>Basatinu's Salātīn</i>	4, 8	Dārush Shifā, Hyderabad City	25, 26
Begim's Mosque (Hyderabad), inscription on	26	Daulatabād	1, 33
Begūr	54	Delhi	52
Bengal, Kings of	57	Deogir	14
Bengāl, Asiatic Society of	57	Deopattan (Sultānpūr)	48
Bengal, District Gazetteer	59	Dhameshvār Mahādeva	54
Bhangr	57	Dhārūr	20
Bhakkar	56, 57	Dhārūr	16
Bhagal Barva (Birya), Gate of Surat	45	Dhūm (Dhūm Pawaya), also known as Dhamesvar	54
Bhavabhuti, author of <i>Mallī Madhava</i>	52	Dilshit, K N	57
Bhilai inscription	54	Dilivar Khān	7, 8, 10, 18
Bibi Khadija inscription on the tomb of	30, 31	Dindār Khān	16
Bidar	1, 4, 35, 36, 40, 60	Diyanat Khān	15
Bidar District, new inscriptions from	35, 36	Dornhalli, inscription from Mosque of	28
Biapūr	4, 7, 15	Dūdya Talib	20
Birimha Deo of Orchha, Bundela Raja	54	Dushman Kob, a gun on the Sampolia Burj, Golconda	23, 24
Blochmann	57, 58		
Bombay Presidency, Inscriptions	36, 47	E	
Broach	3, 36, 46, 47	Eklakhi Tomb, at Pāndua, Mālda	59
Bukka I, the raja of Vijayanagar	15		
Burdwan, district of,	58, 59	F	
Burlān	3	Fardāpūr	33
Burhān Beg	34	Farh Baksh Gardens,	37
Burhānpūr	33	Fath i Jang Burj (bastion of victory)	15
Burhān Tihār Sifiri	3	Fath i Raihbar (a gun on Pētla Burj, Gol conda)	23
Bu Tihār	3	Fāzil Khān	61, 62
		Firishṭa	14, 20, 37
C		Firōz Shāh Bahmanī .	15
Cambridge (<i>History of India</i>)	4, 8, 50, 59		
Catalogue of Coins, in the Indian Museum by Nelson Wright	50	G	
Catalogue of Gujarat Coins, in the Prince of Wales Museum, Bombay	50	Gaur Govinda (last king of Sylhet)	58
Chidarghāt Jarwāza, (Hyderabad City)	24, 25, 26	Ghagan Mahall	19
Chakravarti, Dr N P	49	Ghatotkach (Jinjāla) Caves	20
Chalukyan dynasty	1	Ghyāthud Dīn Tughluq	1, 2, 3, 8
Champaner	46	Ghassālwārī, inscription in (Hyderabad City)	30
Chandāpūr	36		
Chāndni Chabūtra (Kalyāni Fort)	8		
Chingiz Khān	46, 47		

	PAGE
Golconda	7, 21, 23, 27, 29, 31
Golconda Tombs	21
Gujarāt, an old Urdu inscription of Ahmad Shāh II	50
Gulbarga (old name Ahsanabād, given by Bahmani Kings)	36
Gwalior State, Inscriptions from	52—56

H

Haidar, the title of 'Alī, son in law of Prophet Muhammad	17
Haig	8
Hājī Kamāl	25
Hājī Muhammad Iqbal, son of Hājī Muhammad Husain Qulīpīya	25, 26
Harihara Rāya, Raja of Vijayanagar	15
Hatim	34
Hatim Khān	21
Hatkola (Sylhet District)	57
Hazrat Muhammad Ghauth	56
Hazrat Yā qūb & Dargāh	1
Hijāz Khān	16
Hindustani Academy of Allahabad	50
Husaini Burj	6, 21
Hyderabad City	24, 25, 26, 27, 29, 30, 31
Hyderabad Museum	18
Hyderabad State	1, 33, 35

I

Ibn-i Husain Muhammad, of Shirāz	26
Ibrahīm 'Adil Shāh II	4, 8, 10, 11, 15, 17
Ibrahīm Nasr	18
'Imādū'l Mulk	46, 47
Inchlabazār (Burdwān District)	58, 59
Iskandarabād (Sil andrabād)	52, 53

J

Jahāngir, Mughal Emperor	54, 59
Jai Singh, Mughal General	13
Jalālu'd Dīn Muhammad Shāh, King of Bengal	59
Jalor (Jōdhpur State)	49
Jāmi, Persian poet	40
Jawāhar-i Asraru'llā	61
Jcrundī Darwāza	20
Jinjīlā Darwāza	20
Jūnagarh	48

K

Kadigaon	45
Kākatiya Kingdom	14
Kālī Masjid	38
Kālī Qabr (Hyderabad City)	26
Kalyāni (or Kalyāna)	1—14
Kalyāni Fort	1—14, 18
Kāmil Khān	4, 5, 6, 7
Karad (Satāra District), Jāmi Masjid at	45, 45
Karimud Dīn, son of 'Alī	17
Kāti Darwāza	16
Kauṭhar, Mountain of Paradise	17
Khalīlu'llāh (Prophet Abraham)	11
Khāndesh	14
Kharwandi Gate (at Ahmadnagar)	43
Khātāt Khān	61—62
Khadija Khānam, daughter of Malik Muhammad	29
Khavāss Khān	13
Khurshid Khān	57, 58
Khvāja Husain, entitled Ni'mat Khān, son of Khvāja Jalālu'd Dīn Samnānī	37, 38
Khvāja Muhammad Ahmad Sahib, Curator, Hyderabad Museum	21, 37
Khvāja 'Uthmān	36
Kotla 'Alī Jāh	27, 29, 30
Kōtla of Bāra Imām (at Ahmadnagar)	39
Krishna (river)	14, 16

L

Lashkar	55
Lutfu'llāh, a calligraphist of the court of Abdu'līh Quṭb Shāh	22

M

Maḥlihi Kamān, (Hyderabad City)	27
Maḥlihi Talāb (fish pond)	20
Mahadeva, temple of,	
Maharaja Scindia	55
Mahdi Khān, inscription on tomb of,	30
Mahmūd Shāh III, son of Latif Shāh, son of Muzaḥfar Shāh II of Gujarāt	50, 51
Mahmūd Shāh Bahmani	20
Mahmūd Shāh Sultān	51, 58
Malik Ikhtiyāru'd Dīn Shāhūn Sultānī	1, 2
Malik Ismī'īl Maliku'sh Sharq	7, 8

		PAGE			PAGE
T			V		
Tabriz		18	<i>Vashti Bharat</i> (a Hindi Monthly from		
Tahmāsp Khān Mosque (Hyderabad City),		25	Calcutta),		52
Tājū'd Dīn (Mahil),	10,	50	Vasir of the Kingdom Anir Junla,		10
Tahilota,		15	Vijayanagar		14 15, 16
Taklam Fort,		20 21			
<i>Tarīkh-i Firōz Shāhī</i>	1, 3	19	W		
Tirmiz		57	Warangal		1
Toli Masjid,		22	Wazir, D. T.,		57
Tribeni Inscription,		58			
Tughluq Kings	1	4	Y		
Tughluq Chah the Sultan					
Tungabhadra,	14	16	Yadava Dynasty,		14
			Yadava, G.,	1, 11 20, 21, 17, 35, 36 16 47, 60	
			Yadava, S.,		57, 58
U			Z		
Ulugh Khān,		46	Zahir,	.	.
Unāni Dāwākhāna (Hyderabad City),		20			46

FIVE NEW INSCRIPTIONS FROM THE BIDAR DISTRICT

FIVE NEW INSCRIPTIONS FROM THE BIDAR DISTRICT

BY G. YAZDANI

The late Mr Sultan 'Alī Faruqī, Superintendent of Bidar Monuments, whose untimely death has caused a great loss to the Archaeological Department of Hyderabad State, sent me inked rubbings of five inscriptions for decipherment last year. One of these belongs to the reign of 'Alī Barīd, the third ruler of the dynasty, whose administration lasted from 1542 to 1579 A.D. and who was the first to assume the title of king. The inscription is carved on the masonry of a sluice of the Kamthāna tank, which was the chief source of the supply of water to Bidar City during its palmy days. The inscription is a kind of warning against the overflow of the water of the tank, which might have caused a breach in the embankment. The sluice on which the inscription is carved was apparently constructed to discharge the surplus water and thus to minimise the danger of a breach. The inscription mentions the name of Ā'zam Mansūr Khān as the builder of the embankment, but as the names of the dignitaries of Barīd Shāhī Court are not preserved in any contemporary record the name of Mansūr Khān is not known to the historian.

The language of the inscription is Marathi and its text has been deciphered for me by Mr R. M. Joshi, M.A., who has succeeded Mr Sultan 'Alī Faruqī as Superintendent of Bidar Monuments.

TEXT
Plate I(a)

- 1 चड कोळा करिता होजाचा तुव नुकासान जा
- 2 का होता हजरत बरिद शाहाने अजम मनसुर खां
- 3 नाचे हातिं तुव बाधविका पाणि उचळून नेतां हो
- 4 जास मजरत आहे ऐसे न करणे माहे मोहरम स
- 5 न सवा समानिन सुहुर सन तिसा सबैन व
- 6 तिसा मेया

TRANSLITERATION

- 1 Chanda Kolī karitān houjāchā tumba nukasāna jā
- 2 Lā hotī Hajarata Barida Shā Hāne Ajama-mana Sura Khān
- 3 Nāche hātīn tumba bāndhavilā pāni uchalun netān hau
- 4 Jās majarata āhe aise na karane māhe Moharam sa
- 5 Na sabā samānin suhuru sana tisā sabaina va
- 6 Tisā meyā

TRANSLATION

The *bund* of the reservoir built for the accumulation of residual water was damaged. It was constructed by Hadrat Barīd Shāh through Ā'zam Mansūr Khān. If water is carried over the *bund*, there is likelihood of its being damaged. None should do so.

The month of Muharram in the year 87 (Hijrī) corresponding with *Shahūr San* 979 (1579 A D)

Another of these five inscriptions contains the name of 'Alī Barīd, but here he is probably the second king of this name, who ruled from 1010 to 1018 H, for the date given at the end of the inscription is *Shahūr San* 1001 which corresponds with 1010 H. The inscription is carved on a tablet which was found in clearing the debris from one of the old gateways of the Bidar Fort, which was originally styled the Sukla Tiratha Gate. The inscriptional tablet is now preserved in the Archaeological Museum of the Bidar Fort. The tablet measures 1 ft 4 in by 10 in.

The inscription consists of five lines and the language is Marathi. The text has been deciphered by Mr R M Joshi.

TEXT

Plato I(b)

- १ पड कोटा नजदिका दरावाजा सुकल तीरथ
- २ कार किर्दि कासीम बरीद स्याह पडिले
- ३ होते बादज वो कारकीर्दि हजरत
- ४ अली बरीद स्याह बाधीले हवालें
- ५ नरसोराम सुहुरा सन इहदे अलाफ

TRANSLITERATION

- 1 Pada Kotā najadika darawājā Sukala tīratha,
- 2 Kāra kirdī Kasīma Barīda Syāha padile
- 3 Hote bādaja vo kārakirdī Hajarata
- 4 Alī Barīda Syāh Bāndhile hawāle
- 5 Narsorāma suhura sana ihade Alafa

TRANSLATION

- 1 The 'Sukla Tirtha Gate, in the vicinity of Padakota,
- 2 Collapsed during the reign of Qāsim Barīd *Shāh*
- 3 Later on in the reign of Hadrat
- 4 'Alī Barīd *Shāh* the same was reconstructed under the charge of
- 5 Narsoram in the *Shahūr San* 1001 (1601 A D)

The third and fourth inscriptions of this set are from a well at Āshūr which was built by a royal officer named Jagapat Rāo during the reign of Mirza Walī Amīr Barīd in 1018 H. The well is of considerable dimensions and it has steps of masonry which has been finely dressed. The name of Mirza Walī Amīr Barīd as the eighth ruler of the dynasty is also mentioned by Firāšta,¹ but Haig in the *Cambridge History of India* (Vol III, p 709) has given 'Alī Barīd *Shāh* as the title of the eighth king. The source of Haig's information is not known, but the name of the eighth Barīdī king who ruled from 1018 H is also given by the author of *Basātinu-s-Salātīn*² and

¹ *Firāsta*, Persian text (Bombay lithograph), Vol II, pp 348-49

² *Basātin*, Hyderabad lithograph, p 273

it is Mirza Walī Amīr Barīd, the same as given by Firāšta and mentioned in these two inscriptions

One of these two epigraphs is in Persian and the other in Marāṭhī. The Persian record consists of a single line which is written in *Thulth* characters of a beautiful type. I have deciphered the text as follows —

Plate II(a)

نامی، ایں حاء در درر - صرب سلیمان حاء امیرزای امیر برید شاه جلد الله - الله العبد حکمران بن
دبچال یکمدر دولتی سنہ ۱۰۱۸ ھ

TRANSLATION

The builder of this well, during the reign of His Majesty with Solomon's glory, Amīrza Walī Amīr Barīd Shāh, may God perpetuate his sovereignty, was the servant of the state, Jagat Rāo, the son of Banchālikhandū. In the year 1018 H (1609 A D)

The Marāṭhī record has been deciphered by Mr R M Joshi, M A, whose reading of the text is given below—

TEXT

Plate II(b)

- 1 अज सलतनत सुलतान अह
- 2 मद शाह बहमनि बाजद हुमायुन
- 3 अकरम बरीद शाहा आठवि पिढी
- 4 अमीर बरिद शाहाचि पादशाही
- 5 याचा फर्जंद जगपति राव दौळती वि
- 6 हीरी बागोविं चौस बाधविकि
- 7 अमे गुरु सन अशर अकफ
- 8 याचि हिदवि बेरिज १०१० श
- 9 के १५३१ सभ्यनाम सवत्सर

TRANSLITERATION

- 1 Aja Salatanata Sulatīna aha
- 2 Mada Shāha Bahamani bājada Humāyūna
- 3 Akarāma Barīda Shaha āthavin pidhī
- 4 Amīr Barīda shāhāchī pāda Shāhī

- 5 Yāchā farjanda Jagapatirao Doulatī vī
- 6 Hīrī barinvī chouras bāndhavi
- 7 Ase Shuhura Sana ashar alafa
- 8 Yāchhindavi berija 1010 'Sa
- 9 Ke 1531 Sāmya nāma Sanvatsara

TRANSLATION

During the period of the reign of the dynasty of Ahmad Shāh Bahmanī, after whom there was Humāyūn Akram Barīd Shāh, and in the eighth generation there was Amīr Barīd, his son¹ Jagapati Rāo Daulatī constructed a well with steps, the *Shahūr* year was 'aṣhare alaf totalling 1010, the Saka year is 1531 cyclic year Sāmya (Saumya)

The fifth inscription of the set is from a mosque at Gornallī,² a village some three miles off Bidar. This inscription also mentions the name of Amīr Barīd Shāh as the reigning king in 1019 H, thus confirming the information contained in the two epigraphs of the well at Āshtūr. The style of writing is *Thulth* of an elegant type and the inscription consists of four lines, each arranged in a panel. The upper two panels contain the *Bismillah* and the Islamic creed, while the lower two contain a record mentioning the building of a mosque by Khvaja Bostān in 1019 H, during the reign of Amīr Barīd Shāh II.

I have deciphered the text as follows—

Plate II(c)

بسم الله الرحمن الرحيم

لا اله الا الله محمد رسول الله

بناء هذا المسجد في زمان السلطاني امير دريد شاه

ثاني وثاني ابن مسجد حواجه بوسان سنة ١٠١٩

كده احمد (٩)

TRANSLATION

In the name of God the Merciful and Compassionate !

"There is no god but God and Muhammad is the apostle of God"

This mosque was built during the sovereignty of Amīr Barīd Shāh II, and the builder of this mosque was Khvaja Bostān in 1019 H (1610 A D)

¹ The Marathi record is only a version of the Persian text, but the translator has committed a serious blunder by mentioning Jagapati Rāo as the son of King Amīr Barīd. In the Persian text the name of Jagapati Rāo's father is mentioned as Banchāl Khandū, which seems to be correct.

The mosque at Gornallī is a small building, consisting of a single room with three arched openings towards the East.

INSCRIPTION OF SULTĀN BALBAN FROM BAYANA, BHARATPUR STATE

By G YAZDANI

In January, 1939, Dr N P Chakravarti, Government Epigraphist for India, kindly sent me the inked rubbing of an inscription, now preserved in the Sanskrit School, attached to the temple of Goculchandramāji at Kāman, Bharatpur State. The inscriptional tablet¹ is stated to have come out of a well in the neighbourhood when it was re-excavated by the Goswami Ballabhacharya, the family preceptor of the rajas of Bharatpur and the custodian of Goculchandramāji's temple. The inscription is in Persian prose and consists of ten lines. The script is *Nasta'liq* of a heavy style, such as was in vogue in India in the 13th century A.D. during the rule of the early Sultāns of Delhi.

The inscription records the clearance and re-digging of a well during the reign of Ghiyāth-ud-Dīn Balban and the governorship of Nusrat Khān, the fief-holder of Bayana. The name of Nusrat Khān is not mentioned among the dignitaries of Balban's court in contemporary histories, but it occurs in the chronicles of 'Alā'ud-Dīn Khālji's reign as that of his minister². The fief of Bayana owing to its vicinity to Delhi was a special prize awarded to those nobles only who had rendered most loyal service to the king. The fact mentioned in the inscription that Nusrat Khān held the fief of Bayana shows that he was one of the distinguished nobles during the reign of Balban as well.

The inscriptional tablet on its back bears a Sanskrit inscription which is being deciphered by Dr N P Chakravarti and will be published³ in the *Epigraphia Indica* in due course. I have deciphered the Persian text as follows —

Plate III(a)

بسم الله الرحمن الرحيم

حاجه را کی بعد (۶) از صد پدجاه سال عمارت کرده بودند
و بعد از آن دایوب محمد حاجی (۶) . . . سر کرده و از سنگ و
. پر شده از . . . آن خلایق را مصری می رسد
در . . . کردن آثار کرده سد در عرق ماه مبارک رمضا
ن سده . . . و سدهایه تا اواخر ماه نامم رسد
در احلاس³ (۶) حداد عالم نادره نبی آدم عذاب ا
لدنیا و الدین طل الله می العالمین ملک ملک
و در دروب حان اعظم ملک ملک الشوق مصره

¹ The inscriptional tablet measures 2 ft by 1 ft 9 in

² *Tarikh-i Firoz Shahi* by Z. Barni (Bibl Ind), p 240

³ In the later writings, particularly in the legends on coins, instead of احلاس the word چارس has been used

EPIGRAPHIA INDO-MOSLEMICA

حان معطع حطة بناء دام علاه ر ك اعدا
 ه ار دس ، بنده صعه ، ابراهيم ابنكر روبروان
 دام . . كده . في التاريخ المذكور
 والله اعلم دم

TRANSLATION

In the name of God the most Merciful and Compassionate !

The clearance of the well which was built one hundred and fifty years ago, and afterwards during the regime of Muhammad Hījī (?) was choked, and filled up with stones and the people suffered thereby, commenced on the first of the auspicious month of Rāmādān in the year 669 H (Monday, 15th June, 1271 A D) and was completed by the end of the same month During the reign of the lord of the world, the king of mankind, Ghīyāthū'd-Dunya wad-D'n (the refuge of the faith and state), the shadow of God in all the worlds, may God perpetuate his kingdom, and during the regime of the exalted Khān, the Malīk (Prince) of the Malīks of the East, Nusrat Khān, the sief-holder of Bayana, may God preserve his dignity and prostrate his enemies, through the effort of the humble servant, Ibrāhīm Abū Bakr Nausīr wān preserve Written on the above date God is the best Knower End

INSCRIPTION OF GHĪYĀTHU'D-DĪN TUḠHLUQ FROM ASRAWA KĪURD NEAR ALLAHABAD

By G YAḌDANI

An inked rubbing of this inscription was kindly sent to me for decipherment by Dr K A A Ansari, Assistant Engineer, Northern Circle, who also sent me a note on the epigraph which had been compiled by Maulavī Ashraf Husain Sahib According to the Maulavī Sahib's note the inscriptional tablet is lying near a plastered tomb at Asrawa Kīurd, a village some ten miles from Allahabad The tomb is locally known as the *maqbara* (sepulchre) of Sīpāh Sālār-i-Ā'zam 'Abdu'l-Laṭīf Sa'īd The inscription does not contain the name of this Sīpāh Sālār and apparently it has no connection with the tomb by which it is lying, and belongs to some other monument, which may have been a religious or secular building

The inscriptional tablet is of Chunar stone and it measures 5 ft by 1 ft 6 in The epigraph is carved in relief, but as the tablet was used for some time by washermen the letters have crumbled away in several places The script is *Nasāḥ* of an early type and the inscription contains certain phrases and titles which are usually found in the inscriptions of the early Sultāns of Delhi The language of the inscription is Arabic and it consists of three lines

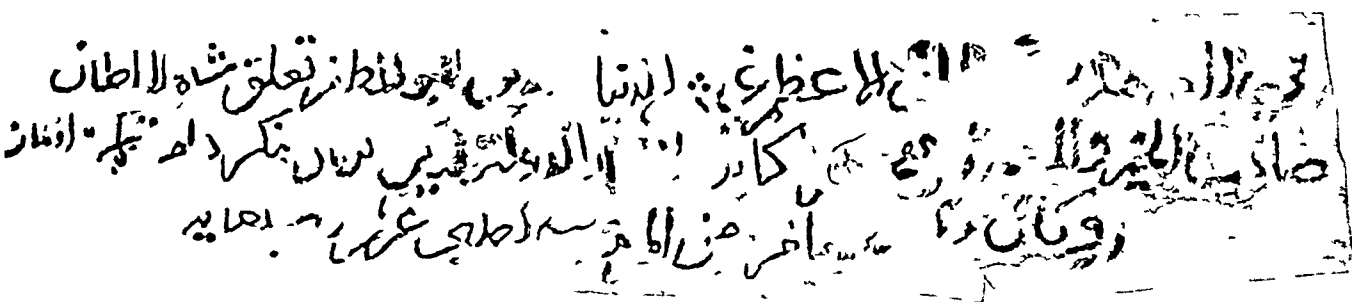
In the inscription the name of Ghīyāthū'd-Dīn Tuḡhlūq is mentioned and as he ruled from 720 to 725 H the date 721 H given at the end of the inscription falls within his reign The inscription also contains the name of the court noble, Ikhtiyārū'd-Dīn In the list of dignitaries given by Barnī, there are two nobles of this title during the reign of

(a) Inscription of Sultan Balban from Bayana, Bharatpur State



SCALE 2

Inscription of Ghiyathu'd-Din Tughluq from Asrawa Khurd, Allahabad



SCALE 166

'Alīu'd-Dīn Khālī who ruled up to 715 H¹ Their names are Ikhtiyāru'd-Dīn Etagīn and Ikhtiyāru'd-Dīn Afghān As the clan name Afghān also occurs in the inscription it may be surmised that the noble referred to in the inscription is Ikhtiyāru'd-Dīn Afghān, who may have enjoyed the patronage of the kings of Delhi until 721 H, the date of the inscription

Maulavi Ashraf Husain Sahib had deciphered the text almost correctly and I have altered his reading only in three places The text as read by me is given below —

Plate III(b)

(۱) فی العهد . . . ن الاعظم عذاب الدنيا [والد] یس ادواله مطر بعلی شاه السلطان

(۲) صاحب الحدر و السعادة [معسر] کبرا [حنا] ر الدله و الدین افعان

(۳) رکل [هدا فی] العرة من المحرم سنة احدى و شون و سعمايه ○

TRANSLATION

During the reign of the great Ghuyāthū'd-Dunya wad-Dīn Abu'l Muzaffar Tughluq Shāh, the Sultān, the master of benefaction and felicity, the pride of nobles, Ikhtiyāru'd-Daula wa'd-Dīn Afghān This was recorded on the 1st of Muharram, 721 H (31st January, 1321 A D)

THREE PERSIAN INSCRIPTIONS OF ALLĀH VARDĪ KHĀN TURKMĀN FROM THE ANCIENT HILL FORTS IN THE NASIK DISTRICT

By Q M MOVEER, B A, F L A (LONDON), SUPERINTENDENT, ARCHAEOLOGICAL SURVEY, WESTERN CIRCLE, POONA

The three inscriptions which are reproduced and reviewed at the end of this paper are engraved on rocks in the Sātmāla ranges² on which are erected the ancient forts of Indrā'ī³, Chāndor⁴ and Dhōdarp⁵ The Sātmāla hills ranging from west to east are now mostly comprised within the present boundaries of the Nasik District of the Bombay Presidency This range, in combination with the main Western Ghats or the Sahyādri range, to which it runs at right angles, formed the northern and western borders respectively of the Ahmadnagar kingdom of the Nizām Shāhī dynasty, which flourished from 1499 A D to 1630 A D To defend their territory against the encroachments of neighbouring states, the Nizām Shāhī kings would appear to have erected and fortified a large number of hill forts at different strategic

¹ *Turikh-i Firoz Shāhī* (Bibl Ind), p 211

² This range is variously known as the Sātmāla, Chāndor or Ajanta range, the first being the preferable name

³ In north latitude 23° 22', east longitude 74° 13', and 4,495 feet above sea level The hill fort at this place is 4 miles north west of Chāndor town on the Raura Pass and its inscription is carved on the face of the rock to right proper of the uppermost entrance of the hill fort at Indrā'ī in the Chāndor taluka of Nasik District

⁴ In north latitude 20° 20', east longitude 74° 15' and 3,994 feet above sea level The hill fort of Chāndor is about 40 miles north east of Nasik town, on the main road from Bombay to Agra and its inscription is carved on the rock facing Chāndor town

⁵ In north latitude 20° 23', east longitude 74° 2' and 3,798 feet above sea level The hill fort is 15 miles north west of Chāndor town and its inscription is carved on the face of the rock to left proper of its inner gateway

points on the hill tops and along the passes of their northern border¹. The strategic and defensive value of these forts was never so severely put to the test as when the kings and regents of Ahmadnagar had to defend their realm against the aggression of the Mughal emperors from the north.

The emperor Akbar was the first of this line to invade the Nizām Shāhī kingdom, in 1591 A D and although he conquered Khāndesh and made the Nizām Shāhī regent² recognize his suzerainty (1596 A D), his son Jahāngir (1606—1627 A D) somewhat fitfully³, and his grandson Shāh Jahān (1627—1657 A D) with desperate determination, continued to encroach upon the independence of Ahmadnagar kingdom till it was wholly annexed to the Mughal Empire in 1632 A D⁴. Shāh Jahān's viceroy of the Deccan, Mahābat Khān, Khān Khānān, besieged the Ahmadnagar regent, General Fath Khān, the son of the famous Malik 'Ambar, in the fortress of Daulatābād (Dāogiri) in 1631 A D. More by bribery perhaps than by bravery, the former succeeded in compelling the latter not only to surrender himself but also his ward, the minor King Husam Nizām Shāh. While Fath Khān was rewarded for his abject surrender by the bestowal upon him of many a royal favour, his unlucky young sovereign was imprisoned for life in the Gwālior fort⁵. It was this betrayal that for the first time in their history brought the Marāthās into direct conflict with the Imperial Mughal army. A Marāthā nobleman Rājā Shāhji Bhōnsle, the father of the more famous Shiwāji, the founder of the Marāthā Empire, taking his stand on the strong position of his clansmen in the areas comprised in and adjoining the Ahmadnagar territory, and with the tacit support of the Sultāns of Golconda and Bijapur stepped into the affairs of Nizām Shāhī kingdom to prevent its annexation by the Mughals. Assuming the role of regent, Shāhji set up another scion of Nizām Shāhī dynasty as the Sultān and organised the defences of the kingdom with a view to resist and harass the army of occupation. As part of the defensive measures adopted by him, Shāhji had many important hill forts in the Sītmāla and Sāhyādri ranges garrisoned by his men, whose guerilla raids seriously hampered the movements of the Mughal army in the Ahmadnagar territory⁶. To crush this menace, Shāh Jahān despatched strong reinforcements with instructions to overpower Shāhji's resistance by operating against him from three different points. A force of 20,000 strong under Khān Daurān was posted at Nander to prevent any supplies reaching Shāhji from the side of Golconda. Another contingent of 20,000 was placed under Khān Zamān with orders to pillage the home lands of Shāhji in the Poona District to the south and south-west of Ahmadnagar territory. The third detachment comprising 8,000 men was entrusted to Shāhīsta Khān for dislodging the hostile garrisons from the regions of Trimbak, Junnar, Nasik and Sangamner⁷. From his force, Shāhīsta Khān was required also to detail 2,000 men under the two officers named Allāh Vardī Khān and Yakka Tāz Khān, to reduce the hill forts in the Sītmāla and Sāhyādri ranges⁸.

The hill forts of Indrā'i, Chānāga and Dhōdap on or near which respectively, the three inscriptions reproduced below are preserved, were among many others which are named in them as

¹ The small tracts of Baglān and Kalān above this border were ruled by local Rajput princes who seem to have been left practically independent during the period of Nizām Shāhī ascendancy over Ahmadnagar kingdom, vide *Nasik District Gazetteer*, p. 187, footnote 1.

² *Turikh-i-Firishāh* (Bryce's translation), Vol. II, pp. 265, 269, 270 and 273.

³ *Iqbāl Nāma-i-Jahāngiri* (Bibl. Ind.), pp. 34, 39, 67, 90—91.

⁴ *Badshāh Nāmā* of Mullā 'Abdu'l Hamid Lāhorī (Bibl. Ind.), Vol. I, part 2, pp. 135, 151.

⁵ *Ibid.*, Part I, pp. 527, 31.

⁶ *Ibid.*, Vol. I, Part I, pp. 540-41.

⁷ *Ibid.*, Part 2, p. 135.

⁸ *Ibid.*, pp. 138-39.

⁹ *Ibid.*, pp. 136-37.

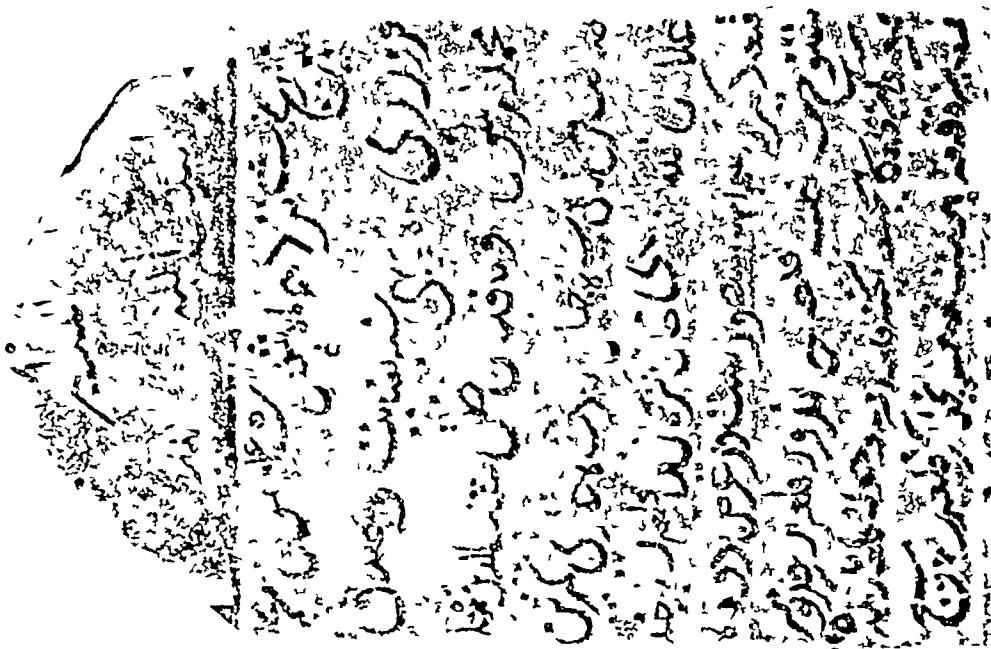
¹⁰ *Ibid.*, p. 139.

(a) Inscription on a rock at the Chandor Fort, Nasik District



SCALE 125

(b) Inscription on a rock at the Indrai Fort, Nasik District



SCALE 1

having been conquered also by Allāh Vardī Khān in these ranges¹ These inscriptions do not tell us the chronological sequence of the conquest of each of these forts, but it is abundantly clear from the inscriptions that so far as the hill forts of Chāndor, Indrā'ī and Dhōdap are concerned, they fell to siege in the order in which their respective records are examined in this paper As their texts will bear out, these inscriptions were inscribed in the name of and very probably at the instance of Allāh Vardī Khān himself He claims in them the credit of having conquered not only the forts on which they are carved, but thirteen other forts in the same area which are mentioned by name in two of the inscriptions examined below

The Allāh Vardī Khān Turkmān of these inscriptions claimed descent from the famous Saljūqī sovereign, Sultān Sanjar (1086—1157 A D) of Central Asia He came to India during the latter part of the reign of Emperor Jahāngīr (1606—1627 A D) Through his brother, Mukhlis Khān, who was already in service as the companion to Prince Parvīz, Allāh Vardī was presented at the royal court Being a good sportsman and the inventor of a unique hunting device called *Turkalānī*², he soon won the favour of Jahāngīr who appointed him as Qarāwal Begī, or Superintendent of hunting excursions, in 1626 A D At the very start of the reign of Shāh Jahān in 1627 A D Allāh Vardī Khān was admitted to the rank of the nobles of the court and was attached to Mahābat Khān, Khān Khānān, for active service in the field He displayed great valour at the siege of the fort of Parenda on the southern border of the Ahmadnagar kingdom and later under Shā'istā Khān won signal laurels in capturing a large number of hill forts which are mentioned in the inscriptions studied below After these achievements in 1636 A D, Allāh Vardī Khān was appointed in succession as the Warden of Lucknow, Muttra and of the Imperial capital, Delhi In 1653 A D he accompanied Dārā Shukoh in the expedition sent by Shāh Jahān for retaking Qandhār from the King of Persia His behaviour during this expedition having been adversely reported on, Shāh Jahān deprived him of his title and rank, but in view of his past services assigned him the revenues of the paragana of Shankarpūr as pension After a short interval, however, he was re-employed and appointed to the charge of Elchpūr, from which post he was raised to the governorship of the province of Berar He was again involved in a misunderstanding which led to his recall and confinement in his own house in the capital On the recommendation of one of the princes royal, he was sent to Jaunpūr as its administrator and was later appointed governor of the province of Bihar About this time, Shāh Shujā', the second son of Shāh Jahān and Governor of Bengal, advanced from his province to march on Delhi, to take part in the fratricidal war which was occasioned by the news of the serious illness of Shāh Jahān Allāh Vardī, unwilling to oppose the advance of the prince through his area, retired to Benares where, however, Shāh Shujā' succeeded in persuading him to join his cause in the impending struggle When the prince set out from Benares, Allāh Vardī Khān changed his mind and with all his adherents returned to Benares and shut himself up in his house Shāh Shujā' too returned and by false means got hold of Allāh Vardī and one of his sons by name Sarfullāh, and after parading them on elephant back through the city, put both of them to death (1657 A D)³

Plate IV(a)

Inscription on the rock of the hill fort at Chāndor, facing the town of Chāndor in the taluka of the same name in the Nasik District The original size of the inscription is 3 ft 4 in by 2 ft 6 in

¹ *Badshāh Nāmā* or *Mullī 'Abdu'l Hamīd Lāhorī*, (Bibl Ind), Vol I, Part 2, pp 146-48

² The device 'Turkalānī' consisted of a series of strong nets, the weight of eighty camel loads, ten thousand royal yards long and six broad It was pitched like a tent with strong poles, so that once a wild animal was caught in the same, it could not break through the meshes

³ *Ma'athir ul Umarā* (Bibl Ind), Vol I, pp 207-215.

TEXT

الله اکبر

تاریخ دوازدهم ماه شوال سنه ۱۰۴۵
مواقع عرقه ماه فروردی سنه ۹
این قلعه را با قلعه های دیگر که
در قلعه اندرایی مدح [و] شاه جهان
الله وردی خان ترکمان مهراج ساحت

TRANSLATION

Allāh is Great

- (1) On the twelfth of Shawwāl 1015 II, (20th March, 1636 A D)
- (2) corresponding to the first of the month of Farwardīn, in the (regnal) year nine,
- (3) this fort along with other forts which
- (4) are (mentioned) in the Anjrā'i fort (inscription), Shāh Jahān
- (5) were conquered by Allāh Vardī Khān Turkman

Mal ing due allowance for the gaps in the text above, its meaning and purpose are sufficiently clear. Whereas this inscription gives the 12th of Shawwāl, 1015 II, as the date of the fall of Chāndor fort, the court chronicles of Shāh Jahān assign the 16th of the same month of the same year as the date of the fall¹

Plato IV(b)

Inscription engraved on the face of the rock to the right proper of the uppermost entrance of the hill fort at Indrā'i in the Chāndor taluka of Nasik District. The original size of the inscription is 4 ft 2 in by 2 ft 9 in

TEXT

الله اکبر

الله الله الله
تاریخ شانزدهم ماه شوال سنه ۱۰۴۵ مواقع دهم
فروردی ماه الهی سنه ۹ بعایت و
محمد الرسول و نافعان طل شهاب الدین محمد
صاحب قران ثانی شاه جهان نادر شاه عاری کمدریس
علامان الله [ور] دی خان ترکمان این قلعه را با حد

¹ *Bādshāh Nāma* of Mullā 'Abdu'l Hamīd Lāhorī, (Bibl Ind), Vol I, Part 2, p 146. The date in the inscription is obviously more authentic than that given in the *Bādshāh Nāma*

قلعه ديگر كه اسم آنها مشهور است در عرض دروازه
 معنوج ساخته ، قلعه چاندور قلعه راجدلهدر
 قلعه كولر قلعه كاسچده ماسنده قلعه روله حوله قلعه ماركنده
 قلعه كنده قلعه اهرز ، قلعه ابچالكر قلعه رامسج

TRANSLATION

Allāh is Great

Allāh

Allāh

Allāh

- (1) On the sixteenth of the month of *Shawwāl*, 1015 H (March 24, 1636 A D) corresponding to the fifth
- (2) of the month of *Farwardīn* (of the) *Ilāhī* (regnal) year 9, through the favour and dispensation of
- (3) Muhammad the Apostle and under the prosperous shadow of *Shihību'd-Dīn* Muhammad,
- (4) the Second Lord of the Happy conjunction, *Shāh Jahān* the gallant king, the humblest
- (5) of (his) slaves *Allāh Vardī Khān Turkman* (conquered) this fort (*Indrā'i*) with some
- (6) other forts, the names of which are written, in the course of two months
- (7) The *Chāndor* fort, the *Rījdhair* fort,
- (8) the *Kolair* (*Koledhair*) fort, the *Kānchnā* and *Mānchnī* forts, the *Raula* and *Jaula* (now known as *Raulya* and *Jaulya*) forts, the *Mārkaṇḍa* fort,
- (9) the *Kanhera* fort, the *Ahīvant* fort, the *Anchlāgar* (also called *Achalgarh*) fort and the *Rāmsej* fort

As the above text is engraved on the rock of the hill fort of *Indrā'i*, the date 16th *Shawwāl*, 1015 H mentioned in it, obviously relates to the conquest of that particular fort, which we are told in another place, surrendered on the 19th *Shawwāl* of the same year¹ *Allāh Vardī Khān*'s claim of having taken among other forts, the hill fort of *Rāmsej* as well, is not borne out by his Chief Commander, *Shā'ista Khān*, who in his despatch received by *Shāh Jahān* on the fifth of *Shawwāl* gives the credit of conquering this fort to another officer, named *Ahmad Khān Niyāzī*²

Plate V(a)

The inscription is engraved on the face of the rock to the left side of the inner gateway of the hill fort at *Dhodap* in the *Kalvūn* taluka of the *Nasik* District. The original size of the inscription is 5 ft 9 in by 3 ft 5 in

TEXT

الله اكبر
 الله الله الله
 تاريخ دست و پنجم شهر محرم سنه ۱۰۴۶ موافق
 بهم ماه بدر الهی سنه ۱۰ بعدايت و صدق

¹ *Badshah Nama* of Mullā 'Abdu'l Hamīd Lāhorī, (Bibl Ind), Vol 1, Part 2, p 146 For authenticity the date in the inscription is to be preferred to that given by Mullā 'Abdu'l Hamīd Lāhorī.

² *Ibid*, p 139

محمد رسول و اولادش و ناکتال
 طل
 ثانی ساه حهان پادشاه عاری کمترین علامان
 الله وردی حان ترکمان این قلعه دغورپ
 را با چهارده قلعه که اسم آنها مستطور است ، بعرض
 چهار ماه و عتوج سالدم قاعه چاندور و قلعه انصرای
 قلعه راحد و دیرسر قلعه کولیر قلعه کانچده قلعه مانچده
 قلعه کایره قلعه حوله قلعه رله قلعه مارکده
 قلعه اشوب قلعه انچالاکر قلعه رامسیم

TRANSLATION

Allāh is Great

Allāh

Allāh

Allāh

- (1) On the twenty-fifth of the month of Muharram, 1046 H (June, 29, 1636 A D) corresponding to
- (2) the ninth of the month of Tīr of the Ilīhī (regnal) year 10, through the favour and by the dispensation of
- (3) Muhammad the Apostle and his descendants and under the prosperous
- (4) shadow .
- (5) the Second, Shāh Jahān, the gallant king, the humblest of the slaves,
- (6) Allāh Vardī Khān Turkmān, this fort of Dhodap
- (7) along with fourteen forts the names of which are , during
- (8) four months, conquered The fort of Chāndor, the fort of Indrā'ī
- (9) the fort of Rājdhair, the fort of Kolair (Koledhair), the fort of Kānchhna, the fort of Mānchhna,
- (10) the fort of Kanhera, the fort of Jaulia, (Jaulya) the fort of Raulha (Raulya), the fort of Mārlanda
- (11) the fort of Ahivānt, the fort of Anchlūgar (for Anchalgār), the fort of Rāmsej

Notwithstanding its effaced fourth line, the above inscription leaves no doubt that occurring as it does on the hill fort of Dhodap, its primary purpose is to record the date of conquest of that particular fort by Allāh Vardī Khān, who mentions in it that he had taken this fort with fourteen other forts in the course of four months. The number fourteen would be correct if it included the Dhodap fort as well, for this inscription enumerates the names of only thirteen forts besides that of Dhodap. The thirteen names mentioned above are identical with those given in the Indrā'ī fort inscription (Plate IVb). The subjugation of these thirteen forts, according to that inscription, had taken two months before the fall of the last of them in the month of Shawwāl of the year 1045 H. It thus appears probable that Dhodap fort, which fell four months after the others, provided a stiff task to the besiegers.

In the above inscription too, Allāh Vardī Khān repeats his claim of having conquered the fort of Rāmsej¹ along with other forts, but what Shā'ista Khān, the Chief Commander of the expedition against the hill forts in question, had to say about this particular fort has already been mentioned above

On the whole the interest of these three records would appear to lie in the fact that barring a few minor variations, the details embodied in them are faithfully corroborated by the relevant contemporary chronicles of the reign of Shāh Jahān, which were being registered at a great distance from the scene of the occurrences mentioned in these inscriptions

A PERSIAN INSCRIPTION FROM THE JĀMI' MASJID AT CHAMPANER

By Q M MOYER, B A , F L A (LONDON), SUPERINTENDENT, ARCHAEOLOGICAL SURVEY,
WESTERN CIRCLE, POONA

Now a single street of mean huts, Champaner (North latitude 20° 30' and East longitude 70° 30') in the Halol taluqa of the Panch Mahals district of the Bombay Presidency, was one of the two most important cities in the whole of Gujarat between 1485 and 1535 A D during which period it rose to be the second capital of the independent Sultāns of Gujarat²

From 1300 A D till its conquest in 1481 A D by Sultān Mahmūd Begra (1458-1511 A D), the sixth king of Gujarat in the Ahmad Shāhī line, Champaner with its adjoining hill fortress of Pawagadh was the seat of a dynasty of Chohān Rajput chiefs, of whom the first to establish his rule at this place came into Gujarat from Ranthambore in Mewar as the result of the invasion of the latter country by the second Khaljī Sultān of Delhi, 'Alau'd-Dīn (1296-1316 A D) in 1299 A D³ In 1418 A D the first really independent Sultān of Gujarat, Ahmad Shāh I (1411-1412 A D), attacked the Chohān Raval of Champaner in the capital of the latter, but retired with rich plunder and the promise of an annual tribute⁴ Ahmad Shāh I's son and successor, Sultān Muhammad Shāh I (1442-1451 A D), also led an expedition against Champaner in 1450 A D, but on the arrival of the army of Sultān Mahmūd Khaljī of Malwa (1436-1469 A D) to the help of the Raval of this place, the Gujarat Sultān beat a hasty retreat to his capital⁵ About a quarter of a century later, in 1473 A D, Sultān Mahmūd Begra plundered the country around Champaner and returned to his capital without annexing any part of it⁶ Nine years later, in 1482 A D, during the reign of Mahmūd Begra again, one of his officers, by name Malik Sudha, led an incursion into the Champaner territory, but found more than a match in Raval Jayasingh the reigning chief of the place, who defeated and killed the intruder This retaliation infuriated the Sultān into launching

¹ This is an isolated fort in the Sahyādri range and is conspicuous all the way from Nasik to the north. Other forts are all comprised within the Sātmāla range

² *Gazetteer of the Bombay Presidency*, Vol III, Kaira and Panch Mahals, p 305

³ *Ibid*

⁴ *Farrī's*, Urdu translation, Nawal Kishore Press, Vol II, p 278

⁵ *Ibid*, pp 280 287

⁶ *Zafaru'l ualāh* (An Arabic History of Gujarat) by Hājī ad Dabir, Arabic Text, edited by Sir E Denison Ross, Vol I, pp 21 22

a powerful attack on Champaner in 1483 A D Jayasingh, unable to meet the vast invading hordes in the open field, betook himself into the impregnable fortress of Pawagadh, where he offered very stubborn resistance which prolonged the siege to over twenty months¹ In the course of this siege the Sultān's army is said to have shown signs of exhaustion In order to hearten it, he started the construction of a mosque in the town of Champaner, as an earnest of his determination not to leave the Pawagadh fort unconquered² At last Pawagadh surrendered, its ruler was taken prisoner and after a few months tortured to death During the protracted siege of Pawagadh, Mahmūd Begra had come to like Champaner for its climate and scenery and, therefore, decided to make it his second capital Here he laid the foundation of a fortified town which he named Muhammadābād, and further gave it the status of a mint-town under the designation of 'Shāhr-i-Mukarram' or 'the sacred town'³

The scale and ornamental details of the plan of the mosque which he had begun to construct even while the result of the siege was undecided in 1483 A D were greatly enlarged, so that it took nearly thirty-five years to complete the whole edifice, which under the care it is receiving from the Government of India is still in a very good state of preservation and architecturally has been recognized as the finest in the whole of Gujarat⁴ Its open court, which measures 178 ft from north to south by 216 ft from west to east, is enclosed on north, south and east by rows of open arcades and is entered through minor porches on the north and south sides and a larger and richly carved one on the east front The prayer-hall is 169 ft 6 in in length by 81 ft inside the walls, its north-west part covering an area of 45 ft by 28 ft, being screened off by stone panels of beautiful tracery work, for the use of female worshippers The hall is arranged into a series of bays by rows of pillars, which number as many as 176 The terrace of the hall has eleven domes resting on it, in rows of four each in the front and back and one of three domes in the middle The facade has five arched entrances, of which the central one is the loftiest and double the width of others The central entrance is flanked on either side by an exquisitely carved *mīnār* of six storeys, each of which rises to a height of 100 ft The four outer corners of the hall have each a 50 ft high turret carved up to the roof level, above which it is plain and somewhat ungainly in appearance The inner face of the back or west wall of the prayer chamber is recessed with seven prayer-niches called *mīhrābs* or *qiblahs*⁵

The central *mīhrāb* or prayer-niche of this mosque is somewhat more elaborately finished than the remaining six *mīhrābs*, and it is this in which, according to Firishṭa, was installed an exceedingly beautiful *mimbar* or pulpit The same historian, writing of this pulpit and niche, quotes the following *qu'ā* or stanza of three Persian couplets of a contemporary poet of which the last couplet conveys the date of the consecration of the pulpit in this niche, through the numerical value of the letters making up the words '*Khutba wa mimbar*'⁶

¹ *Zafarū'l walīh*, Vol I, pp 27 32

² *Gazetteer of the Bombay Presidency*, Vol III, Kairā and Panch Mahals, p 305

³ *Zafarū'l walīh* Vol I, p 31

⁴ Fergusson's *History of Indian and Eastern Architecture*, Vol II, p 242

⁵ For a detailed description of this mosque see *Muhammādan Architecture in Gujarat*, Part II (Archaeological Survey of India, New Imperial Series Reports, Vol VI), pp 41 43

⁶ *Firishṭa*, Urdu Translation, Nawal Kishore Press, Vol II, p 307

Persian couplets

- (۱) حصرت شاه عاقبت محمدر
آن سلاطین پناه دیں در
(۲) نقش محراب مسجد از ۹۱۴
مدرے ساه ، حوت وحوش مابر
(۳) سال تاریخ مدر و محراب
قلمی سد نقطه و مدر

TRANSLATION

- (1) His Majesty the *Shāh* of laudable recompense
He (who is) the shield of kings and cherisher of religion ,
- (2) In front of the prayer-niche, out of reverence
Erected a pulpit graceful and pleasant ,
- (3) The year of the date (of erection) of the pulpit and the niche
Came to be recorded by (the words) *khutba wa mimbar* (sermon and pulpit)

The total of the numerical values of the Persian letters making up the Arabic words of the chronogram '*khutba wa mimbar*' mentioned in the second hemistich of the last couplet gives the year 914 of the Hīra era, corresponding to 1508-09 A D, when Mahmūd Begra (1458-1511 A D) was still alive and powerful. The chronogram when read with due regard to its connection with the context of other couplets leaves no room for doubt that it refers exclusively and pointedly to the date of erection of the pulpit and the niche only. By a strange irony Briggs, the well known translator of *Tārīkh-i-Firishṭa*, has omitted to give a verbatim translation of the couplets cited above, and has contented himself with substituting a free and mistaken gist of its sense to the effect that the words '*khutba-wa-mimbar*' of the chronogram were engraved on the pulpit, and that the year 914 H (1508-09 A D) accruing from them marked the date of the completion of the mosque as a whole¹. By a still stranger irony all modern writers who had occasion to write about or refer to the history of this mosque have repeated the mistake made by Briggs and have accepted 914 H as the date of the completion of the mosque itself². These writers have gone further and have alleged that the tablet engraved with the chronogram mentioned above was originally set up above the central *mīhrāb* and that it has for long been missing from its place, and also that the two tablets extant above the minor *mīhrāb* directly to the left and right of the central one are inscribed with a verse from the *Qur'ān*³.

Lately, I utilized the occasion of my inspection of the Jāmi' Masjid at Champaner for scanning the texts of the so-called verses from the *Qur'ān* on the two tablets mentioned above. The weathered surface of these oblong tablets of stone adds not a little to the difficulty of

¹ Briggs, *Firishṭa*, Vol IV, page 70

² *Gazetteer of the Bombay Presidency* Vol III, Kaira and Panch Mahals district, p 309 Burgess, *Muham-madan Architecture in Gujarat*, Part II (Archaeological Survey of India, New Imperial Series Report, Vol. VI), p 42, Marshall, *Cambridge History of India*, Vol III (Chapter XXIII The Monuments of Muslim India) pp 612 613, Commissariat, *History of Gujarat*, Vol I, p 202

³ *Gazetteer of the Bombay Presidency*, Vol III, Kaira and Panch Mahals district, p 309 Burgess, *Muham-madan Architecture in Gujarat*, Part II (Archaeological Survey of India, New Imperial Series Report, Vol. VI), p 42, Commissariat, *History of Gujarat*, Vol I, p 202

deciphering the texts which are inscribed on them in most intricately interlaced letters of the *Thulth* style of Arabic script. A little concentration on these tablets, though without my fully solving the puzzle of interlocked words and letters, left me in no doubt that while the writing on the tablet above the niche to the proper left of the central *mīhrāb* represents indeed a text from the *Qur'ān*, that on the other tablet above the niche to the proper right of the central *mīhrāb* could not be a text from the *Qur'ān* as has all these years been held to be the case. As the inscriptions on both the tablets are not in relief but are inlaid in black letters flush with the buff surface of the plaque, I had to content myself with a photographic copy of the inscription, the text of which I believed could not be a verse from the *Qur'ān*. This copy as reproduced in the plate attached to this article will show that the inscription it represents is arranged in two lines one above the other, while its text as transcribed below will make it quite clear that, comprising as it does four Persian couplets, it constitutes the genuine dated epigraph commemorating the completion of the construction of this mosque, which came about in 924 H (1524 A D) in the reign of Mahmūd Begra's son and successor Sulṭān Muzaffar Shāh II (1511-1525 A D), full ten years later than the date (914 H) hitherto accepted in consequence, on the one hand of relying on Briggs' distorted summary of the relevant portion of Firishṭa's account, as pointed out above, and on the other of regarding both the extant tablets in this mosque as inscribed only with some verses from the *Qur'ān*, without any attempt being made to see what exactly they stood for.

Plate V (b)

- (۱) مسجد جامع رفیع بنا شد مرید رسول ر عن الله
 (۲) آنکه منشور کار او ر ازل یاب طعراى من نبی الله
 (۳) او کمال علو محرابش مندماید ر حج عرّ ماه
 (۴) نهصد [و] نصدت نا چهار دگر بشمر او هجرت رسول الله^۱

TRANSLATION

- (1) Jāmi' Masjid of sublime construction
Came to be completed by the grace and help of Allāh ,
- (2) Whereas the charter of its construction from the beginning
Bore the superscription Whosoever buildeth for God ,²
- (3) On account of its sublime height, its *mīhrāb*
Looks like the crescent in the sky ,
- (4) Nine hundred and twenty *plus* four
Reckon from the Hījra of the Apostle of Allāh

¹ I acknowledge my indebtedness to Principal M Shafi of the Oriental College, Lahore, for the kind help given in deciphering the text of this inscription

² Refers to the well known *Hadīth* of the Prophet ﷺ *من بنا لله دیناً فی الجنة* meaning "Whosoever buildeth for God a place of worship be it like a nest of a *qatāt* (a kind of bird) God buildeth for him a house in Paradise "

The date 924 H (1524 A D) recorded in the last couplet above settles once and for all the date of the final completion of the Jāmi' Masjid at Champaner, while the year 914 H hitherto accepted relates to the time of the installation of the pulpit in the central *mihāb*, which not improbably was set up earlier to allow of the religious service to be held as soon as possible, pending the completion of other parts of the building, which, judging from the inscription under notice took ten years more to complete after the pulpit was established in it, in 914 H The pulpit, which must have been of extraordinary grace and elegance, is no more in its place, and may be assumed to have been removed by some vandal during the unsettled times that followed the disruption of Muslim sovereignty in these parts in 1727 A D

TWO INSCRIPTIONS FROM SHERPŪR, BOGRA DISTRICT, BENGAL

By MAULAVI SHAMSUDDIN AHMAD, M A , INDIAN MUSEUM, CALCUTTA

In April 1938, the late Mr N G Majumdar, Superintendent, Archaeological Section, Indian Museum, was pleased to offer me an opportunity to visit the historical remains at Sherpūr and inspect two Persian inscriptions there, information about which was received by him some time ago My visit to the place was of immense value by enabling me to study the records in the original with the aid of local conditions and environments Babu Sailendranath Ghosh, Photographer of the Archaeological Survey, Eastern Circle, who accompanied me in the tour, kindly secured for me the estampages of the inscriptions and my thanks are due to him

One of the two inscriptions was noticed by Dr Paul Horn in 1894¹, but as his reading of the text and the translation are exceedingly faulty and doubtful, I venture to publish afresh in this paper both the epigraphs, the second one of which the Doctor expressed his inability to decipher²

Sherpūr, the place where the inscriptions have been found, is situated on the west bank of the river Karatoya, at a distance of about 16 miles due south of Bogra, the headquarter town of the district and about a couple of miles from the present Sherpūr Municipality It is mentioned by Abu'l-Fadl as Sherpūr Murcha, to distinguish it from another town of the same name in Mymensingh district which is popularly known as *Dashkahoma*, and is identified with the pargana Mihmānshāhī³

Sherpūr being centrally situated in a northern district of Bengal, its importance was early felt by Sher Shāh, who conceived the idea of turning it into a strong military post; but the disturbance in the west and north-west parts of his realm called away his attention and the idea was left unrealised During the transition period, when the province of Bengal was passing from the hands of the Bengal Sultāns to the Mughals, it became the refuge of rebels and outlaws The refractory zemindars and nobles of the surrounding districts made Sherpūr their rendezvous, wherefrom they would issue forth against the suzerain power at opportune moments and recede when hard pressed The town grew gradually in importance and in subsequent times became the scene of a series of events some of which are enumerated below

In 1580 Akbar's erroneous policy of promulgating his new faith, Dīn-Ilāhī and enforcing the Branding Regulation, coupled with his reducing by half the field service allowance of the army,⁴ created extreme discontent in the camp as well as among the masses The

¹ *E I*, Vol II, pp 288 289

² *Ibid*, p 290

³ Jarett, *A'in i Albarī*, p 138

⁴ *Cambridge History of India*, Vol IV p 125

situation in Bengal and Bihar took a serious turn and a section of the infatuated people openly decided on rebellion. Taking advantage of this confusing state of affairs the Qāqahūīs, the Turk sief-holders of Ghorāghāt in Rangpur district, also rebelled. Mā'sūm Khān Kabuli, a former *jāgīrdār* under Akbar, turned against the latter and joined the Qāqahūīs. He further joined hands with other rebels who had already occupied the stronghold of Sherpūr, which place they made the centre of activity.¹ Shāhbāz Khān, Governor of Bengal, was drafted by Akbar to suppress the rising and bring the affairs of Bengal under control. He accordingly arrived at the scene by a rapid march, inflicted a crushing defeat on Mā'sūm and his confederates, and dispersed them on the 26th November 1583.² After driving the rebels from the country he re-called the *amīrs* and loyal sief-holders and restored them to Sherpūr.

Shāhbāz Khān then began to regard the place as the most strategic situation, and mustering his forces and local grandees there, established a watch on the movements of the dispersed rebels. In the meantime Dastam Khān Qīqahūī, the ring leader of the rebels, after their dispersal proceeded towards the north *en route* to Ghorāghāt, carrying on depredation in the districts that lay on his way, and finally invested Ghorāghāt. Babū'i Mankālī, a federal *amīr*, was sent against him from the central force at Sherpūr. He defeated and killed Dastam and recovered Ghorāghāt in 1585.³

After the defeat at Sherpūr Mā'sūm Khān fled to Fathūbād (Faridpur and part of Jessore District) and thence crossed over to Dacca and formed an alliance with Kedar Rai, who had already taken shelter with 'Isā Khān, one of the most intelligent and shrewd *Bhūmans* (*zemindars*) of Bengal. The union of the three forces of Mā'sūm, Kedar Rai and 'Isā Khān formed a formidable body, which swept over the whole area from Dacca right up to the neighbourhood of Sherpūr. In 1595, Raja Mān Singh, who was then Governor of Bengal, marched out from Akbarnagar (Rajmahal), which place he had chosen for the seat of his government, and met the rebels. The enemy unable to resist the imperial army, crossed the Brahmaputra and surrendered all the possessions they had captured on the west of the river. On account of the approach of the rains Raja Mān Singh decided to encamp at Sherpūr, and built a fort there which he named Salimnagar in honour of prince Salim, afterwards the emperor Jahāngīr.⁴

In 1042 H (1632 A.D.) i.e., in the early years of Shāh Jahān, one Mun'azzam Khān had erected a congregational (جامع) mosque at Sherpūr. This and other archaeological evidence show that Sherpūr was in the zenith of its prosperity in the reign of Shāh Jahān. With the decline of the Mughal power in India, the glory of Sherpūr seems to have been on the wane. The town was apparently abandoned for unknown reasons about the end of the 18th or early in the 19th century. It has now become a dense forest inhabited by wild beasts and speckled with old shrines, mosques and a few other historical remains.

There is no explicit mention in any historical record of the person who laid the foundation and peopled the town of Sherpūr. The foregoing evidence however goes to show that Sherpūr was already an established city in the early period of Akbar's reign. It is not unreasonable therefore to suppose that the town was actually founded either by Sher Shāh himself, as the name denotes, or by one of his lieutenants who caused it to be called after his master's name. Similar examples of founding a number of towns in his name and renaming the old ones are not wanting.

¹ Akbarnama Vol III, p. 418

² Cambridge History of India, Vol IV, p. 132

³ Akbarnama, Vol IV, p. 463

⁴ Akbarnama, Vol III, p. 697

⁵ E I Vol II, p. 290

in the pages of contemporary history Sher Shāh laid, for instance, the foundation of another Sherpūr in Birbhum district, 16 miles due west of Qasimbazar,¹ Murshidabad and renamed old cities, e g Shergarh for Delhi, Qannauj, Shaqqī Bakr in Sind and so on.²

The two epigraphs that are being edited in the present paper have been found fixed in the front wall, each on one side of the central entrance leading to the prayer-chamber of a mosque locally called Kherua mosque, now in ruins at Sherpūr. The inscription on the left slab indicates that the sanctuary was built by Mirza Murād Khān son of Jauhar 'Alī Khān Qāqshāl on the 25th Dhu'l-hijja, 989 H (20th January, 1582).

The mosque is situated about a mile west of the Karatoya river. It measures 60 feet by 16 feet inside and the thickness of the walls is 6 feet. At each corner there stands a massive pillar decorated with carved bricks.

Excepting these corner pillars the structure presents a simple style without much ornamentation, but the building is crowned with three domes. The prayer-hall can be approached from the east by three entrances pierced in the front wall, and from the north and south by doorways opened in the walls on those sides. It is remarkable to note that no trace of door-jambs or lintels is observed in them.

The mosque has been long abandoned and is covered all over with trees, some of which have struck root in it and in consequence several fissures have appeared in the walls and domes of the shrine.

Murād Khān, the builder of this mosque, was a Turk who claimed descent from the Qāqshāl family. These Qāqshāls seem to have emigrated to Bengal in the early days of the Mughal supremacy in India. They were apparently divided into two groups, one of which settled in Ghorīghāt, which pargana was assigned to them after the conquest of Bengal by Akbar. The leader of this group was Majnūn Khān, who was succeeded on his death by Bābū'ī Qāqshāl then an aged man.³ The other group on the other hand, preferred their home at Sherpūr Murcha and followed the lead of Jauhar 'Alī Khān and on his death, of Murād Khān. The Qāqshāls seemed to have all along been loyal to the Mughal sovereigns, but during the rising that pervaded throughout Bengal, on account of Akbar's enforcing the unhappy Branding Measure, the Qāqshāls of Ghorāghāt under Bābū'ī cast their lot with the rebels as mentioned above. They further joined with Mā'sūm Kabulī, the terror of Bengal, and brought untold misery upon the people as well as on the imperial army. The Qāqshāls of Sherpūr, however, adhered to the suzerain power and were never led away by the intrigue of the mischief-mongers. In recognition of his merit and good services to Akbar, Murād Khān received in 988 H (1580 A D) the distinction of 'Khān' and was elevated to the rank of one thousand horse.⁴ He moreover rendered many valuable services to Shāhbāz Khān and Raja Mān Singh respectively in suppressing the disaffection caused by the cohesion of Mā'sūm Khān's army with those of Kedar Rai and 'Isa Khān', the most powerful and terrible among the Bhurans of East Bengal.

The inscription slabs have been pierced in the centre, the perforation in the one is rectangular and in the other vase-shaped. The texts which enclose the central hole are carved in raised letters on black slabs of stone. The one on the left side measures, across the inscribed face, 4 feet 2 inches by 2 feet 3 inches, and the other on the right, 3 feet 3 inches by 2 feet 2 inches. The epigraph on the left slab consists altogether of 14 lines, excluding the head line invocation. The first two lines indicate the name of the donor and the date of founding the

¹ Qanungo's *Sher Shah*, p. 173 footnote

² *Ibid.*, p. 383

³ *Ma'a'thīrū'l-Umarā*, Eng. trans., p. 335

⁴ *Albarnama*, p. 304

mosque, and the remaining lines contain the parable of two pigeons that approached the custodian of the mosque, Faqīr 'Abdus Şamad, with a prayer to permit them to take shelter in it. The inscription on the right slab comprises 11 lines in all and gives pious instruction on charity, enumerating some practical ways of attaining immortality.

It is interesting to note that, unlike records dedicated on similar occasions, the present epigraphs begin abruptly with the subject matter without any prelude such as suitable quotations from the *Qin'ān* or *Hadith*. It is all the more peculiar that even the preliminary verse *بسم الله* has been omitted here. These peculiarities may be provisionally accounted for by supposing that the liberty of thought introduced by Akbar in matters of religion and the consequent relaxation in the observance of time honoured practice thereof are responsible for such departure from usual custom.

The inscriptions are written in beautiful *Nasḥ* characters, the language being Persian. The absence of necessary dots on letters renders the study of the epigraphs immensely difficult. My reading of the texts of inscriptions is given below —

(1) Inscription on the left slab—

یا مطهر العکائب

Lines

(1) معایده روز در شنبه ۲۵ ماه در الحجه سده ۹۸۹

(2) ناستعد ، نواب مرزا مراد خان مسجد آغار کرد دریم روز

(3) سه شنبه ۲۶ ماه حال قریه ، (۹) مسجد معانی (۹) و قدر عدد الصمد در کدوتر

(4) سدرام از هوا فرود آمدند و سلام کردند و بعد از مبارکندای عرص

(5) بودند (کردند) که از مکه مبارکدم نام رندس (۹) و فلاح (ولاح) داریم برای ما و اصحاب ما درین

(6) مسجد اشیانه حکم خواهد فرمود فقیر گو ، حرا به اما مسجد

(7) حورر معنادا از مردم زمانه ، ما برسد گفند هرکه دنده

(8) و دانه به خواهد رساند درو در خواهد زید زیاده اریس

(9) از راه ، العنایاب معلوم گردد العرص سلام

(10) کردند و در هوا شدند ، و از غیر نامه را اعتماد به

(11) بعد اتمام مسجد و اهتمام عرص به که بیچاره کنویران

(12) بحفایش نداید

(13) Left wing این مسجد بنا کرده علی شان رفعم مراد خان

(14) Right wing این حورر علیخان فاضال

[illegible][illegible]

۱۱۱۱۱۱۱۱
 ۱۱۱۱۱۱۱۱
 ۱۱۱۱۱۱۱۱

TRANSLATION

O the Manifester of wonders ! Observation on Monday the 25th Dhu'l-hijja, 989 H (20th January, 1582) with the aid of Nawāb Mirzā Murād Khān, (the construction of) the mosque commenced On the 2nd day, Tuesday, the 26th of the present month, two green pigeons flew down from the air and perched in the vicinity of the mosque and appearing before Faqīr Abdus-Samad made obeisance to him After finishing the blessing of welcome, they (the pigeons) said " We are coming from holy Mecca and greet the name and prosperity of the lord We implore a shelter in this mosque for ourselves as well as for our friends " The Faqīr answered "Why not? but the mosque is small and, heaven forbid that any violence from the people of the time should come upon you " They said "Whoever intentionally and knowingly should cause it, will in return receive the same, (but) he will feel more from the Dispenser of favours (God) " They then saluted and disappeared An answer from an inarticulate being cannot be regarded as possible The object of story was that after the completion of the mosque and its arrangement the poor pigeons should not be molested

This mosque was built by the exalted and high Murād Khān, son of Jauhar 'Alī Khān Qāqshīl

(II) Inscription on the right slab—

الله

Lines

(1) ابتدایه (۹)

(2) می آرند هر که خواهد که بعد مرث اندر رندگان در آید و نام بکدر بود و بعتقه مدد آرند بسای
ار مسجد و حوص و مناره و ناع

(3) و امثال آن در حوض آل گوشه شدیل که اگر گذرگاه حلا بود ، آید آن رما یادگار بود - و باشد که
نوکاله آن در اوقات شریه ، و ساعت مرحزه (مسعود)

(4) بنظر عباد ، اسال (۹) نگردد - و دیگر گفته اند

مرد آنک، ماند نس ار وے نکای پل و مسجد و حوص و مهمانسرای
(5) هر آنکو ماند نس ار یادگار در ، و حوضش بناورد نار
و گرو ، و آثار حوض ماند نسایک پس ار مرگش الحود حواند

(6) ار پند سلج ابراللیف سموندی - پنج - پیرس که بعد مرث همیشه ثواب می بوارند - قرآن
نه شده و علم نس داده (۹) و آب کندیده و مسجد برآورده

(7) و در ، بشاده والسلام

(8) مکرر حوص در ۲۶ روز آغار مسجد دو کدویر

(9) از مکه مبارک آمده بعد، والتماس آشنایه دریں مسجد

(10) کرده . الله در امام آشنایه خواهد آمد

(11) امید که کسی اندا برساند و الدعاء

TRANSLATION

To begin with It is narrated that whoever desires that he may be counted, after his death, among the living ones and that people may remember him with respect, and help him with blessings, should try to (a) build a mosque, (b) excavate a tank, (c) erect a minar, (d) lay out a garden, or (e) do other good work such as give charity to the recluse if he happens to pass by his cell. These works will survive him as his memorials. It is moreover likely that through their agency, he, in some auspicious and pious moment, may fall into the favour of a worthy man. And also it is said "The man is not dead who leaves behind him a bridge or a mosque or a tank, or a shelter for way-farers. If no memorial outlives a person, the tree of his existence has not, as it were, borne fruit. If a man passes away and no trace of any good deed remains after him we should not recite '*Al-hamdo*' (Praise be to God) on his death." Of the admonitions of Shaikh Abu'l-Laith Samarqandī is the following —

"There are five things the rewards of which are ever recorded in the name of the doer after his death, (a) To give the *Qur'ān* in charity, (b) to teach religion, (c) to excavate a tank, (d) to erect a mosque and (e) to plant a tree, and peace"

P S—As on the 26th, the day of the commencement of the mosque, two pigeons came from holy Mecca and implored the permission of the Faqir to take shelter in the mosque, they after its completion, may re-appear and ask for shelter. It is hoped that none will persecute them, and that they may receive blessing

MUSLIM INSCRIPTIONS FROM BHONRASA, GWALIOR STATE

By RAM SINGH SAKSHI NA

Bhonrasa (24° 8" E and 78° 4" N.), though a decaying town, is still the headquarters of the Tappa (Sub-Tahsil) in the Bhilsa district of the Gwalior State. The nearest railway stations are Kethora and Bamora on the Delhi-Bombay main line of the G I P Railway. Bhonrasa is about 6½ miles from Bamora by a road which runs up to Seronj. A feeder road from Kethora joins the Bamora Seronj road at the 5th mile of this road. The Bhilsa-Pachhar road which joins the Agra-Bombay trunk road also touches Bhonrasa, the distance between Bhonrasa and Deharda on the Agra-Bombay road being about ninety-six miles.

The town of Bhonrasa is situated on a rocky eminence between the Markande stream and the river Betwa, the former joining the Betwa about a furlong and a half below the town. As usual with places of antiquity, Bhonrasa also enjoys the tradition of being a very ancient site, and there the great sage Markande is said to have performed one of his services. A small *kunda* about three miles to the south west of the town and fed by a perennial spring, is still considered to be the favourite spot of the Markande Rishī. The spring water after replenishing the *kunda* joins the adjacent water-shed and becomes a rivulet, which derives its name from this Rishī and is known as the Markande river,

Apart from the traditions it is certain that the locality was once a great centre of the Hindu religion, for about a mile to the north of the present town of Bhonrasa, on a low hillock, lie the ruins of a group of temples of the 10th to 11th centuries. The temples have a tank in their close vicinity which has silted up now and the area covered by the 'ruins' is occupied by a grave-yard, known as the Bandī Bāgh.

According to another tradition, the town was founded by one Raja Bhanwar Singh and named after him. This Raja is said to have been a feudatory chief of the rulers of the historic province of Chanderi, but the fact has not so far been confirmed.

Be that as it may, it is certain that the ancient town to which the above mentioned Hindu ruins belonged ceased to exist before the present town of Bhonrasa was founded, apparently by Muslim kings in the 14th century A.D. The old trunk road from Delhi to the Deccan passed through this area, and Bhonrasa being situated near the bank of the river Betwa served as a strategic post of defence, which fact seems to have been responsible for the establishment of a military camp here during the reigns of the Sultāns of Malwa and their governors at Chanderi. Later on it seems to have been converted into a halting place of the royal road and with the construction of the present fort under the Mughals a regular town grew up here. It is also probable that the officers in charge of the town in due course grew so powerful as to defy the authority of the governors at Chanderi and to style themselves as governors. This air of superiority is to be scented in the inscriptions and also in the lofty mosques and mausoleums which were built by them.

With the decline of the Muslim rule Bhonrasa seems to have been successfully held by the Bundela Rajas of Chanderi and the Khurhī Rajput rulers of Bajrangadh till the Marathas took it finally towards the middle of the 18th century. They hold it to this day.

In Muslim records Bhonrasa finds frequent mention and is described as a *qasba* in the *sarkar* (district) of Chanderi. Bhonrasa is also called a town in various inscriptions on the monuments in the town. I have not come across any descriptive account of Bhonrasa in the records at my disposal, but only the bare mention of the name of the town as referred to above. This has made it difficult to throw any light on the true history of the town or the various personages named in the inscriptions under notice.

The inscriptions studied below belong to the Muslim period and may roughly be arranged in three groups, viz—(a) the town inscriptions (b) the Bada Bāgh inscriptions and (c) the Bandī Bāgh inscriptions. They have been recently discovered by the Archaeological Department of Gwalior State, and are being edited for the first time by the courtesy of the said Department.

GROUP A—INSCRIPTIONS IN THE TOWN

No 1—*Inscription on a stone post near the main gate of the fort*

This fragmentary inscription is the oldest so far found at Bhonrasa. It is inscribed on a stone-post fixed at present near the main gate of the fort. The inscribed surface measures 3' 9" by 0' 11". The inscription is bilingual, the text in each language comprising fourteen long or short lines. The text at the top is in Persian, the characters being *Nasḥī*. The inscription in the lower part is in Hindi with a few words in defective Sanskrit and the script is Deva Nāgarī of a late period. The style of writing of the record is crude in both languages. As the inscriptional stone is damaged in several places it is difficult to decipher the text in full.

The deciphered portion of the Persian text contains the name of the son of Mahmūd Shāh, the king of Malwa, and an order regarding the remission of some taxes in which *jizya* is also included

The Hindi text contains the date, Wednesday, the 5th of the dark-half of the month of Phalguna in V S 1540 (1483 A D) and also refers to the revival of worship, and prevention of acts of vandalism possibly in regard to some temple, during the reign of Sultān Ghuyāth Shāh of Malwa, to whose reign the record belongs ¹

The Persian text has been deciphered as follows —

Plate VII (a)

- (۱)
- (۲) ددگی بحک فلک سلطان اسلاطین
- (۳) بن محمود شاه سلطان حاکم مملکت و سلطه
- (۴) حاکم اعظم شهر حاکم معطع
- (۵) حاکم حدیثی حره و امدیر سکاری و سعاد
- (۶) بهودر اسه مصافح نعل
- (۷) طابعه نعلان و حمله طوایف محدوده
- (۸) ار اسد نعل سالمدکور سال سال نه شده
- (۹)
- (۱۰)
- (۱۱) مسلم و هدود حره و سعاد (۶) و امدیر سکاری
- (۱۲) کند اگر مسلم اسب
- (۱۳) اگر کافر اسب ار کفر حود ندرار شود و از
- (۱۴) کار عمل

TRANSLATION

- 1
- 2 His Majesty king of kings
- 3 son of Mahmūd Shāh Sultān, may God perpetuate his kingdom and authority !

¹ This inscription is another example of the religious toleration of Muslim kings, vide Dhumshtvara Temple inscription in the *E I M* 1936 37,

(a) Inscription of Ghiyathu'd-Din Khalji of Malwa
from Bhomasa, Gwalior State



SCALE 125

(b) Inscription of Akbar from the same place



SCALE 2

- 4 . the exalted *Khān Sher Khān*, the fief-holder . . .
 5 . province of Chanderi, the *jizya*, the hunters' tax,
 the police tax
 6 . . Bhonrasa (and its) suburbs . *baqqāl* (the grocer)
 7 the grocers and artisans
 8 from the current year onward
 9 . . .
 10 . . .
 11 Muslim and Hindu from the *jizya*, the hunters' tax, the
 police tax
 12 if he is Muslim
 13 . . . if he is an infidel from his infidelity.... ..
 14 . . . cow .action. . . .

HINDI VERSION

Plate VII (a)

- १ [सि]धे[धि] संवत् [त्] १५४० वर्षे फाल्गुण बदि ५
 २ [बु]धे वासरे महाराज[जा]धिराज श्रीसु[लतान]
 ३ गय[या] स साहि राज[ज्ये] चदेरो देसे
 ४ रि खान वर्तते कसवे भौरासे
 ५ पूजा भेडा[ट] व [?] कोल सहन गी
 ६ ए जे [?] गीयाय [स] सह, मगाण य म [?]
 ७ कारो व का जा [?] व व समरा ता
 ८ ह तर्का कसवे भौरासे के इ
 ९ स झी साह पिसा मद [?] क से [?] मा
 १० ए कोई पुजदार हो सव मा
 ११ स पोल थी किरै हेदू [हिंदू] होई ति[बु]
 १२ [गी] भारे को पायु मसलमान हो [ई]
 १३ ति सकहु सुवर को सौह सु [भ]
 १४ भवत्-

TRANSLATION

- 1 Victory, in the year 1540 [V S] month Phalgunā
dark (half) 5th (date)
- 2 the day (being) Wednesday (in the reign of) Mahadaj,
dhuraj Shri Sultān
- 3 Ghuyth Shāh lord of Chanderi province
- 4 Bhonrasa town
- 5 6 (for) worship and offering
- 7-8 town Bhonrasa
- 9-10 whoever be the Commander
- 11 if he be Hindu will be
- 12 Culpable of the sin of killing cows, (if he) be a Muslim
- 13 (for him) is bear oath
- 14 (So it) be

No 2—Inscription on an old well inside the fort

This well has been hewn in the living rock, and the little structural work done on the top is in ruins now. This inscription is carved in relief on a tablet measuring 2 ft 1 in by 1 ft 5 in. The epigraph consists of ten lines and the style of writing is *Nast'liq* of a crude type. The language is Persian and the inscription, which is in verse¹, refers to the construction of a well by order of the Mughal Emperor Akbar the Great in 992 H (1584 A D). The date is given both in words and figures. The inscription also mentions the name of one 'Umar Husain who composed the record.

My reading of the text is given below —

Plate VII (b)

یا دتاج

(۱) شد ارخان حلی سرا

(۲) نام، گشتن (۳) مشهور حلی سرا

(۴) کده حاه آب تا آید درون

(۵) آمده آتش درون چو آب کوثر

(۶) در رمان اکثر عاری در در عدل، او

(۷) سال تاریخش، ر، پوزی (۸) پرسددم ده گه

(۹) سال ده صد و دو، گونم ترا

(۱۰) قایله ۹۹۲

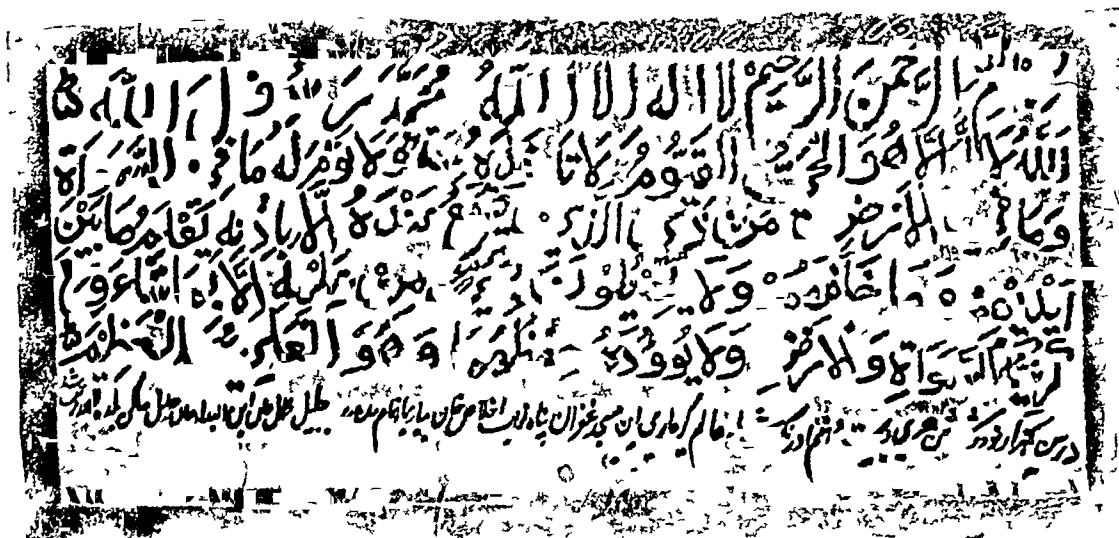
¹ The metre of the verse is بحر متن معکون رباع

(a) Inscription on the Markande Gate, Bhonrasa Fort, Gwalior State.



SCALE 166

(b) Inscription of Aurangzeb from a mosque at Bhonrasa



SCALE 2

TRANSLATION

O Opener!

- 1 an act of grace by the great Khān (?)
- 2 to make his name famous in the world
- 3 (caused) to be hewn (in rock) a well
- 4 (and thus) water gushed out . . . like the water of *Kauthar*
- 5 During the just rule of Akbar the victorious
- 6 delightful without why or wherefor
- 7 I asked the Pleiades for the date They said,
- 8 “(was) dug in the year nine hundred ninety two, I tell thee”
- 9 Composed by ‘Umar Husain 992 H. (1584 A D)

No 3—*Inscription on the Markande Gate in the outer ramparts of the fort*

This inscription records the construction of the Fort of Bhonrasa by one Hasan Khān during the reign of Akbar in 1594 A D The Markande Gate, on which the inscription is set up, is a gate in the outer walls of the fort It faces the south and is called Markande on account of the streamlet which it overlooks

The inscription, which is set in a niche over the gate, measures 2 ft 6 in by 2 ft 4 in and consists of ten lines of Persian verse¹ The style of writing is *Naskh* My reading of the text is as follows —

Plate VIII (a)

اسمہد ان لا اله الا الله وحده لا شریک له

الله

تاریخ نامہ ولعہ بہونراسہ

- (۱) در عہد بادشاہ ۵۵۰ کثر
- (۲) ہزار و سہ ر ہجرت بود آن سال
- (۳) سن حال مہمد عالی
- (۴) حوالہ مردی کہ نا ہمب شہاء
- (۵) ہمیشہ عمر حان و ہمہ فرید
- (۶) پناہ مسلمانان کرد اس حالی
- (۷) ر قاریحس حوک چون ناع گعہ
- (۸) کہ ار مہدی حدہ ، ایس

¹ The metre of the verse is مہمدس محدوف and the date found from the chronogram is 1003 H (1594 A D)

TRANSLATION

I confess that there is no god but God, (Who is) one (and has) no partner.

God The record (of the) fort (of) Bhonrasa

- 1 During the reign of the king of seven climes, Jalālu'd-Dīn Muhammad Shāh Akbar;
- 2 One thousand and three was the Hijrī year when this circular fort was completed
- 3 Hasan Khān of exalted rank built this beautiful and ornate (edifice)
- 4 The young man (Hasan Khān) who in courage and valour is like a tiger or a lion
- 5 'Umar Khān and all his (Hasan Khān's) sons and his brothers, relatives and friends constitute his army
- 6 (He) made the place the refuge of Muslims, may God reward him in this world as well as in the next!
- 7 For its chronogram Wisdom suggested the word *Bāgh* (garden) calculate the numerical value of the word according to the *Abjad* system and determine the date
- 8 From Fathulalas

No 4—*Inscription on the Jagirdār's mosque*

This mosque is situated outside the fortifications of the town, but being not far from it the inscription has been included in the town group. The mosque was constructed by some Jagirdār whose name or family connections are not known now. The building has no other attraction than the inscription, which is fixed in the middle of the back-wall of the prayer-hall. The text is carved in relief on a tablet which measures 3 ft 8½ in by 10 in.

TEXT

(۱) یا حاط لا اله الا الله محمد رسول الله د م الله الرحمن الرحيم

یا حاط لا اله الا الله محمد رسول الله

(۲ - ۴) آیدہ الکرسی ۰ سنہ ۲۴ اورنگ شاہی

TRANSLATION

- 1 O 'Protector' There is no god but God and Muhammad is the apostle of God. In the name of God, the most Merciful and Compassionate! O Protector! year 1094 H (1683 A D)
- 2-4 Throne verse *Qur'ān*, ch II, v 256, year 24 (Regnal) of Aurang(zeb's) rule.

GROUP B—MONUMENTS IN BADA BĀGH

No 5—*Inscription over the mihrāb in the Great Mosque in Bada Bāgh*

From the prominent position this inscription occupies, it is apparent that it has belonged to this mosque from the beginning. It is cut in relief in a bordered panel measuring 2 ft 5 in by 1 ft 1 in and consists of six lines. The first five lines are written in *Nasakh* characters and contain holy texts. The last line is in the *Nastā'liq* style and the text refers to the construction of a mosque by Nawāb Ikhlas Khān in the reign of Aurangzeb in 1096 H (1685 A D). As Nawāb Ikhlas Khān's name is mentioned in other inscriptions of the place it appears that he was an important official under the Mughals.

The inscription also mentions the name of one Kamāl Khān of Lahore who seems to have been a minor official under Nawāb Ikhlas Khān.

Plate VIII (b)

(۱) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۞ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

(۲ - ۵) آية الكرسي

(۶) درسی نکهزار بود و شش هجری و د... و هجتم از رنگ ساه عالم گدر عاری

این مسعد عفران پناه نواب احلاص خان بهادر [ر] ناهنمام بدنه رب لعل کمال خان

این الهداد خان حال ساکی بدنه لاهور مرتب شد ۞

TRANSLATION

- 1 The *Bismilla* and the Islāmic creed
- 2-5 Throne verse, *Qur'ān*, ch 2, v 256
- 6 In the year one thousand ninety-six Hījri and twenty-seventh (regnal year of) Aurang(zeb) Shāh, the conquerer of the world, the victorious, this mosque of Nawāb Ikh̄lās Kh̄ān, who is resting in Paradise, was completed under the supervision of the (humble) servant of God, Kamāl Kh̄ān son of Alahdād Kh̄ān, now residing in the city of Lahore

Nos 6-8—*Three inscriptions from the Great Mosque, Bada Bāgh*

These three inscriptions are also set up in the Great mosque, but as their calligraphy is different from that of inscription No 4 they may have originally belonged to another mosque or a mausoleum and may have been put up here after the decay of the latter. Two of these inscriptions contain only religious texts but the third contains two Persian verses referring to the transitoriness of the world. The latter inscription apparently belongs to a mausoleum. The religious texts of the first two inscriptions are as follows —

Inscription No 6¹

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(۱) اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

(۲) وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

(۴) حَرَّاعٍ وَمَسْعَدٍ وَمَكْرَبٍ وَمَنْدَرٍ اَبُو بَكْرٍ وَعُمَرُ عُثْمَانُ وَحَكِيمٌ

TRANSLATION

In the name of God, the most Merciful and Compassionate !

- 1-2 The Islāmic creed
- 3 Abū Bakr, 'Umar, Uthmān and Haidar are the lamp, the mosque, the prayer-niche and the pulpit of the Islāmic religion

¹The tablet on which inscription No 6 is carved measures 2 ft by 1 ft 2½ in

Inscription No 7.¹

بسم الله الرحمن الرحيم

(۱) لا اله الا الله والحمد لله ولا اله الا الله والله

(۲) اكبر ولا حول ولا قوة الا بالله العلي العظيم

TRANSLATION

In the name of God the most Merciful and Compassionate!

1-2 God is holy and all praise is due unto Him there is no god but God God is Great, and no one has strength and power except God the High and Great.

Inscription No 8 has been deciphered as follows: —

Plate IX (a)

(۱) بد . . . [د] ل درین دنیا که روزی جز در مهمانی

چون که مر [گ] پیش آید خوری ا . . م پشیمانی

(۲) رند تی [؟] ریس مریدان ریدستان را

که چون وقتی اجل آید تعیین دانی که درمانی

TRANSLATION

1 Do not love (?) this world, for thou art a guest in this world for a few days, when suddenly death comes thou shalt feel sorry,

2 (O!) powerful (?) do not oppress the weak because when the time of death will come thou shalt feel helpless

No 9—Inscription on another mosque in Bada Bāgh

This inscription is carved on the western wall of a mosque situated in the vicinity of the Bada Bāgh. The mosque is an insignificant building, and as the inscription mentions the name of Aurangzeb, it apparently belongs to some other building and not to this mosque.

The inscriptional tablet measures 1 ft 10½ in by 10 in and bears seven lines of writing, of which the first five are in *Nasḥ* characters and the remaining two in the *Nastā'liq* script. The sixth line mentions the completion of the mosque during the reign of Aurangzeb on the 19th of Dhū'l Hajj in 1095 H (1683 A D).

¹ The tablet of inscription No 7 measures 2 ft by 1 ft 2½ in

² The tablet on which this inscription is carved measures 2 ft 2 in by 1 ft 5 in.

I have deciphered the text as follows —

Plate IX (b)

(۱) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ الرَّسُولُ اللَّهُ

(۲) آیه الکرسی

(۴) فی التاریخ نوردهم شهر دی الحکمه سنه ۱۰۹۵ در عمل اورنگ شاه عالم گدر پادشاه عاری مرتب شد

(۷) آه هرکه که سوره در دستان دمندی که حوش دنی دلم

نگذر ای دوست ، تا بوق ، بهار سوره دنی دمیده برگل من

TRANSLATION

- 1 *Bismillah* and the Islāmic creed
- 2 5 The Throne verse *Qur'ān*, ch II, v 256
- 6 Completed on the 19th of the month of *Dhu'l-Hajj* in the year 1095 during the reign of Aurang(zeb) *Shāh*, 'Ālamgīr, the emperor
- 7 Alas ! the sprouting of the green grass in the garden made my heart happy , Friend ! visit my tomb, for in spring thou shalt see the green grass growing on my ashes

No 10—*Inscription on the wall of a well in the Bada Bāgh*

The inscription is carved on a tablet which is fixed to the inner masonry of the well. The tablet measures 2 ft by 11½ in. The style of writing is *Nastā'liq* of an elegant type, resembling the style of inscriptions 6 and 8. The record consists of three lines, the first two contain a Persian verse and the last gives the date of the completion of the well. In the Persian verse the mausoleum of *Ikhlas Khān* the Governor, has been mentioned, and the well was apparently built as an adjunct to it.

My reading of the text is as follows —

Plate IX (c)

حوض کوثر است در دستان حیا

روم عفران پناه احلاص حان

در دهم شهر رمضان ۱۱۰۲ هجری در عمل محمد شریف مرتب شد

TRANSLATION

Verse

This well is like *Kauthar* (a stream of Paradise), while the mausoleum of *Ikhlas Khān*, who has taken refuge in Divine forgiveness, is the Paradise of this world.

(On the) twenty-seventh of the month of *Ramazān* (in the) year 1102 H (1691 A.D) under the supervision of *Muhammad Shāhīf* this was completed.

GROUP C—MONUMENTS IN THE BANDI BĀGH

Bandi Bāgh is situated on a rock eminence about a mile to the north east of the town. The ruins of some old Hindu temples and a tank are in the close vicinity. It is only a graveyard now, but the name Bandi Bāgh suggests that originally a garden existed here. In the Bandi Bāgh there is a large number of mosques, the most important of which are named the Bārā Khambī, the Bandi Wālī, the Bina Neokī, the Ek Khambī and the Qalandarī. Two of these mosques have inscriptions which refer to the reign of Shāhjahān, the Mughal Emperor. At the Bandi Bāgh there is also a fine mausoleum, and many graves with fine plaster work. One of these graves is called the Hāthī Qabr¹, and it is reported that an elephant was buried therein.

Inscription on a mosque known as Bina Neokī Masjid

The mosque, as its name² indicates, has no foundations and it has been built on a rock which has hardly been chiselled for the structure. The inscription is carved on a tablet measuring 3 ft 2 in by 7½ in. The tablet has been divided into three panels, the middle contains the Bismilla and the Islāmic creed with two Persian verses recording the building of a mosque in 1050 H (1640 A D). The two side panels contain only religious texts. The style of writing is *Nasḫ* of a crude type. The text has been read by me as follows —

Plato X (a)

Right panel

- (۱) چراغ مسجد معبرا [ب] مندر
 (۲) نویت ان عتک [عتک] می هذا المسجد مات منه
 (۳) قال رسول الله صلى الله عليه وسلم
 (۴) المومنین می المسجد کالمک
 (۵) می الماء صدق رسول الله صلى الله عليه وسلم

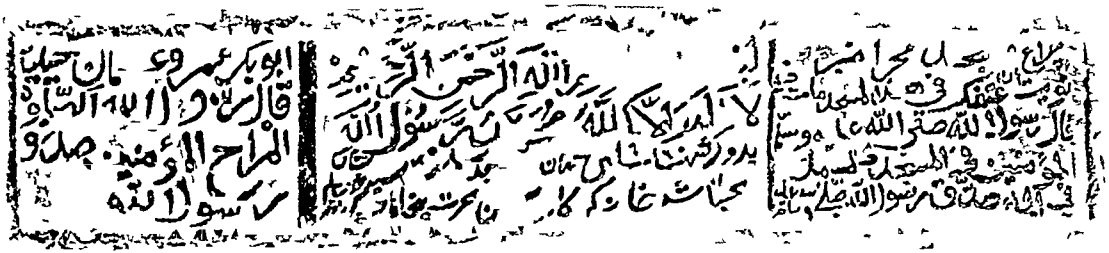
Middle panel

- (۱) بسم الله الرحمن الرحيم
 (۲) لا اله الا الله محمد رسول الله
 (۳) ندور شهشا شاهي جهان
 (۴) محيا [ميا] شه خانه کر [د] کار
 سن هکرت پستاد و نکهزار

¹ Cf Horse tomb at Chanderi and Dog tomb at Kheda in Gwalior State

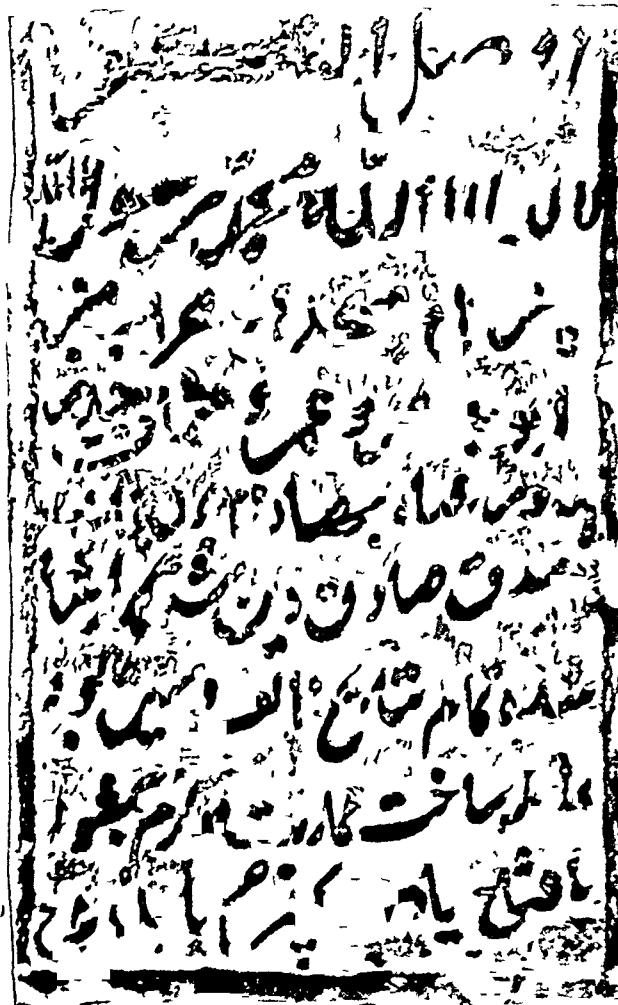
² Cf Bina Neokī Masjid at Ujjain and its inscription in the I A, Vol. LVI.

(a) Inscription from a mosque at Bhonrasa, Gwalior State



SCALE • 142

(b) Inscription from another mosque at Bhonrasa



SCALE 33

Left panel

(۱) ابو بکر عمر و عثمان حدیث

(۲) قال رسول الله الصلوة

(۳) المراج [المعراج] المومنين صدق

(۴) رسول الله

TRANSLATION

Right panel

- 1 The lamp, mosque, prayer-niche and pulpit
- 2 I resolved to sit in the mosque died in this(?)
- 3 The Prophet of God, may God's blessings and peace be on him, has said :
- 4 " The believers in a mosque are like the fish (in water) "
- 5 Truly hath said the apostle of God, may God's blessings and peace be on him.

Middle panel

- 1 In the name of God, the Compassionate, the Merciful
- 2 There is no god but God, and Muḥammad is the apostle of God.
- 3 In the reign of Emperor Shāh Jahān, the mosque was built
- 4 The house of God was built in the Hījri year 1050 (1640 A D)

Left panel

- 1 Abu Bakr, ' Umar, ' Uthmān and Ḥaidar ,
- 2 The apostle of God has said " The prayer
- 3 4 is a ladder (to heaven) for the believers " Truly (hath said) the apostle of God

No 12—Inscription on the Bandī Wālī mosque

This mosque, like the garden, is called after the 'Bandī' whose name and life can not be ascertained now. The inscriptional slab measures 1 ft 3 in by 9 in. The letters are cut in relief and the text is enclosed by a border $\frac{1}{4}$ in wide. The record consists of nine lines written in *Naskh* characters. The two top lines and the bottom line contain the holy names of God and the *Kalīma*. The remaining portion of the inscription is in Persian verse, mentioning the completion of the mosque in the year 1050 H (1640 A D) during the reign of Shāh Jahān, the Mughal emperor. This inscription seems to have been engraved by an illiterate mason who is responsible for this bad and perhaps inaccurate reproduction.

My reading of the text and the translation of it are given below.—

Plate X (b)

اصل الذكر

(۱)

(۲) لا [۱] له الا الله محمد رسول الله

(۳) چراغ و مسجد و محراب و مدر

(۴) ابو بکر و عمر و عثمان حدیث

(۵) در در شاه جهان مسجد ما مدعا

(۶) به دی صادق دین شد . . .

(۷) سده تمام بتاریخ الهی حمید [۹] بود

(۸) ندانکه صاحب عمارت در کرم نکشود

(۹) یا معالج یا کنیز یا مدح

TRANSLATION

2 THE BHOHRASA MOSQUE

3 The lamp, mosque, pulpit and prayer-niche

4 Abu Bakr, 'Umar, 'Uthmān and Haider (respectively)

5 During the reign of Shāh Jahān, this sacred mosque

6 (Was built) through the faith of the sincere believer . .

7 It was completed in the year 1050 H (1640 A D)

8 With the construction of this edifice, the gate of benevolence was opened

9 O Opener! O Great! O Marvellous!

There are two more inscriptions at Bhojrassa which I mention in order to complete the survey of the inscriptions there. One of them (No 13) is carved on the rock-wall of a well near the Mātā's temple. It measures 1 ft 2 in by 8½ in and comprises 12 lines. Three of them are in Deonāgarī script and the rest in Persian and Arabic characters. The style of writing is crude. The inscription records the building of the well by some Revenue official in the year 1246 H or v s 1887 (?) 1830 A D

Inscription No 14 is carved above the middle niche of the 'Idgāh of Bhojrassa which is a modern structure. The inscription is incised on a tablet measuring 1 ft 7½ in by 1 ft 3½ in. There are six lines of writing in the *Nasikh* characters. In the beginning there is a religious text and afterwards three lines of Persian verse, mentioning the name Fadl 'Alī Khān who repaired the 'Idgāh in 1329 H (1911 A D)

TWO PERSIAN INSCRIPTIONS FROM DHAMONI, SAUGOR DISTRICT, C P

BY G. YAZDANI

A few years ago R. M. Crofton, Esq., I. C. S., Director General of Revenue, His Exalted Highness the Nizam's Government, was kind enough to show me an eye-copy of an inscription of Aurangzeb from Dhamoni. He was also pleased to give me a note on the provenance of the inscription and a short history of the Dhamoni Fort¹. The fort is mentioned

¹ Mr R. M. Crofton's note is given below —

"A village in the Banda *tahsil* 29 miles north of Saugor. The population is now only 79 persons. The village belongs to Raja Gokal Das of Bulpore. A police outpost is located here. Dhamoni has an old and very extensive fort which is now in ruins. The fort stands on an eminence at a short distance from the summit of the passes leading to Bundelkhand, and commands the valley of the Dhasan river. It is of a triangular ground plan and encloses a space of 52 acres, the ramparts having been generally 50 ft high and 15 ft thick with enormous round towers. There are also interior works strengthening the eastern

by Mughal historians as an important stronghold of the Bundela chiefs and it was conquered by 'Abdulla Khān, the Mughal general, who was deputed to chastise Raja Jujhār of Orchha (Orchha) by Shāh Jahān in 1045 H¹. As the inscription shown by Mr R M Crofton possessed some historical interest, I asked the Director General of Archaeology in India to kindly obtain for me through one of his Assistants two inked rubbings of the inscription. The Director General of Archaeology kindly complied with my request and deputed Dr M Nazim, Superintendent of Archaeological Survey, Central Circle, to visit Dhamoni and prepare inked rubbings of the inscription. Dr M Nazim visited Dhamoni in December, 1936, and he subsequently sent me the estampages of not only the Aurangzeb inscription, which was shown to me by Mr R M Crofton, but also of another record which he found carved on the wall of an old well at the same place. I take this opportunity to thank Mr R M Crofton for his very kindly drawing my attention to the Aurangzeb inscription. I also express my gratitude to the Director General of Archaeology in India and Dr M Nazim for their very kind help in securing me the inked rubbings of the two inscriptions.

The inscription mentioning the name of Aurangzeb is carved on a stone tablet which is now placed in the *dargāh* of Bal Jatī Shāh at Dhamoni. The tablet measures 2 ft 6 in by 1 ft 3 in and is divided into panels. The inscription is in Persian verse. The first hemistich of the third line and the second hemistich of the fourth line are missing, as the stone has decayed at some places through climatic effects. The style of writing is *Nastālīq* of a crude type.

The record besides the name of Aurangzeb gives the title, Randūlah Khān, which was held by one of his favourite commanders. Randūlah Khān was originally in the service of Bijapur kings, but later he joined the army of Aurangzeb, who seemed to have placed considerable confidence in him, for we find Randūlah Khān first deputed to capture Dāra Shukoh² and afterwards commissioned to punish the Raja of Chanda³. He held the rank of four thousand foot and four thousand horse and was awarded a prize of Rs 10,000 for his

defences, where the magazine and officers' quarters were probably situated. Dhamoni was a very important town under Muhammadan rule and the ruins of numerous mosques and tombs are still visible. It is said that a market was held here for the sale of elephants. There is a large tank a mile from the fort, from which water was supplied to it by underground pipes. The whole place is now covered by jungle with a number of custard apple trees, and is a favourite haunt of tigers. The fort is said to have been built by one Surat Sah, a scion of Mandla Gond dynasty, at the end of the 15th century. It was taken by Raja Birsingh Deo, the chief of Orchha, who rebuilt it, and subsequently passed into the hands of the Muhammadans. In 1700 it belonged to Chhatar Sal of Panna, and was afterwards taken by the Bhonsalas. In 1818 after the flight of Appa Sahib, it was invested and taken by a British force under General Marshall. It is locally said that Abu'l Fadl, the well known minister of Akbar, was born in Dhamoni, but there seems to be no authority for this statement. Prominent objects are the tombs of two Muhammadan saints. The most important is that of Baljatī Shāh, said to be the guru of Abu'l Fadl. The villages of Sesai and Ishakpura are revenue free for the support of this tomb, and there is a managing committee with the Tahsildar as president. There is a hereditary guardian of the tomb who has some old title deeds including grants from Chhatar Sal of Panna and the Chanderi Raja of Gwalior. Until recent years the tomb was visited and worshipped by one of the responsible officers of the Nizam of Hyderabad. The other tomb is supposed to be that of one Amtha Shāh Wali, a Muhammadan saint who is said to have cursed Dhamoni and the surrounding country because he could not get water there, and his curse is believed still to lie on the country and prevent its being brought under cultivation. Various legends are current about the tombs of these saints."

¹ *Muntakhbat Lubāb* (Bibl Ind), Vol I, pp 510-14 and *Ma'āthiru'l Umara* (Bibl Ind), Vol II, p 217

² *Muntakhbat Lubāb*, Vol II, p 41, and *Ma'āthiru'l Umara*, Vol II, p 309

³ *Ma'āthir*, III, 309

successful campaign against Dāra Shukoh The inscription gives the date 1085 H and records the building of a mosque at Dhamoni at the time of the visit of the victorious general, Randūlah K̲h̲ān

The text has been deciphered as follows —

Plate XI (a)

- (۱) در زمان سزویس پور گیتی این شاه عالم گنر این ثانی و صاحب قرآن
 (۲) حوں بدولت کرد در هامون دهامونی روزل مقدم رندوله خان عساریء الی مکل
 (۳) * * * * * نا بود سام و سه رگه سجده گاه مومنان
 (۴) * * * * * هسب حوں امام این دریکه راز شهادت و پیم
 (۵) مالکش عیال الله این شمع راحی محمد است حوں و ملک ارس ، نا ناقتی بود در زمان
 کده لطیف ، این محمد طریه ، فاروقی

TRANSLATION

- (1) In the reign of the emperor, the defender of the faith, the conqueror of the world, King 'Ālamgīr, the son of the Second Lord of the happy conjunction (Shāh Jahān)
 (2) When the victorious and exalted Randūlah K̲h̲ān camped in state in the plains of Dhamoni,
 (3) so that the faithful may pray therein in the morning and evening.
 (4) As it (the mosque ?) was completed in the year 1085 H (1671 A D) . . .
 (5) The owner thereof is 'Abdullah son of Shaiḥ Rājī Muhammad, whose right and title to ownership will continue as long as the world exists.

Written by Muhammad Latif son of Muhammad Zarif Fārūqī

The other inscription which is carved on a well is also in Persian verse and consists of four hemistichs The style of writing is *Nast'aliq* As the lower part of the inscriptional tablet is damaged the chronogram which is given in the fourth hemistich cannot be deciphered with certainty If it is *Kharīr jāri*, then the date of the building according to the *Abjad* system will be 1024 H (1615 A D) falling within the reign of Jahāngīr

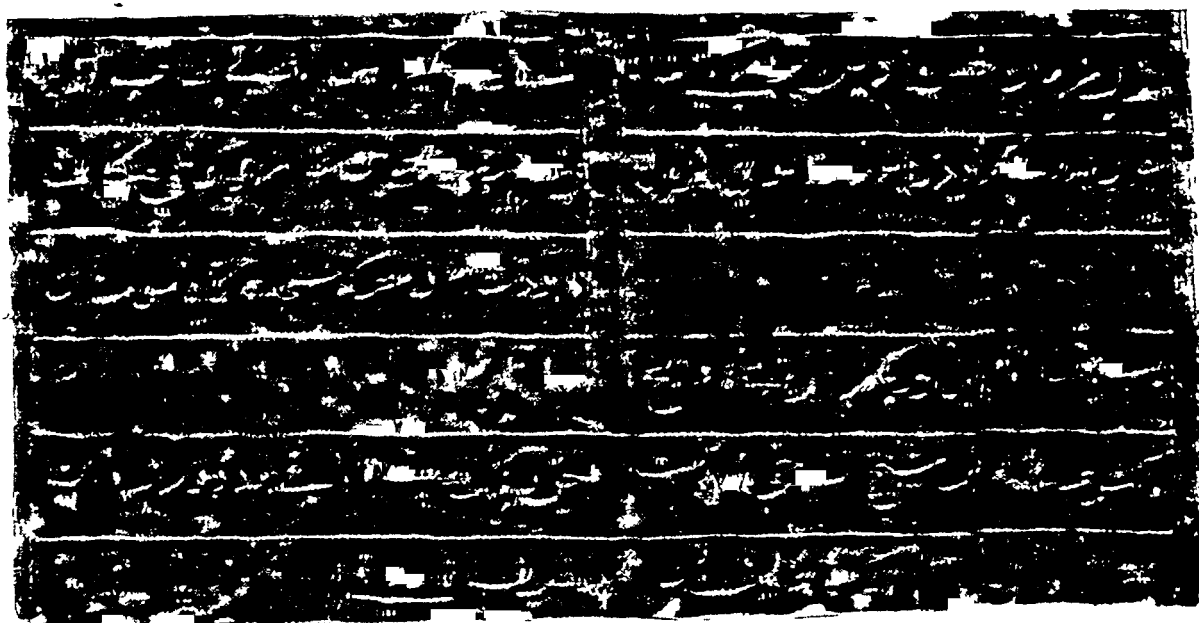
I have deciphered the text as follows —

Plate XI (b)

بسم الله الرحمن الرحيم

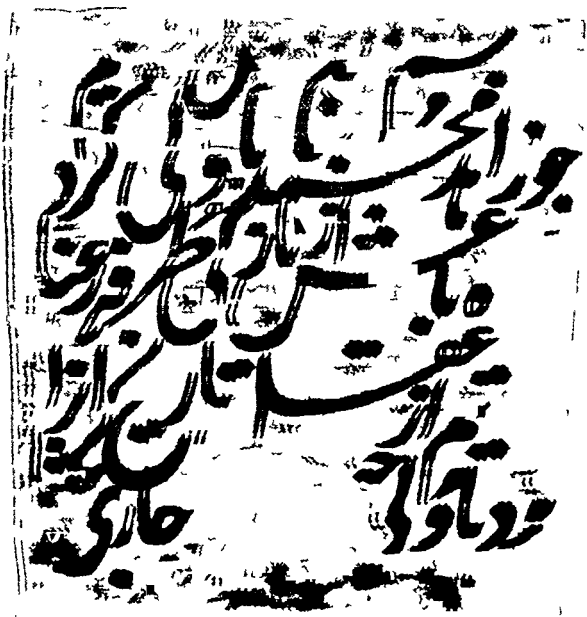
- (۱) حور زاهد محمد بنا دارلی کرد ره ناعش ار نازگی طریه رعنا
 (۲) [سندم] ار عجل تاریخ آبرا بود ناؤلی [حدر] حاری دگمنا

(a) Manuscript of "Almanach sur le Dhamma, C.P"



Seite 2

(b) Manuscript of the text of the Dhamma, C.P



TRANSLATION

In the name of God the most Merciful and Compassionate¹

- 1 When Zāhid Muhammad built this well lo, its garden was most delightful through its freshness
- 2 We asked Wisdom for its chronogram, it suggested "The well is an *everlasting charity*" 1024 H (1615 A D)

THE NAVAGRAM INSCRIPTION OF SULTĀN NUSRAT SHĀH OF BENGAL.

BY MAULAVI SHAMSUDDIN AHMAD, M A, INDIAN MUSEUM, CALCUTTA

The stone inscription which is edited here for the first time was noticed by the late Mr N G Majumdar, Superintendent, Archaeological Section, Indian Museum, in 1933, in course of his inspection of an ancient ruined mosque at Navagram in the Pabna District, 13 miles from Chatmohar railway station on the E B Ry. The stone which is lying loose inside the mosque, is a slab of black basalt measuring 21"×10". The epigraph is engraved on this tablet in relief, recording the erection of a mosque by one Miṣṣān Mu'azzam in the reign of Sultān Nāsiru'd-Dīn Nusrat Shāh on the 4th Rajab, 932 H. As the inscription was found inside the mosque, although dislocated from its original place of setting, and as there is no other old mosque in the neighbourhood, it is presumed that the record belonged to this very mosque.

The mosque is a fair representation of the style of sacred buildings of the time of the Husain Shāhī kings of Bengal. It may be said to be a replica of the renowned *Ehlaḥhī* tomb at Pandua, Malda District, which served as a model for such constructions in subsequent times. The mosque is a brick-built square structure with a fluted pillar at each corner and in the centre of outer walls. The facades are recessed with deep niches and shallow rectangular panels decorated with elaborately carved bricks. The walls are curvilinear at the top, which is the chief peculiarity of early Bengali structures, but the curvature is so gradual that it is scarcely discernible by untrained eyes. Each of the walls on the north, south and east of the mosque is pierced by two arched doorways by which the prayer-hall can be approached. The whole construction is crowned by a single dome. The interior space from wall to wall measures about 24 ft square. The mosque is still in use, but very poorly attended by the praying units.

The present epigraph is apparently the first dated record that has ever been discovered in the Pabna District. Two more inscriptions, one being verse 13, chapter 13, and the other verses 1-5, chapter 99 from the *Qur'ān*, incised on two separate bricks were, however, found lying in the remains of an old mosque at Samaj in the same District¹. They were acquired in 1924 by Mr K N Dikshit, Rao Bahadur, and presented to the Indian Museum.

The inscription under reference consists of two lines, each separated from the other by a horizontal band running between the lines. The style of writing is *Tughṛā* of a low standard and devoid of artistic beauty. It bears a sharp contrast to the contemporary records of this king, which represent fair specimens of the decorative *Tughṛā* writing of Bengal. This fact leads us to suppose that in engraving this inscription, services of unskilled local craftsmen were requisitioned and that they were not very capable in lithic workmanship.

¹ *E I M* for 1933-34, p 6, Pl III (b) and (c)

The donor of this mosque mentioned in the epigraph is one Miyān Mu'azzam. In the Mangalkot inscription¹ of this king, written in 930 H, has also been found the name of one Khān Miyān Mu'azzam. It may be surmised that these two Miyān Mu'azzams were either identical persons or connected with each other by some bond of relationship. The donor has further been designated as 'Jangdār' (a warrior, a hero). This indicates that Miyān Mu'azzam was possibly one of those dignitaries who distinguished himself by displaying some feat of chivalry in the expedition sent by Nusrat Shāh against Bābur and was subsequently rewarded with this distinction.²

The titles of the king mentioned in this epigraph are the same as are generally found on his coins. The language is Arabic and I give below my reading of the text —

Plate XII (a)

(1) قال النبي صلى الله عليه وسلم من بنى مسجداً في الدنيا بنى الله تعالى سبعين قصرًا في الجنة من بنى هذا المسجد في عهد السلطان ابن سلطان ناصر الدنيا والدين ابن المطهر نصرت
سأه ساهان ابن ساه

(2) سلطان حلد الله ملكه و سلطانه و اعلى امره و شانه ناني المسجد ميان معظم .
حكمدار ابن . عم شهره (ع) في العصر حال معظم مداركان ناصر سلمهما الله تعالى
في الدارن - مورخاً ٤ من ماه رجب ر . ١٠ مده سنة اثنى و ثلثس و سعمائة ٩٣٢

TRANSLATION

1 2 The Prophet has said (peace and blessings of Allāh be upon him), "Whoever builds a mosque in this world, God the Great will build seventy palaces in heaven (for him)." This mosque has been built in the reign of the Sultān, son of Sultān Nāsiru'd-Dunya wad-dīn Abu'l Muzaffar Nusrat Shāh Sultān, son of Husain Shāh Sultān, may God perpetuate his kingdom and sovereignty and elevate his power and dignity. The donor of this mosque is Miyān Mu'azzam Jangdār, son of may his fame be diffused among the people, Khān Mu'azzam Mubārak Khān, may God the Great keep them both in peace in both the worlds, (it was built) on the 4th of Rajab, may its honour be dignified, in the year nine hundred and thirty-two, 932 (21st April, 1526)

FIVE INSCRIPTIONS FROM THE PROVINCIAL MUSEUM, LUCKNOW

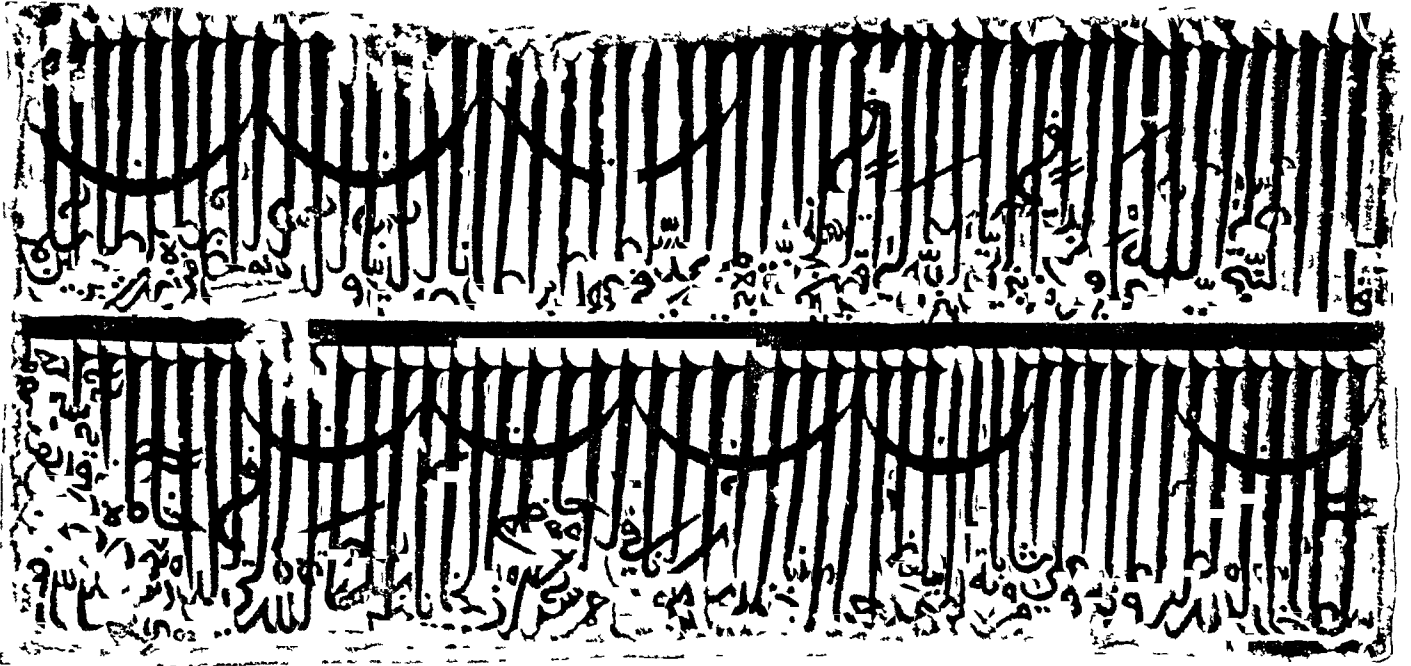
By G. YAZDANI

Two years ago, Mr. Prayag Dayal, Curator, Provincial Museum, Lucknow, kindly sent me the rubbings of some inscriptions for decipherment and publication in the *Epigraphia Indo-Moslemica*. I have selected five inscriptions from them and they are studied below. The earliest of these inscriptions belongs to the reign of Mubārak Shāh Khālji, and from the style of its writing it is very typical of the script which was in fashion at that period. For instance, the style of the *markaz* of *kāf*, or the spelling of the word *كى*, or the form of

¹ Blochmann, *A S B*, Vol. XLII, for 1873, p. 296

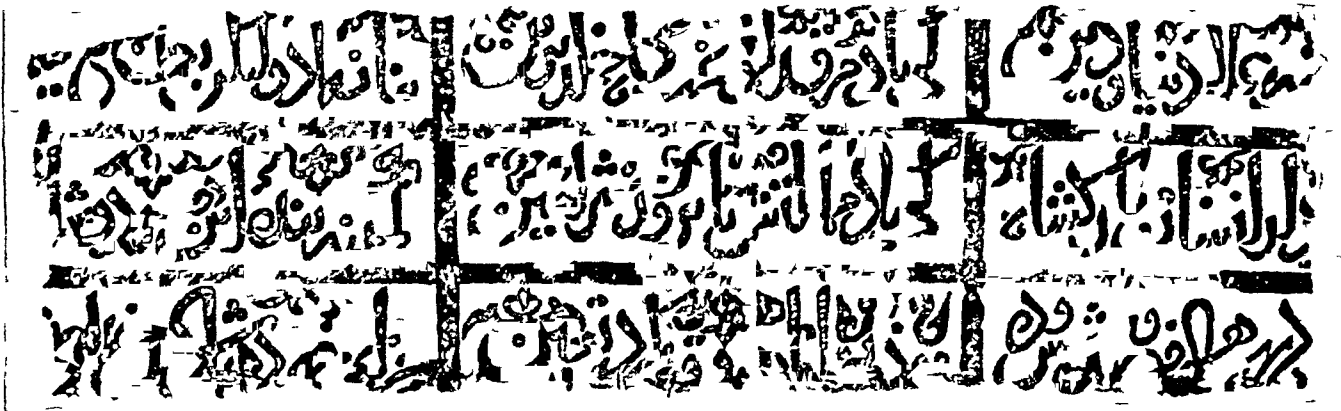
² A Salam's *Ri'az*, pp. 134-35

(a) Inscription of Sultan Nusrat Shah of Bengal from Navagram, Pabna District.



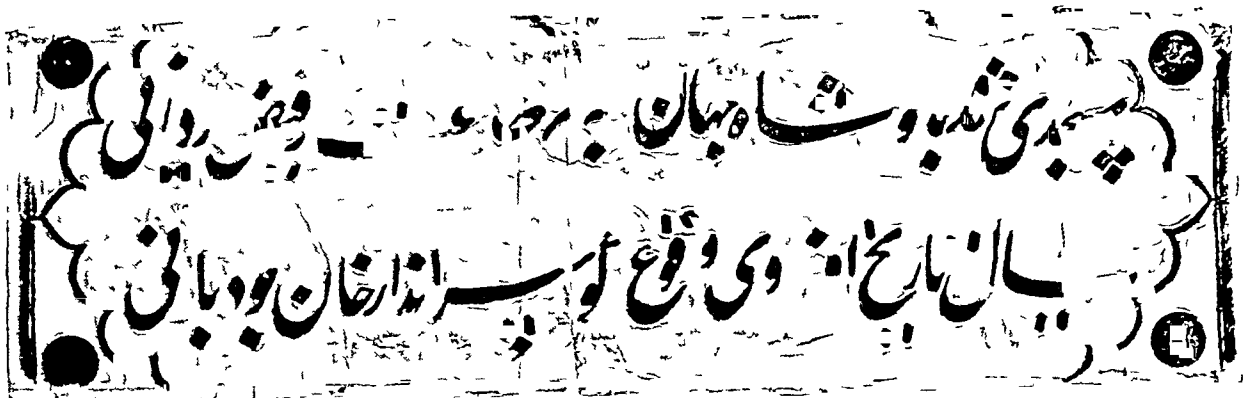
SCALE 33

(b) Inscription of Mubarak Shah Khalji from the Provincial Museum, Lucknow



SCALE 144

(c) Inscription of Shah Jahan from the Provincial Museum, Lucknow



SCALE 144

hā'i haviāz, such as used at the end of the word هه in the sixth hemistich and in the word ه in the seventh hemistich. The inscription is incomplete and it records the construction of some building, perhaps a mosque, which was commenced during the reign of 'Alāu'd-Dīn Khālji (1296-1316 A D) and completed shortly after his death in 1316 A D when Mubārak Shāh Khālji succeeded to the throne of Delhi. The inscriptional tablet now measures 3 ft 8 in by 1 ft 2 in, but originally it must have been about 5 ft in length for the second hemistichs of each of lines two, four and six are missing, and they originally having been arranged in separate panels would have made the length of the tablet 1 ft 3 in larger than its present size. The unfortunate feature about this inscriptional tablet however is, that it was deliberately broken to suit the size of another inscription which was carved on the back of the tablet by Sar Andāz Khān an official of Shāh Jahān's reign in 1049 H¹. In the latter inscription the name of Sar Andāz Khān is mentioned as the builder of a mosque. From the vandalistic treatment offered to the original inscription it may also be surmised that the mosque which has been recorded in the latter inscription to have been built by Sar Andāz Khān may have only been repaired by him and originally built during the reigns of 'Alāu'd-Dīn and Mubārak Shāh Khālji as mentioned in the former inscription.

The original inscription is in Persian verse. The style of writing is *Nasḥ* of an ornamental type such as was in vogue during the reigns of the early Sultāns of Delhi. Originally the inscription consisted of six lines, comprising twelve hemistichs, each carved in a separate panel on the tablet. The fourth, eighth and twelfth hemistichs are missing now.

I have deciphered the text as follows.—

Plate XII (b)

- (۱) . . . شه علا دنیا و دیں کی باد مرقد اوست ، گاه حلد بریں
 (۲) . . . دنیا باد و لیکن بطالع . . .
 (۳) . . . دارا شاه مبارک شاه کی باد میلکش نا برور شر امیں
 (۴) . . . کمینده بدد اس هر در سا . . .
 (۵) . . . ب در سال هعصد و سش و ده . . . رقه ، کرد یعین
 (۶) . . . حرای امر دهدش حدای . . .

TRANSLATION

- 1 The king, 'Alā'i-Dunya-o-Dīn ('Alāu'd-Dīn) may the throne of Paradise be his resting place!
- 2 He laid the foundation but through the influence of (unlucky) stars
- 3 (The king) with Darius's glory, Mubārak Shāh may his empire remain safe until the day of resurrection!
- 4 The humble servant of both these kings . . .
- 5 In the Hijra year 716 (1316 A D) . . . dedicated them surely . . .
- 6 May God reward him (for this act of charity) . . .

¹Sar Andāz Khān held the Faujdārī of the *sarlārs* of Lucknow and Beswara during Shāh Jahān's reign. He also held the rank of one thousand five hundred foot and one thousand two hundred horse *Bādshāh Aamā* (Bibl Ind), Vol I, Pt. II, p 278

The inscription on the reverse side of the tablet is also in Persian and consists of two lines
The style of writing is *Nastā'liq* of a fair class
I have deciphered the text as follows —

Plate XII (c)

(۱) مسجد سد ندو [ر] شاه جهان شهر طاه ر فیض بردانی

(۲) سال تاریخ او . . . دی وقوع گو سر انداز خان بود نانی

TRANSLATION

1 By the grace of God the mosque was built for prayer during the reign of *Shāh Jahān*

2 (Regarding) the year and date of construction say "Sar Andāz *Khān* was the founder"

According to the *Abyad* system the phrase, *Sar Andāz Khān būd bānī*, gives the date 1045 H (1635 A D), which represents the year of the construction of the mosque

The third inscription from the Provincial Museum, Lucknow, has also an unhappy history. It belongs to the reign of the Mughal king Akbar, and originally the inscriptional tablet was set up on an important building, but later the tablet seems to have been removed from that building and through the utilitarian zeal of some enthusiast dressed and shaped as a mill-stone. The tablet having been used for the latter purpose for some time, the letters carved thereon have been abraded and it is impossible to decipher the text of the inscription in full.

The tablet at present measures 1 ft 8 in by 1 ft 4 in and has a hole in the middle. The inscription is in Arabic prose and the script is *Nasikh*. The few words of the text which have been deciphered are given below —

Plate XIII (a)

محمد اکبر ناساہ عاری

بسم الله الرحمن الرحيم

(۱) سید علی

(۲)

(۳) فی عهد الملک النادر

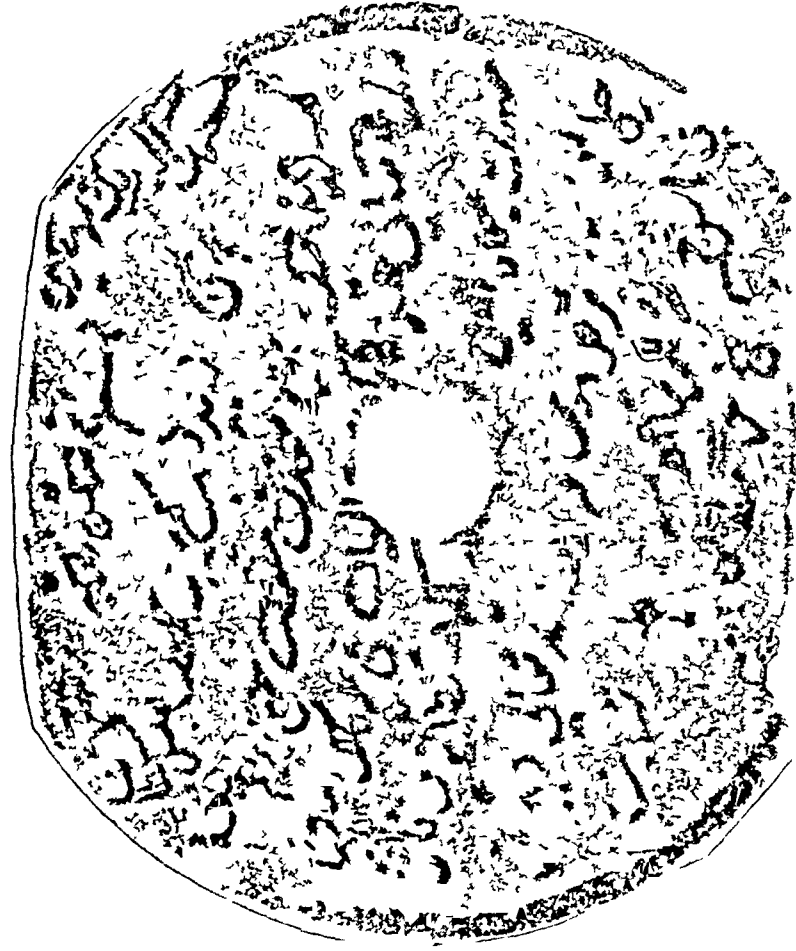
(۴) حضرت حلال الدین ملکہ و امامانہ و افاض

(۵) علی العالین برہ راہانہ بعالی دایماً

(۶) فی تاریخ عشر و خمس و ثمانین

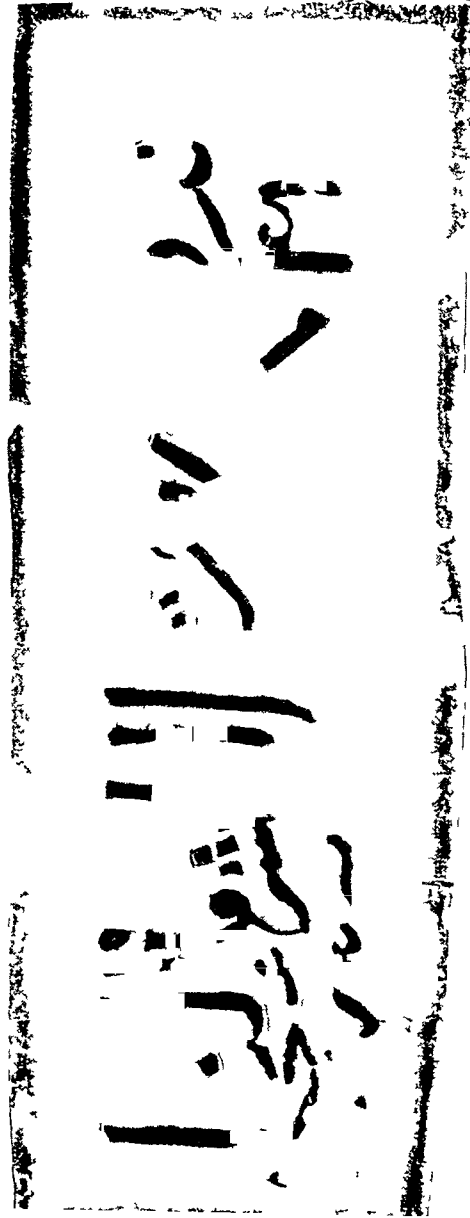
(۷)

(a) Inscription of Akbar from the Provincial Museum, Lucknow



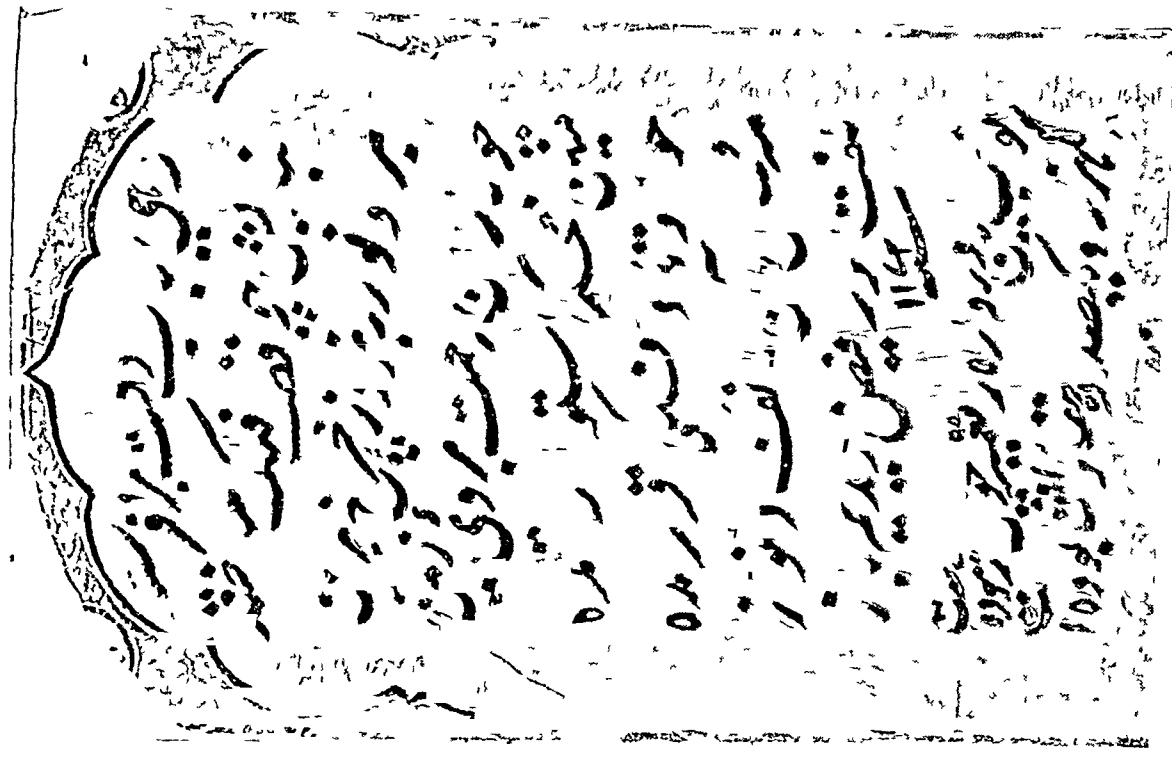
SCALE 25

(b) Inscription on a brick Provincial Museum, Lucknow



SCALE 5

(c) Inscription from the Provincial Museum, Lucknow



SCALE 2

TRANSLATION

Muhammad Akbar, the victorious king

In the name of God the most Merciful and Compassionate !

“ Holy Sultān . . . during the reign of the benevolent king, His Majesty Jalālu'd-Dīn protect his kingdom and authority and diffuse his munificence and charity in the world Almighty forever on the in the year 985 H (1577 A D)

The fourth inscription of the Lucknow Museum is also somewhat unusual, being carved on a brick, measuring 12 in in length It contains two dates 719 and 734 H , the first falling within the reign of Qutbu'd-Dīn Mubārak Khālī and the latter during the rule of Fīroz Tughluq The style of writing is *Nasḥī*, but as the letters of the beginning of the inscription have been abraded only the last two words of the text are legible, which read as follows —

Plate XIII (b)

الشراء الدخان

. . .

۷۳۴

۷۱۹

TRANSLATION

the nobles and the generous

”

719 H (1319 A D)

734 H (1334 A D)

The fifth inscription seems to have been originally set up on a gate, which was built by some Nawab in the year 1172 H (1758 A D) The style of writing is *Nastā'liq* and the inscription consists of five lines of Persian verse ¹

I have deciphered the text as follows —

Plate XIII (c)

(۱) رهى ناب دروا ، درباراسد نيايش حو ، ملك سازند

(۲) نور نور زبرد ر چرخ نيز چو نارن رحمت نروى زمين

(۳) مندى محكم اسدوار آمده حو ارتاد ملكى فرار آمده

(۴) مه ر سال آن شاه ، دلنوار نگنا در فص ديديم نار

۱۱۷۲

(۵) نواب اين دروازه را بعمد حو فرموده اسد يکهارار ر يکمد ر هعاد ائدا بوده اس

TRANSLATION

1 How excellent the gate of empire, which they have built and elevated its structure like the Pole star

2 Upon it (the gate) the divine light falls from heaven like the rain (of mercy) on earth

3 It is solid, strong and durable, having the constancy of the poles of heaven (i.e., the stars)

4 The month and year of the building were communicated by the gracious inspirer, who said, “*We have seen the gate of benevolence open*” ²

5 When the Nawāb built this gate, the (Hijrī) year was 1172 H (1758 A D)

¹The inscription is carved on a tablet, measuring 2 ft 6 in by 1 ft 6 in

²According to the *Abjad* system the phrase gives the year 1172 H

THREE INSCRIPTIONS FROM GINGEE

By FAZAL AHMAD KHAN, M A

I am deeply grateful to Mr Ghulam Yazdani, who was kind enough to allow me to work on inscriptions from Gingee, Halsingī and Pirapūr, which I now publish with his kind permission in two articles. Further I acknowledge the kind help and guidance which he has given me ungrudgingly.

The impregnable rock-fortress of Gingee is in the Tindivanam Taluka of the South Arcot District, Madras, situated in 12° 15' N and 79° 25' E.¹ According to a most reliable and valuable source of historical information, the geographical position of Gingee has been marked out thus "It (Gingee) has got seven forts. On the east is Palamkota, and it stretches up to the sea on this side. On the north is Sihachal mountain, which bounds Carnatic and Arcot. In the western direction is Tirnāmal, and towards the south Wardawar."²

At present the population of Gingee is small, but when it was conquered by the Emperor Aurangzeb's general Dhu'l-Fiqār Khān, it became a very important division of Mughal administration in the Deccan. It comprised eight *mahals* (districts), and its annual revenue amounted to 7½ lakh of rupees.³ Now the interest of the place is merely historical. We lack definite historical evidence to show who first constructed the fortress, but the original architectural features indicate that some ruler of the ancient Vijayanagar dynasty built the fort. The lines of fortifications which cross the valley between the three hills of Rājagiri, Kistnagiri and Chandraya Drug, embrace an area of 7 square miles. Originally each fortification consisted of a wall 5 feet thick, built of granite blocks and filled in with rubble, but later a huge earthen rampart, 25 to 30 feet thick, has been thrown up behind these walls, and rivetted on the inside with stone, while at intervals in this rampart were built guard rooms.

The fortress, as already mentioned, is defended by three formidable hills, connected by long walls of circumvallation. The citadel stands on the Rājagiri hill, 500 to 600 feet high, and consists of a ridge terminating in a great overhanging bluff facing the south and falling with a precipitous sweep to the plain on the north. At the point where the ridge meets the base of the bluff, a narrow and steep ravine gives a difficult means of access to the top. On every other side it is inaccessible. Across this ravine were built three walls rising one behind the other, which rendered an attack by escalade impracticable. The way to the summit leads through the three walls by several gateways.⁴

As mentioned above, the fortress of Gingee was a stronghold of the Vijayanagar kingdom, which was at the height of its glory and prosperity at the beginning of the 16th century A.D., and was finally overthrown by the allied forces of the Sultāns of Bijapur, Golconda, Ahmadnagar and Bidar in the year 1565 A.D. at the famous battle of Tiliikota, when Rāma Rāja was slain and the confederates marched on to Vijayanagar. It was not until 1058 A.H., 1638 A.D., however that Khān Muhammad, the Bijapur general with the military alliance of Golconda troops, captured the fort from Raja Rūp Naik a descendant of Rāma Rāja, the Vijayanagar king. It was for the first time in the history of the Carnatic that Muslims firmly established themselves there. The new rulers built

¹ *Imperial Gazetteer*, Vol. XII.

² *Statistical Account of the Deccan under the Mughals* (original manuscript in possession of Mr Ghulam Yazdani).

³ *Ibid*.

⁴ *Imperial Gazetteer*, Vol. XII.

mosques and other buildings in this part, which had hitherto been a land of Hindu temples¹

As a result of Muslim conquest the vast country of the Carnatic was divided into two main parts, the Hyderabadī and the Bijapurī, by an imaginary line from Vellore to Sadras, and each of these parts was further sub-divided into Bālīghāt (uplands) and Pīyānghāt (lowlands). But the new rulers had not fully consolidated their conquests, and a large part of the country was still in the hands of unsubdued *poligars* (local chiefs), or held by nobles who were independent of Bijapur and Hyderabad. The political situation was further complicated by Shivaji's invasion of 1677 A.D., and the establishment of a new Maratha government at Gingee. Shivaji appointed one of his own officers to command the fortress, and it remained in Maratha hands for 22 years².

After the fall of Bijapur and Golconda, Mughal sovereignty was proclaimed over all the Carnatic by virtue of succession, but without any adequate force to make it effective. After Shivaji's death, his son-in-law, Harji, became Commander of Gingee. Harji invaded Hyderabadī Carnatic, north of the Palār river, and took possession of several forts and towns. On the arrival of the Emperor Aurangzeb's officers, the raiders retreated and established themselves at Wandiwash. Harji died in 1689 A.D. Rajā Ram arrived at Gingee, took possession of it and established his court there. Dhu'l-Fiqr Khān, as supreme Mughal Commander, reached the environs of Gingee in the year 1690 A.D. The siege was prolonged for 8 years on account of the well fortified position of the fortress, and it seemed that Dhu'l-Fiqr Khān was determined to take Gingee in order to save his credit with the Emperor. At last the fortress fell in the year 1698 A.D., and afterwards became the headquarters of the Muslim standing army in the Province of Arcot³. The Emperor Aurangzeb, after the fall of Gingee, named that town Nusratgarh⁴. It became an important centre of Mughal rule in the Deccan, and a mint was also established there. A silver coin of Emperor Aurangzeb issued from Gingee mint is in the cabinet of Hyderabad Museum and considered to be unique.⁵ Some silver coins struck at Nusratgarh, are also in the Hyderabad Museum collection, and a detailed report on these coins has been published.

Nizāmu'l-Mulk, Qamaru'd-dīn, Chīn Qilich Khān, Klān Daurān, had held the Viceroyalty of the Deccan under the Mughal rule in 1713-14, and 1720-22, and though in February 1722 he went to Delhi to assume the Chief Ministership of the Empire, he kept hold over the Deccan by means of his agents. In 1724 A.D. he went back to the Deccan with the intention of relinquishing the more responsible office at Delhi. In a short time the entire Mughal Deccan was brought under his control. The Emperor confirmed him in the Viceroyalty of the Deccan, with the title of Āsaf Jāh in the year 1725 A.D. At the time of Āsaf Jāh's death, his eldest son Mir Muhammad Panāh, Ghāzīu'd-Dīn Khān, was at Delhi. Nāsir Jang the second son managed to seize the Viceroyalty of the Deccan, and was at last confirmed in that post by the Emperor with the title of Nizāmu'd-Daula. At this time Āsaf Jāh's daughter's son, Muzaffar Jang, claiming the Viceroyalty, went to the Carnatic in concert with Qhanda Sāhib, an aspirant to the Nawābship of Arcot. The two allies bought the help of Duplex and gained Arcot after killing its

¹ *Basātīn*, p. 329

² *Cambridge History*, Vol. IV

³ *Ibid*

⁴ *Ma'āthuru'l Umara*, Vol. 2, p. 96 (Asiatic Society, Bengal)

⁵ An account of the Gingee coin was published in the *Annual Report* of the Archaeological Department, Hyderabad, for the year 1919-20 A.D.

Navāb, Anwaru'd-Dīn Nāsir Jang with troops marched to the Carnatic, came upon his enemies near Valadavar, captured alive Muzaffar Jang and returned to Arcot. In the meanwhile the English implored Nāsir Jang to take the field against the French. He only decided to do so when he learnt that Dupleix had occupied Tiruvati and Gingee and was marching towards Arcot.¹ The capture of Gingee by the French in the year 1750 A D² profoundly disquieted him. After this Nāsir Jang set out, but was slain at the instigation of the French.³ The French held Gingee for 11 years. During this interval there was constant warfare between the English and the French in the Deccan, each trying to establish supremacy. In 1756 A D war broke out anew and lasted till 1761 A D, at the closing of which the French were left without a foot of ground in India.⁴ It was in 1761 A D that Gingee passed to the English. In 1780 A D this fortress was surrendered to Haidar 'Alī and played no important part in the subsequent campaigns.

(1) *Inscription on a bastion, Gingee Fort* ,

The stormy history of Gingee fortress has already been briefly traced out, and we know how the 'Ādil Shāhī troops brought Gingee under their subjugation in the year 1058 H, 1638 A D. It remained under 'Ādil Shāhī protection for about 10 years, and during this period many additions in buildings were made. The bastion on which the present inscription is carved was built in the year 1063 H, 1643 A D.

The inscription is carved on a slab which measures 1 ft 6½ in by 8½ in. The language is Persian and the style of writing *Nasta'liq*, which developed to a high perfection during the time of the Mughal emperors, particularly in the reign of Akbar.⁴ My reading of the text is as follows —

Plate XIV (a)

روح مسلکی در سنه ۱۰۶۳ مسعود شد

TRANSLATION

Husainī bastion was built in the year 1063 H, 1643 A D

(2) *Inscription on a mosque at Gingee*

Gingee, after being taken from Maratha hands in the year 1698 A D, remained the headquarters of the Mughal troops up to the year 1750 A D. During this period new buildings were constructed in Gingee, and the mosque in which the present inscription has been found was completed in the year 1130 H, 1718 A D.

The inscription consists of four lines of Persian verse, which are written in *Nasta'liq* characters. The slab measures 1 ft 9 in by 1 ft 7 in. It records the construction of a mosque by one Sa'id, Governor of Gingee in the time of the Emperor Farrukh-Siyar. It

¹ *Cambridge History*, Vol IV

² *Ma'athiru'l Umara*, Vol 2, p 854

³ *Ibid*, p 852

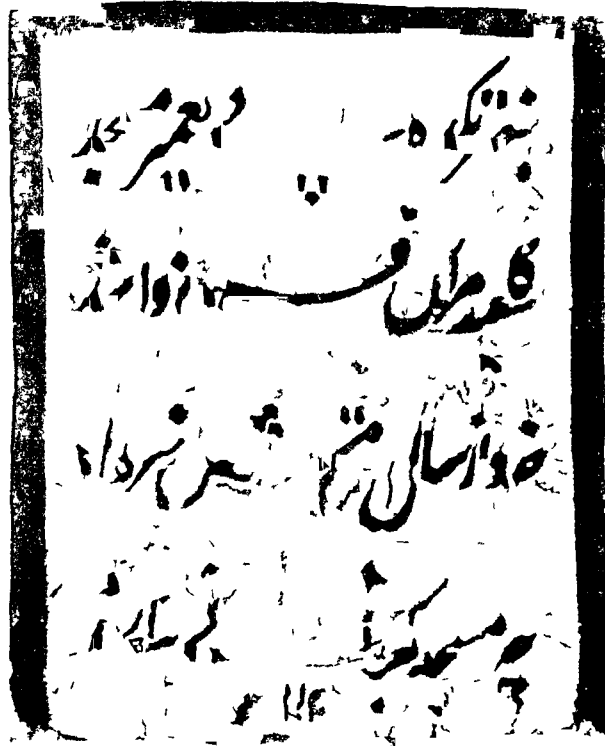
⁴ Abu'l Fādl remarks that during the time of Emperor Akbar, *Nasta'liq* received a new impetus. *Am al-Barā* (Blochmann), Vol I, p 102

(a) Inscription on a bastion, Gingee Fort



SCALE 166

(b) Inscription on a mosque at Gingee.



SCALE *166

(c) Inscription in Sa'dullah Khan's mosque, Gingee



SCALE 125

also contains a chronogram giving the date 1130 H, 1718 A D My reading of the text is as follows —

Plate XIV (b)

نصرتگده ہے تعمیر مسجد سعید کمران فرمانرا سد
 حرد ار سال امامش در داد چه مسجد کعبه ثانی بنا سد
 ۱۱۳۰

TRANSLATION

- (1) Sa'id, the successful (administrator), ordered the construction of a mosque at Nusratgarh ¹
- (2) Wisdom communicated the chronogram of the completion of the building "*What a mosque, as if another Ka'ba has been built*" 1130 H (1718 A D)

(3) *Inscription in Sa'd'ullah Khān's Mosque, Gingee*

This inscription consists of four lines of Persian verse, carved in elegant *Nastāliq* style The slab bearing this inscription measures 4 ft by 11 in It records the construction of a canal, by Sa'id, Governor of Gingee during the administration of Emperor Muhammad Shāh of Delhi It also contains a chronogram which gives the date 1135 H, 1723 A D My reading of the text is as follows —

Plate XIV (c)

روز ار بهر آب شهر حدی سعد عالم آرا رشک حورسید
 حرد تاریخ آن سرچشمه ویص نگینا اس جاری داد حارند
 ۱۱۳۵

TRANSLATION

- (1) Sa'id, the adorer of the world, the envy of the sun, increased the water-supply of the city of Gingee by (the construction) of the canal
- (2) Wisdom suggested the chronogram of this fountain of benevolence "*May this (stream of) bounty flow forever*" 1135 H (1723 A D)

THREE INSCRIPTIONS FROM THE INDI TALUKA, BIJAPUR DISTRICT

By FAZAL AHMAD KHAN, M A

Indi taluka is the northernmost taluka of the Bijapur District in the Bombay Presidency, lying between 16° 56' and 17° 29' N and 75° 33' and 76° 12' E This taluka is an unbroken and almost treeless plain, but towards the south and south-east where some streams flow, the country is populous and well cultivated ² The villages of Halsingī and Pirapūr are near Indi, where the three new inscriptions have been discovered

¹ Emperor Aurangzeb after the conquest of Gingee, named that town as Nusratgarh, (*Ma āthiru'l Umara*, Vol 2 p 90)

² *Imperial Gazetteer*, Vol XIV

(a) *Inscription of 'Alāu'd-Dīn Ahmad Shāh Bahmanī from Halsingī*

The first of these three inscriptions is from Halsingī. This inscription refers to Sultān 'Alāu'd-Dīn Ahmad Shāh Bahmanī II, who was the son of Sultān Ahmad Shāh Walī Bahmanī. He ascended the throne at Ahmadabad Bidar, agreeably to the will of his father in the month of Rajab, 839 H (February 1435 A.D.)¹ and died of disorder in his foot, after a reign of 23 years, 9 months and 20 days in the year 862 H (1457 A.D.)²

This inscription is of great historical significance, for it throws light on a system in vogue during the rule of Muslim sovereigns of India according to which stones carved with their names were fixed on the boundary line of their empire. This useful practice helps the historian to ascertain the extent of dominion of a ruler. In the present case we note that the Bahmanī kingdom included Bijapur during the sovereignty of Sultān 'Alāu'd-Dīn Ahmad Shāh Bahmanī II. During this period Bijapur was first seized by the Sultān's brother Muhammad Khān, but later he surrendered it when peace was effected between the two brothers. When Dev Ray of Vijayanagar invaded the Bahmanī kingdom in 1443 A.D., he reached as far as Bijapur. At this time the Governor of Bijapur was Khān Zimān. The date when Sultān 'Alāu'd-Dīn Ahmad Shāh had this stone fixed is not known because the inscription contains no date.

The inscription consists of two lines carved on an irregular stone.³ It is written in crude *Nasḥ* style, and my reading of the text is as follows —

Plate XV(a)

حد علاء الدین و الدین

احمد شاه باهمنی

TRANSLATION

"The boundary of Sultān 'Alāu'd-Dīn Ahmad Shāh"

(b) *Inscription from a dargāh at Pirapūr*

This inscription consists of four lines. The language is Persian mixed with Arabic. It is carved on a slab in *Nasḥ* characters, and measures 1 ft 10 in by 1 ft 1 in. It records the building of a mosque by one Malik 'Abdu'l-Qādir son of Ahmad Khān in the time of Sultān Ibrāhīm 'Adil Shāh II of Bijapur. My reading of the text is as follows —

Plate XV(b)

(1) . . . الله سبحانه تعالى . . .

(2) رحمت ملک عبد القادر بن حضرت خان عالی شان رفیع القدر و المکان سعادت

شاه احمد خان بن الناس خان سعادت

(3) اللهم (نع) المسلمین بطول حیاتہ حملہ انہ بحرمہ

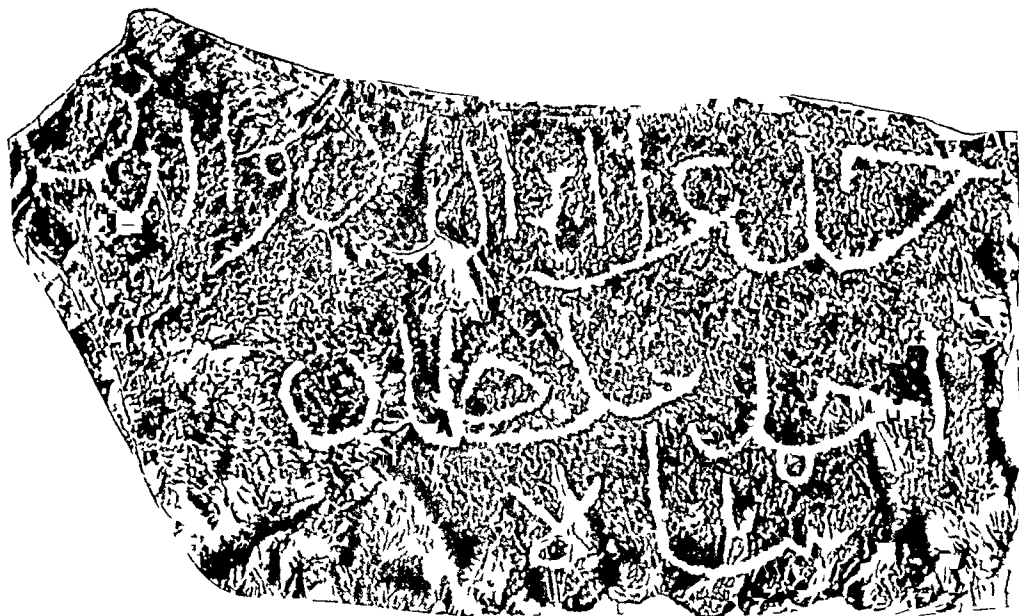
سید المراد بن و آلہ

¹ *Briggs*, Vol. II, p. 421

² *Ibid*, p. 449

³ It measures 2 ft 1 in by 1 ft. 4 in.

(a) Inscription of 'Alau'd-Din from Halsingi, Indi Taluqa, Bijapur District



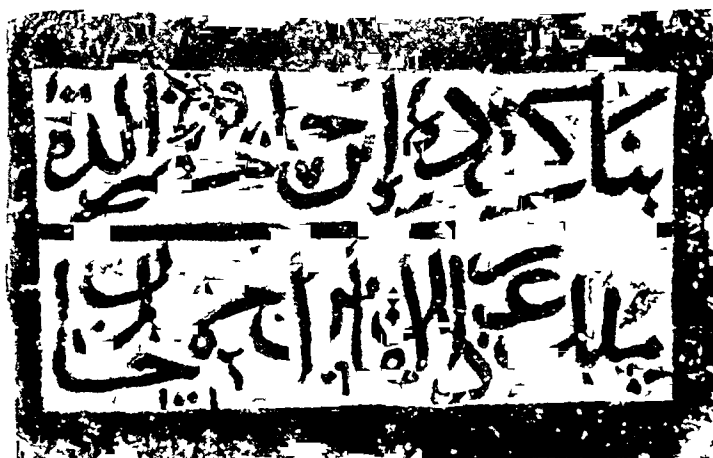
SCALE 2

(b) Inscription from a *dargah* at Pirapur, Indi Taluqa, Bijapur District



SCALE 2

(c) Another inscription from the *dargah* at Pirapur.



SCALE 2

(4) احمد بن آمين يا رب العالمين بنا کرد سنه الهجرة النبوية

صلی الله علیه وآله

TRANSLATION

by the exalted Malik, 'Abdu'l-Qādir, son of the Khān of exalted rank and position, the illustrious, Ahmad Khān, son of Ilyās Khān in the Hijra year ..

(c) *Another Inscription from the dargāh at Pīrapūr*

This inscription is composed of two lines. Its language is Persian, and the style of writing *Naskh*. The slab bearing the inscription measures 1 ft 6 in by 1 ft. It records the construction of a well near the *dargāh* by the mother of Malik 'Abdu'l-Qādir. The date of the completion of the well is 1001 H, 1593 A.D. My reading of the text is as follows —

Plate XV(c)

بنا کرده این حاه محبت زاده

ملک عبد العادر بن احمد حان

۱۰۰۱

TRANSLATION

This well was built by the mother of Malik 'Abdu'l-Qādir, the son of Ahmad Khān

SOME NEW INSCRIPTIONS FROM THE GOLCONDA FORT.

BY KHWAJA MUHAMMAD AHMAD, M.A.

Three inscriptions of the guns of Aurangzeb, which were found at Golconda some time ago, have already been published by Mr G. Yazdani, O.B.E., in the *Epigraphia Indo-Islamica* for 1913-14 and 1935-36. Subsequently the Archaeological Department of Hyderabad, has discovered two more guns of Aurangzeb at Golconda, and I am indebted to Mr G. Yazdani for kindly allowing me to publish their inscriptions. *Ma'āthir-i-'Ālamgīrī* mentions the name of some guns while describing the siege of Golconda by Aurangzeb,¹ and states that they were used by him in the bombardment of the fort, but it makes no mention of the names of the two guns discovered recently although they are as important and nearly as large as the guns mentioned in the *Ma'āthir*, the inscriptions of which were published by Mr G. Yazdani previously.² It is possible that these two guns may have been brought to Golconda some time after its conquest by Aurangzeb, otherwise they would not have remained unnoticed in the *Ma'āthir*.

Both of these guns are of bronze and are dated 1077 H (1666 A.D.) and 1090 H (1679 A.D.) respectively. The earlier gun, which, according to the inscription carved upon it, was called, Qal'a Kusha (Fort Opener), is mounted on a bastion to the northwest of the Bāradarī. It is 11 ft. in length with a bore 6 in. in diameter. The diameter at the muzzle is 1 ft. 3 in. and the circumference near the butt is 5 ft. 2 in. There are six ornamented

¹ *Ma'āthir-i-'Ālamgīrī* (Bibl. Ind.), p. 290

² *E.I.M.*, 1913-14, pp. 55-57 and 1935-36, pp. 21-24.

panels containing inscriptions arranged over the length of the gun The third and the fifth panels have inscriptions in Arabic, their script being *Thulth* The remaining contain inscriptions in Persian and their script is *Nastā'liq* My reading of the texts of the inscriptions is given below —

Plate XVI (a)

First panel

هوكه آمد بجهان اهل منا خواهد بود آنكه پاينده نامى است خدا خواهد بود

Second panel

ابوالطهر محمد محبى الدين اورنگ زيه ، بهادر عالم گير نادر شاه عارى سده ۱۰ (حلوس)

Third panel

سده سبعة مئتين و الـ

Fourth panel

درب قلعه كشائى

Fifth panel

خدا عمل محمد على عرب

Sixth panel

گوله ده آثار و دارر سه آثار يكيم پار بالا درون جهانگيرى

TRANSLATION

First panel	Whoever has come to this world will perish some day One who is everlasting and perpetual is God
Second panel	Abū'z-Zafar Muhammad Muhiu'd-Dīn Aurangzeb 'Ālamgīr Bahādur, the victorious king (Regnal) year 10
Third panel	1077 H (1666 A D)
Fourth panel	Qal'a Kusha (Fort Opener gun)
Fifth panel	Made by Muhammad 'Alī 'Arab
Sixth panel	Shots ten seers, gunpowder three and three-quarter seers according to the Jahāngirī weight

The other gun is mounted on a bastion which is situated at the foot of the Bālā Hīsār hill towards the south-west This gun according to the inscription carved upon it is called *Ātish Bār* (Raining fire) It is 17 ft in length and has a bore 7 in in diameter The diameter at the muzzle is 1 ft 7 in and the circumference near the butt 6 ft 10 in It has four inscribed panels, arranged over its length The language of the inscriptions is Persian and the script *Nastā'liq*

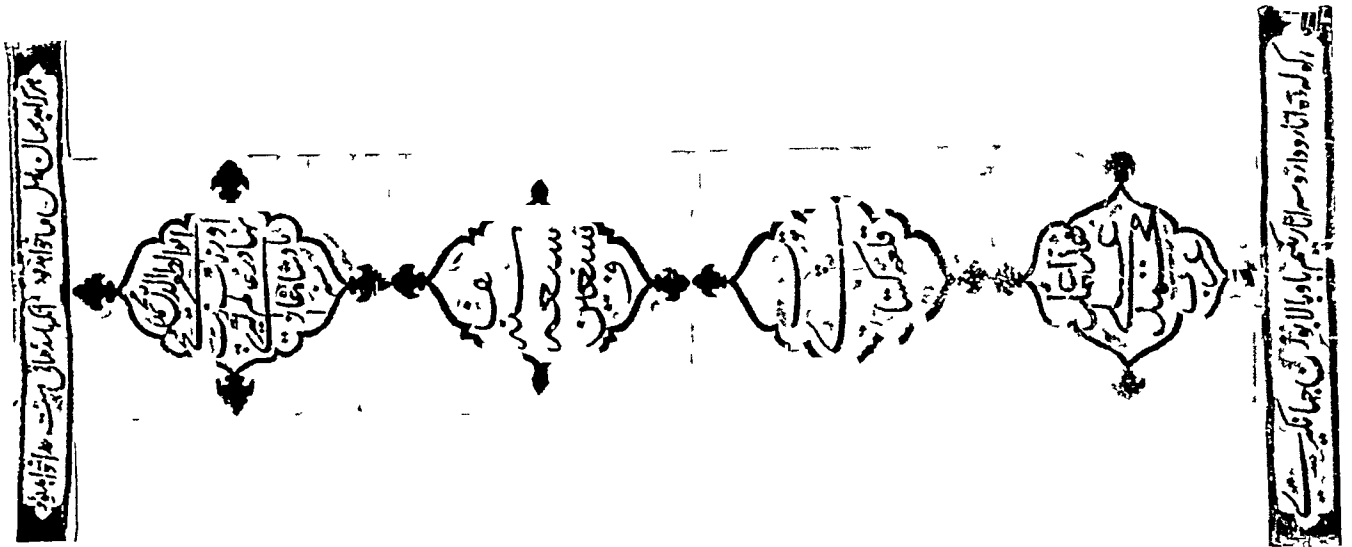
I have deciphered the text as follows —

Plate XVI (b)

First panel

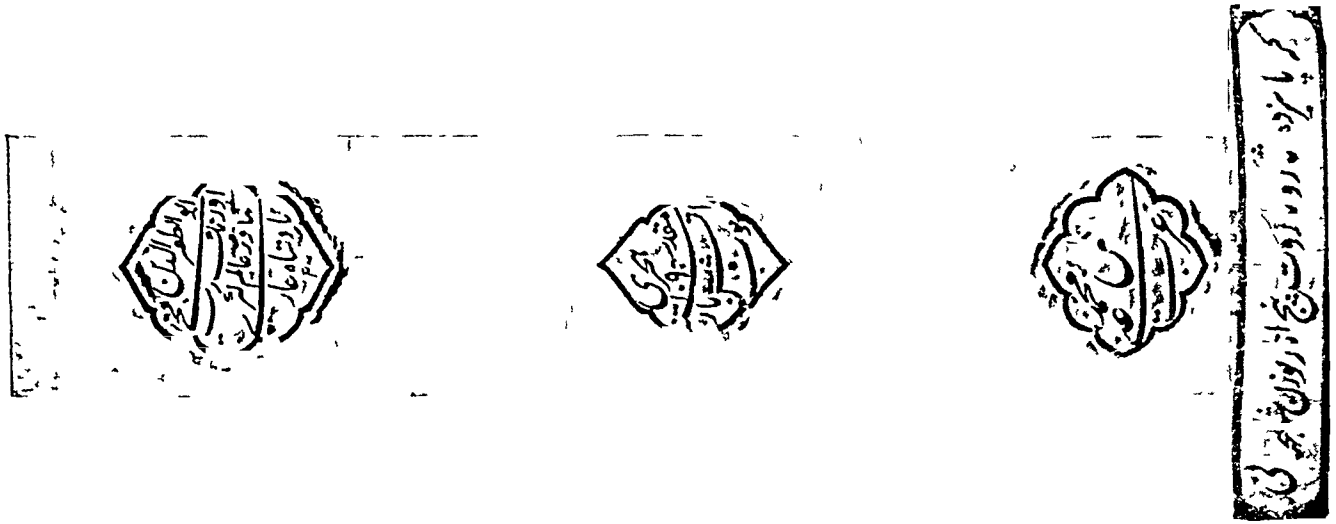
ابوالطهر محمد محبى الدين اورنگ زيه ، بهادر عالم گير نادر شاه عارى سده ۲۲ (حلوس)

(a) Inscription on a gun in the Golconda Fort



SCALE 1

(b) Inscription on another gun in the same Fort



SCALE 1

Second panel

توب آتش نار سده معده هجری ۱۰۹۰

Third panel

عمل محمد علی عرب

Fourth panel

گله پانده آتار و تاروب پدم آتار نور شاهجهانی

TRANSLATION

- First panel Abū'z-Zafīr Muhammad Muḥīu'd-Dīn Aurangzeb 'Ālamgīr Bahādur, the victorious king (Regnal) year 22
 Second panel Ātīsh Bār (Raining fire) gun The holy Hījrī year 1090
 Third panel Made by Muhammad 'Alī 'Arab
 Fourth panel Shots fifteen seers, gunpowder five seers according to the Shāhjahānī weight

In addition to the above inscriptions, some more new epigraphs have been found on a mosque situated close to the Jallād Burj in the Naya Qal'a at Golconda. It is a small but beautiful structure and has a dish-shaped vaulted roof. A full description of the building is published in the *Annual Report* of the Archæological Department, H. E. H. the Nizam's Government for the year 1347 Fashī (1937-38 A.D.). The Mosque according to an inscription carved on it, was constructed by Mulla Kḥiyālī, who was one of the court poets of Ibrāhīm Qutb Shāh.

Over the arch of the entrance to the mosque is fixed a tablet which bears the following inscription in *Thulth* characters —

Plate XVII (a)

وَأَنَّ الْمَسَاحِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا مَدَى اللَّهِ

منتبرد را که در دوران شاه دس پناه و ا ، عالم شاه ابراهیم آن دگر سرشت

TRANSLATION

“Verily the places of worship are set apart unto God, wherefore invoke not any other together with God. Whatever God has said is true.”

Thanks be unto God that during the reign of the king who is the defender of faith and is like a pole star to the world, that is king Ibrāhīm of good nature

The spandrels of the arch were at one time decorated beautifully by mosaic work, but the stones which were inlaid have been taken out in recent times. An inscription is also carved in the spandrels in *Tughra* style

Plate XVII (b)

قال النبي عليه الصلوة والسلام

المصارة معراج المومندس

کرده این مسجد بنا ملاّ حدادی کر شرف می سزد کارند حوراں بهشتی سنگ و حش
رکنی ار حدب برای ناندس ار رای (۹) آن بود تاریخ او رکن بهس

۵۹۷۷

TRANSLATION

The Prophet, whom may God bless, has said

"The Muslim attains his highest glory when he is praying "

This auspicious mosque has been constructed by Mulla *Khiyālī* it will be becoming if the maidens of paradise bring stones and bricks (for the construction of the mosque)

A pillar of paradise for his founder in reference to that the chronogram of the mosque is "*the pillar of paradise*" 977 H (1569 A D)

The interior of the mosque shows traces of floral designs in gold and blue and also bears an inscription in the *mihṛāb*

Plate XVII (c)

قال الله تبارك وتعالى و قدس ٥ انما يعمر مساجد الله من آمن بالله واليوم الآخر و اقام الصلوة

و آتى الزكوة ولم يشك الا الله معسى اولئك ان يكربوا امس المهديين كلما دخل ذكرىا المحراب ٥ محمد

TRANSLATION

Qur'ān, chap 9, verses 18-19

The name Muhammad at the end is that of the scribe who flourished during the reign of Ibrāhīm Qutb Shāh, and several inscriptions at the Golconda fort testify to his skill in the art of calligraphy The inscription on the Makkī Darwāza is perhaps the best specimen of his skill and this record shows that he came to the Deccan from Isfahan¹ Another inscription carved on the *Ashrafi Masjid* at Golconda shows that he was the son of Sayyid Sadru'd-Dīn

In the repairs recently done to the Musā Burj the missing portion of the Persian inscription referring to the first siege of Golconda by Prince Muhammad, son of Aurangzeb, in 1656 A D has been found Mr G Yazdani in his article on the portion of the inscription discovered before had surmised that the Mughals concluded the peace with 'Abdulla Qutb Shāh because they could no longer afford to prolong the siege This surmise has been found correct by the discovery of the missing portion I am publishing the full text and translation of the inscription with the kind permission of Mr G Yazdani

¹ *E I M* , 1913 14, pp 48 9, Pl XIX

Inscriptions carved on a mosque in the Naya Qil'a, Golconda.

وَصَلَّى عَلَى مُحَمَّدٍ وَآلِهِ
وَعَلَى كُلِّ شَيْءٍ حَسَنٍ
وَعَلَى كُلِّ شَيْءٍ قَبِيحٍ
وَعَلَى كُلِّ شَيْءٍ مُبِينٍ
وَعَلَى كُلِّ شَيْءٍ مُبِينٍ
وَعَلَى كُلِّ شَيْءٍ مُبِينٍ

(a)

وَصَلَّى عَلَى مُحَمَّدٍ وَآلِهِ
وَعَلَى كُلِّ شَيْءٍ حَسَنٍ
وَعَلَى كُلِّ شَيْءٍ قَبِيحٍ
وَعَلَى كُلِّ شَيْءٍ مُبِينٍ
وَعَلَى كُلِّ شَيْءٍ مُبِينٍ
وَعَلَى كُلِّ شَيْءٍ مُبِينٍ

(b)

وَصَلَّى عَلَى مُحَمَّدٍ وَآلِهِ
وَعَلَى كُلِّ شَيْءٍ حَسَنٍ
وَعَلَى كُلِّ شَيْءٍ قَبِيحٍ
وَعَلَى كُلِّ شَيْءٍ مُبِينٍ
وَعَلَى كُلِّ شَيْءٍ مُبِينٍ
وَعَلَى كُلِّ شَيْءٍ مُبِينٍ

(c)

Plate XVIII (a)

بسم الله الرحمن الرحيم

(۱) بحمدک و بسیرک و بسعین و بسعفرک (۲) ان نصلى على محمد و آل محمد و سلم اما بعد ان درج (۳) الموضع الموسوم بدرج حندری از ولعه شهر (۴) محمدانگر بنا نهاده شده است و آنکه در سال (۵) ده هزار و سصد و شصت و شش سلطان اورنگ زیب (۶) در ساه جهان نا لشکر عظمی محاصره این قلعه (۷) پرداخته بود و از امراء آن نادرشاه میرمنران نام (۸) در محاصر نمودن قلعه نا سلطان عهد کرده بود (۹) که در مدت سه روز ولعه را گرفته تسلیم نماید (۱۰) شب و نا قائم کرده مورچه و بعد از (۱۱) نزدیک این درج نا بحدی رسانند چون درینجا (۱۲) درج کوچک بود اما حکم جهانمطاع عالم مطمع خسرو (۱۳) رمان شهساده درران السلطان العادل ظل الله (۱۴) ابوالهاسر ابوالمصور ابوالعاری ابوالحسن عبداللہ (۱۵) و طب شاه دودرالوزراء فی الرمان مقرب (۱۶) الحسرت السلطانه معتمدالدوله الحاقانده (۱۷) حان دی شان سنه سالاری موسی حان (۱۸) حان سرف صدوز ناف که خود درینجا (۱۹) و ده دودع مردم مشغول ناسد نران حان (۲۰) عالیه ال سب و روز بهساری تمام در دودع (۲۱) عدم بود و ارضاء ربانی علوله بود در وجود (۲۲) میرمنران حان حور که در همان مورچه (۲۳) هلاک گشت و بعد از فوت او سه روز صلح (۲۴) سد و بعد از گذشتن محاصره ده حان (۲۵) مسار الله حکم عالی شد که درج عظمی درینجا بنا (۲۶) ناید کرد نا عدم را فرصت بعد مورچه کندن (۲۷) محال نداشت بنابر حکم همایون اعلی (۲۸) ناندک ربانی این درج عظیم بسعی حان موسی (۲۹) الله در سال سنه هزار و هشتاد و سه (۳۰) نادم را بد و اسم معمار دهرماچار O

TRANSLATION

In the name of God, the Compassionate and Merciful We praise and thank God and seek His help and beg His pardon may God bless Muhammad and his progeny and assail them After the above invocation this great bastion, which is called the Haidari bastion, in the fort of the city of Muhammadanagar, has been built for the reason that during the year 1066 H Sultān Aurangzeb, son of Shāh Jahān, accompanied by a large army, besieged this fort Among the nobles of the king was one, Mīr Mīrān, who had promised to conquer the fort and make it over to the king within three days He day and established and carried the intrenchments and mines to the ditch (of the fort) As at this place was a small bastion, an order—obeyed by the world and respected in the universe (*lit* to which the universe yields obedience)—of the lord of the time, the emperor of the period, the just Sultān, the shadow of God, Abu'l-Muzaffar Abu'l-Mansūr Abu'l-Ghāzī Sultān 'Abdulla Qutb Shāh to the Wazīr of the Wazīrs of the time, the confidence of the

Royal Court, the trust of the State, the *Khān*, the exalted Commander-in-Chief, *Mūsā Khān*, had the honour of issuing to this effect, that he himself be at the spot and occupy himself in repelling the enemy Thereupon the exalted *Khān* with all caution baffled the enemy day and night And by the divine decree a gun-shot struck the body of *Mir-i-Mirān* in such a manner that he expired in that very intrenchment (whence he was bombarding the fort) Three days after his death peace was concluded When the siege had been raised the supreme orders were issued to the above-mentioned *Khān* (*Mūsā Khān*) that a large bastion be built at this place, so that the enemy might not get an opportunity to dig intrenchments and mines (on this side) In obedience to the auspicious (and) exalted orders, through the efforts of the aforesaid *Khān* this large bastion (was built) within a short time, and completed in the year 1077 H (1666 A D) And the architect's name—*Dharmāchār*

SOME MUSLIM INSCRIPTIONS FROM THE MADRAS PRESIDENCY AND ORISSA

By G. YAZDANI

During the last year the Superintendent for Epigraphy, Southern Circle, sent to me for decipherment and translation the rubbings of a large number of inscriptions from which I have selected eight inscriptions for publication in this *Journal* These inscriptions are interesting both from the historical and palaeographic points of view and I have studied them in their chronological sequence so far as has been found practicable from their geographical positions The earliest of these inscriptions, dated 20th *Shawwāl* 1063 H is carved on a mosque at Poonamalle, in the Sriperumbudur taluqa of the Chingleput District It is a bilingual record, in Persian and Telugu, mentioning the name of *Mir Jumla* the well-known *Qutb Shāhī* general, who by his conquests and statemanship established *Qutb Shāhī* rule in the Carnatic The inscription shows him as the Governor of the province (Carnatic), while the name of another official, *Rustam* son of *Dhū'l-Fiqār* is mentioned, who was apparently in charge of a district (*sarkār*), thus being subordinate to *Mir Jumla*¹

The Persian version of the inscription consists of eight lines, the script being *Nasta'liq*²

I have deciphered the text as follows —

Plate XVIII (b)

هو السميع العلم
در زمان خلافت سلطه (Sic) ناصیه
مجاهد ملائک سده ظل الله سلطان
عبد الله قطب شاه ولد الله ملكه الى يوم العمام
در انال نواب مسطاب معلا (Sic) القاب نواب حملة
الملکی مدر محمد سعد نا هسب ان مسند نام
نبا کرد و نامام رساند مسند را ندند درگاه رستم
اس درالعمار اسرارنامی نثارم سوال ۲۰ ۲۱ ۲۳ ۱۰۴۳

¹ For the life history of *Mir Jumla* please see *Ma'athirul Umara* (Bibl Ind), Vol III, pp 530-55

² The inscription is carved on a large arch shaped tablet of black granite, measuring 4 ft 5 in from the apex to the bottom and 2 ft 9 in in breadth The inscription is registered as No 303 of the Madras Epigraphical Collection, 1938-39

[illegible]

به التمسع العلم
 در زمان خلافت شاه
 حمزه ملاک سپاه طلائع سلطان
 عبد الله و طشیه خلد ملازم افغان
 و در ایالت استطاعه عبدالعزیز
 الملک میرزا عبد الله بن سلطان
 بناکر و دیارهای هند و
 ابن الفقار بن سلطان

TRANSLATION

HE HEARETH AND KNOWETH !

“During the illustrious (?) reign of the king equal in rank to Jamshīd, whose army is the heavenly host, the shadow of God,¹ Sultān ‘Abdulla Qutb Shāh—may God preserve his kingdom till the day of resurrection—and during the government of the gracious Nawāb, enjoying high titles, Nawāb Jumlatu'l-Mulkī Mīr Muhammad Sa'id—may he live as long as the world lasts—the humble servant of the court, Rustam, son of Dhu'l-Fiqār of Istarabād, built and completed the mosque Dated 20th Shāhwāl 1063 H (3rd, September 1653 A D)”²

The Telugu version has been kindly deciphered by the Superintendent for Epigraphy, Southern Circle, and his reading of the text with its translation into English is given below —

Plate XVIII (b)

- Line 1 Sṛṣṭi Sṛī [||~] Vijaya t̥bhyudaya-Śālivāhana-Śaka-varshambbulu 157[8] agunēti
Vijaya samvatsara Bhādrapada śu 13-
,, 2 lu yī śubhadrāmamddu Gōlakomdda śimhāsanādhīśvarumdaina Hajarati Ālam-
pannī Sulutīnu A
,, 3 bdhullī Kutupu-Śahārājugāri kāryakartalaina Hajarati Navābu Sāhēbulugāri
kāryakartā [Pū]-
,, 4 namallī kōṭa Havāḷudārumdu Sujāyita-Āsiri³ Rūstum-bBēgu Pūnamallī-sthalamamddu
ācham
,, 5 drārka-sthāyigīnu masīdu katimchchinnāru [||*] ganaka yī masīdu samastamaina
vārunnu paripālana
,, 6 śīvaṅgalavāru [||*] paripālana ścīnavārikī shōdasa-mahādīnālu, sēsina-sukritam
kaddu [||*] m-
,, 7 dku yavaru vikhītam tīlamstunnārō vāru Kāsīlō gōhatya śēsina dōshāna pōduru
[||*]

TRANSLATION

Hail ! Prosperity !

In the (cyclic) year Vijaya corresponding to 157[8] of the victorious Śālivāhana—Śaka era, (on the) 13th tithi of the bright fortnight (of the month) of Bhādrapada—on this auspicious day, Sujāyita Āsiri Rustum bBēgu, the Havāḷudāru of the fort at Pūnamallī (Poonamallee), the agent (lāryalartta) of Hajarati Navābu-Sāhēbulugāru, (who was himself) the agent of Hajarati Ālampanni Sulutīnu Abdullī Kutupu Śahārājugāru, the lord of the Golakonda throne, built at Pūnamallī (Poonamallee) this mosque, to last as long as the Moon and Sun

Therefore, all people shall protect this mosque Those that protect (it) will get the merit of making the sixteen great gifts, those that cause obstruction (to it) will incur the sin of killing a cow at Kāsī (Benares)

¹ The titles of Sultān ‘Abdulla given here are the same as those given in the Ambār Khāna inscription of the Golconda fort E I W, 1913 14, p 57

² In the margin of the tablet two Persian couplets are carved, the letters of which have been abraded by the effect of weather The following words can however be deciphered

د، حانه را شکسته و مسجد بنا نهادن و کفر .

TRANSLATION

Destroyed the house of idols and built a mosque, demolished infidels
built

³ This is the Persian expression, ‘*dhūja‘at al-lhar*’ meaning ‘bearing the marks of valour’, i.e. valiant

This Telugu version is engraved below the Persian inscription. The superstructure of the mosque is built of brick and mortar, the base being of stone, which may have originally formed part of a Hindu temple.

There is a slight discrepancy in the Śaka date 157[8] given in the inscription. It must be Śaka 1575, which regularly corresponded to the cyclic year Vijaya quoted in the record. The astronomical details given for this date, namely, Bhādrapada, śu 13, furnish the English equivalent A.D. 1653, August 26, which according to the *Indian Ephemeris* of L. D. S. Pillai was the 12th day of Shawwāl month of 1063 H., whereas the Persian date as deciphered by Mr. Yazdani, is Shawwāl 20¹.

The next inscription in chronological order is from a mosque at Cuddapah, which was the seat of the Qutb Shāhī governors of the Carnatic in the middle of the seventeenth century and later of the Mughal governors. The inscription mentions the name of Aurangzeb and records the breaking of idols and the building of a mosque in the Hijrī year 1103, corresponding to 1692 A.D. The first two lines of the inscription are benedictory, consisting of religious texts and a prayer for the longevity of the king's life. The language of these two lines is Arabic. Afterwards there are 8 lines of Persian verse, arranged in sixteen panels, each panel containing an hemistich. The style of writing is *Thulth* of an intricate type, such as is usually found in the inscriptions of South India.² I have deciphered the text as follows —

Plate XIX (a)

بسم الله الرحمن الرحيم

الحمد لله رب العالمين و الملوكة و السلام على محمد رسول الله و اصحابه اجمعين
 اللهم ايد الاسلام و المسلمين بقاء ساجدة ابي الطاهر محيى الدين محمد اورنگ زب بهادر ناساه
 عالمگیر عاری

- | | |
|---------------------------|---------------------------------|
| کہ نامش کد محو نام گناه | (۱) دعائے جہاندار عالم بقاء |
| شد مثل او عادل و طاهر | (۲) ر بدمور صا - ، قراں رزم گدر |
| صدای ر ناهش ندربا رسید | (۳) کمالے کہ او رور نارو کشید |
| حہ شورے فتادہ ندرائے سور | (۴) نہ بدعے کہ دن آں سے ستر رور |
| وے در ولایہ - ندران سخی | (۵) دنی بدست ، او ناساه زمین |
| رھکرت هزار و صد و سہ گرسب | (۶) بنا کرد مسجد نثار را سکسب |
| چندین گف شاف نگوسم نہان | (۷) طلب کردم او عمل نارنج آں |
| نہا سد سال محمد رضاے | (۸) کہ اس خانہ قدس و رحمت خداے |

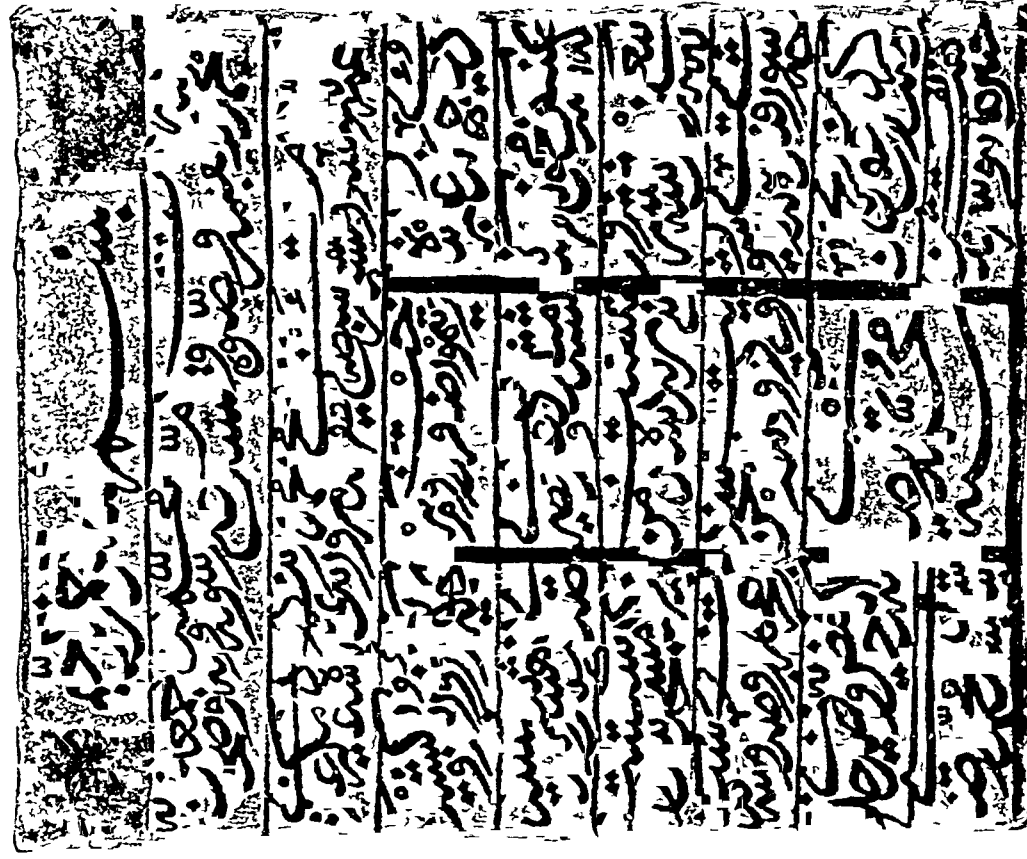
۱۱۰۳ھ

سنة ۱۱۰۳ محمد رضاے

¹The difference between the two dates is apparently due to the fact that the Telugu version was engraved eight days later than the Persian record. [Editor]

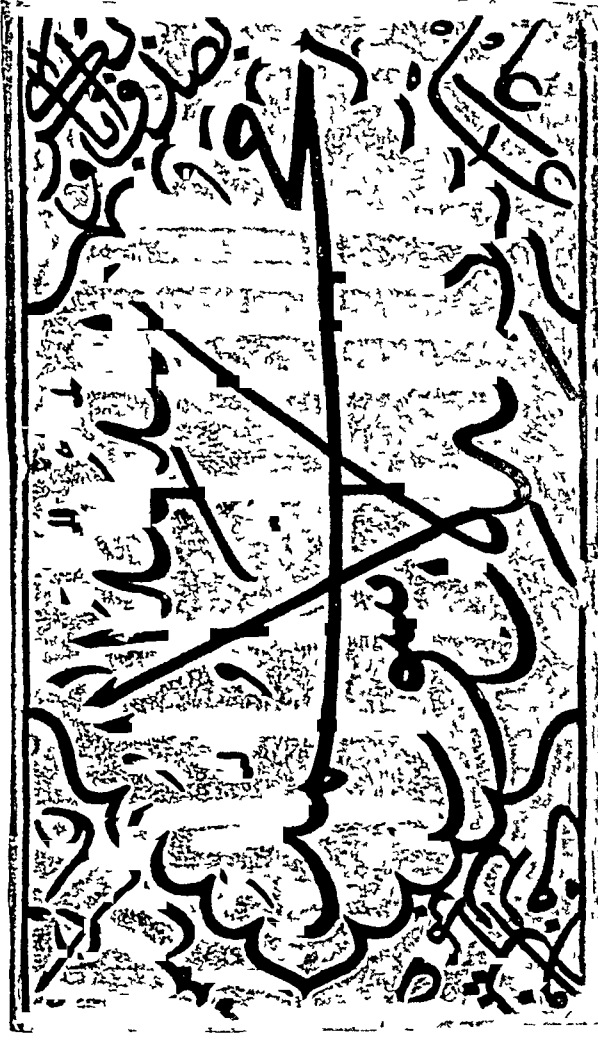
²The tablet on which the inscription is carved measures 2 ft 7 in. by 2 ft

(a) Inscription on a mosque at Cuddapah



SCALE 160

(b) Inscription on another mosque at Cuddapah



SCALE 166

TRANSLATION

In the name of God, the most Merciful and Compassionate! Praise be to God, the Lord of all worlds, and blessing and peace be upon Muhammad, the apostle of God, and upon all his descendants and companions O God, help Islām and the Muslims by preserving the kingdom of Abu'z-Zafar Muhiu'd-Dīn Muhammad Aurangzeb Bahādur, the world-conquering ('Ālamgīr) and the victorious king

- 1 Blessed be the ruler of the world, the refuge of universe, whose name effaces the existence of sin
- 2 Since the time of Timūr, who conquered the kingdom of Romans, there has been no ruler just like the present king (Aurangzeb)
- 3 The bow which he has stretched by his powerful arms, is such that the echo of its twang has reached the (distant) seas
- 4 By the sword, which the powerful king has wielded, panic has sprung (even) in the ocean
- 5 Although the king of the time is not a prophet, yet there is no doubt in his being a friend of God
- 6 He built the mosque and broke the idols (at a time) when 1103 years had passed from the flight (of the Prophet)
- 7 I inquired of Wisdom regarding the chronogram the unknown inspirer uttered these words secretly in my ears
- 8 "This house of Divine grace and benevolence was built in the year to be obtained from *Muhammad Radā'i* "

In the year 1103 H contained in Muhammad Radā'i

According to the *Abjad* system of reckoning Muhammad Radā'i gives the date 1103 which tallies with the year given in the inscription

The third inscription in chronological order is also from Cuddapah, being carved on three stone tablets, one of which is rectangular in shape and the other two circular The rectangular tablet measures 2 ft 7 in by 1 ft 6 in while the two circular tablets are 1 ft in diameter each The style of writing is *Thulth* of an ornamental character and the language is Arabic as well as Persian The Arabic text contains the *Kalima* and the names of the 'four companions' of the Prophet Muhammad The Persian text comprises a verse mentioning the construction of a mosque by 'Abdu'n-Nabī in 1135 H (1723 A D).

The text has been deciphered as follows —

PLATE XIX (b)

Rectangular tablet

Middle Islamic creed.

In corners

صدق انا نكر وعدل عمر ما رزم عثمان وعلم على

Circular tablets

بعول اداوند عند الدنى نه اسند انوار صرب دنى

۱۱۳۵ ۵۱۵

TRANSLATION

Rectangular tablet

In the middle The Islamic creed

In the corners By the truthfulness of Abū Bakr, the justice of 'Umar, the honour of 'Uthmān and the knowledge of 'Ali'

Circular tablets

By the help of the master, 'Abdu'n-Nabī, they (the officials under 'Abdu'n-Nabī) built the house of the Holy Prophet (i.e., the mosque) in 1135 H (1723 A D)

The next inscription in chronological order is dated 1159 H and it is carved on a slab fixed over the entrance of Hadrat Ahmad Shāh's tomb at Cuddapah. According to the inscription the saint was born in 1072 H (1662 A D) and died in 1157 H (1744 A D), during the reign of the Mughal Emperor, Muhammad Shāh. The inscription further states that the tomb of the saint was built through the efforts of Sābū Bibī, the daughter of 'Abdu'n-Nabī. The latter is apparently the same person who built the mosque at Cuddapah (*supra* p 55) and who was apparently the Governor of the Carnatic during the reign of Muhammad Shāh.

The inscription is carved on a tablet measuring 4 ft by 1 ft 5 in. The style of writing is *Thulth* of an intricate type which has made the inscription difficult to read. The language is Persian and the inscription is in verse consisting of four lines. I have deciphered them as follows —

PLATE XX (a)

(۱) مرشد کامل میر احمد شاه رحمة
بود دامن حقس دین احمد مصطفی

(۲) راه وجودی من در عالم بوده نارنج وجود
خوش وصالش گفت شاه ، سد رفیق حدی

ه ۱۱۵۷

ه ۱۰۷۲

(۳) صانع من در عهد النبی حن نامدار
روح من محمد صاحب عالی بنار

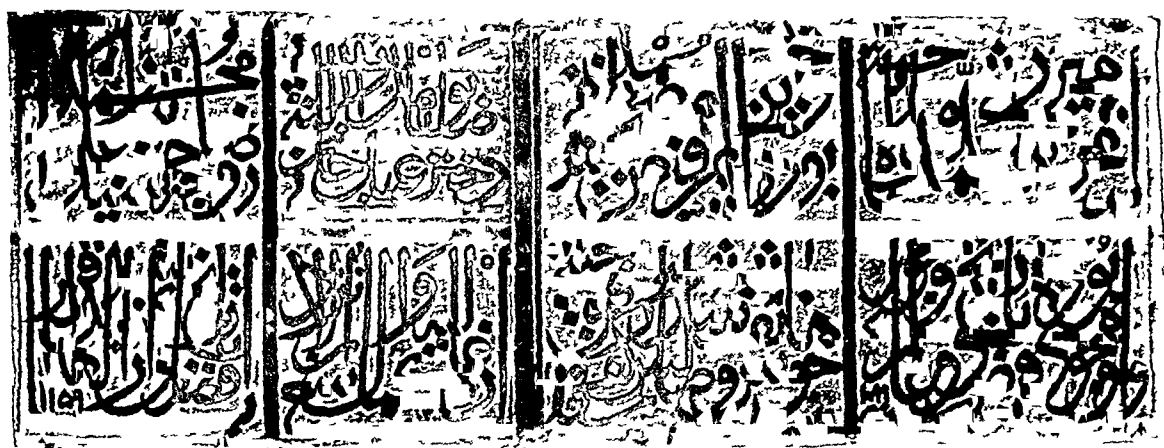
(۴) از کمال سعی آن عابد والا نزار
دار افضل نالیدا نارنج گند سد قرار

ه ۱۱۵۹

TRANSLATION

- 1 The perfect guide, Mir Ahmad Shāh, may God bless him, was always a benevolent preacher of the faith of Ahmad, the chosen Prophet
- 2 The chronogram of his birth was (contained in the phrase) "How excellent is the existence, the felicity of both the worlds" again how happy is his demise, for the divine inspirer has suggested the phrase 'He became the associate in Paradise', as chronogram
- 3 Sābū Bibī the daughter of the illustrious Khān, 'Abdu'n-Nabī, and the wife of Sayyid Muhammad of exalted rank
- 4 By the extreme efforts of that lady of noble descent (this tomb was built) and the phrase, 'the blessed abode of guidance' was composed as the chronogram

(a) Inscription on the tomb of Ahmad Shah at Cuddapah, Madras Presidency



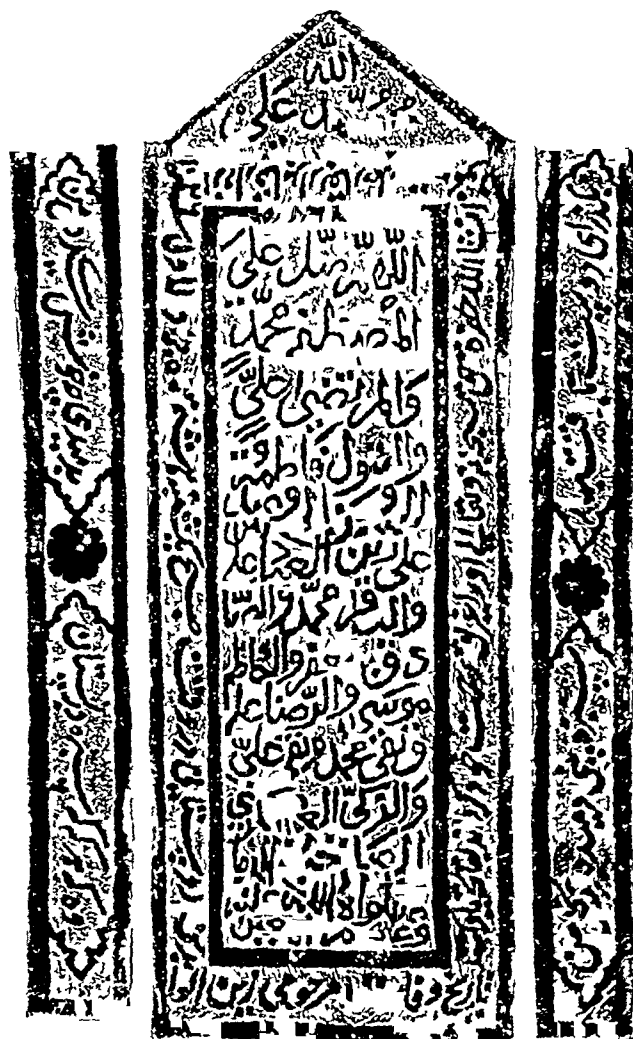
SCALE 125

(b) Inscription on a tombstone, survey No 437, Nizampatanam, Madras Presidency



SCALE 25

(c) Inscription on a tombstone in the village Nizampatanam, Madras Presidency



SCALE 166

The phrase *Dār-i-afdal bi'l-lūda* (the blessed abode of guidance) gives the date 1159 H (1746 A.D.)

The next two inscriptions are comparatively of an earlier date than the previous inscriptions, being dated 1018 H and 1026 H respectively. They are carved on two slabs found near a *dargāh* at Nizampatnam, a village in the Bīpatla taluq of the Guntur district. The texts of these inscriptions have a strong resemblance to the epitaphs found on the tombs of Qutb Shāhī and 'Ādil Shāhī nobles at Golconda and Bijapur. The earlier of these two records bears the name of Khvājah Shāh Haider of Isfahan, while the other mentions the name of Zannū'l 'Ābidīn of Ardastan. It is not unlikely that these two persons had some kind of connection with either the 'Ādil Shāhī or the Qutb Shāhī Court. The inscriptions begin with religious texts in Arabic and end with Persian verses referring to the transitoriness of the world. The Arabic texts are inscribed in the *Thulūṭh* characters while the Persian verses are in the *Nastā'liq* script. The text of the inscription bearing the date 1018 H has been deciphered as follows —

PLATE XX (b)

يا الله

اللهم صل على المصطفى محمد واهله وصلى على النور فاطمه

[و] السبط الحسن والحسين و صل على الربنا (ريس)

العناد و الناصر محمد و الصادق جعفر و الكاظم موسى و رضا (الرضا)

على و النقي محمد و النقي على و

الحسن العسكري و صل على الحجة

العالم المندرج (المندرج) محمد المهدى صاحب الزمان ○

وفات مرحومى حواحه شاه مندر اصفهاني مى نارنج

. ربيع الاول سنة ١٠١٨ (هجرى)

. نردوسىء دبرينه خاطر مبدع

چون عمر مبرور حو (حه) شدرس و حه تلج حور و عده حق رسد چو (ده) بعدان و حه دلج

. درل ل اگر ناهه آخر بهج

TRANSLATION

O God !

The Shute *durūd*¹

The death of Khvājah Shāh Haider of Isfahan, may God bless him, occurred in the month of Rabi' I, 1018 H (May-June 1609 A.D.).

¹ For the complete text and translation see *E I M*, 1015 16, pp 26 27.

Verse

Thou shouldst not feel sorry for old friendship As life is to pass away, it is of no consequence whether it is sweet or bitter when the call from God comes, it is immaterial whether you are in Baghdad or Balkh Even if you succeed in possessing wealth, at last you shall leave it

The other inscription has been deciphered as follows —

PLATE XX (c)

اللّٰهُمَّ صَلِّ عَلَى

دُرُودِ شُرُوْه

نازیم رفیع مرحومی ریس العابدی اردستانی در وقت صبح یکشنبه ۵ ذی

ماه جماد الاول ۱۰۲۶ هـ در دار فنا دار بقا رحلت نمود انشاء الله

همراه حق سبحانه و تعالی از راه عریض رحمت خود گرداند ☉ بقا که یاد کند

و که ۵ هرگز که سوره در دستار ندانم چه ز شش شدی دل من

نگذر ای درویش تا بوقت که از راه ندی دهنده از گل من

TRANSLATION

Allāh ! Muhammad ! 'Alī !

The *Shute durūd*¹

The date of the death of Zamu'l-Ābīdīn of Ardstan, may God bless him ! On the morning of Sunday, the 8th of Jumad I, 1026 H (Sunday, 4th May, 1617 A D) he marched from this frail world to the everlasting region God willing ! The Most High and Holy God will take him into His Mercy (Visitors) should remember him by prayer

Verse

1 Oh ! how my heart was filled with joy when the green plants sprang up in the garden

2 O friend, pass by my tomb in spring-tide so that thou mayst see verdure sprouting from my ashes

The last two inscriptions are dated 1147 H and 1188 H respectively, and their tablets are now preserved in the collection of Mr B N Roy of Puri The inscription dated 1147 H was originally set up over the entrance of an Imām Bāra,² the provenance of which is not known The inscription consists of two lines of Persian verse

¹ See *E I M*, 1916 16, pp 26 27

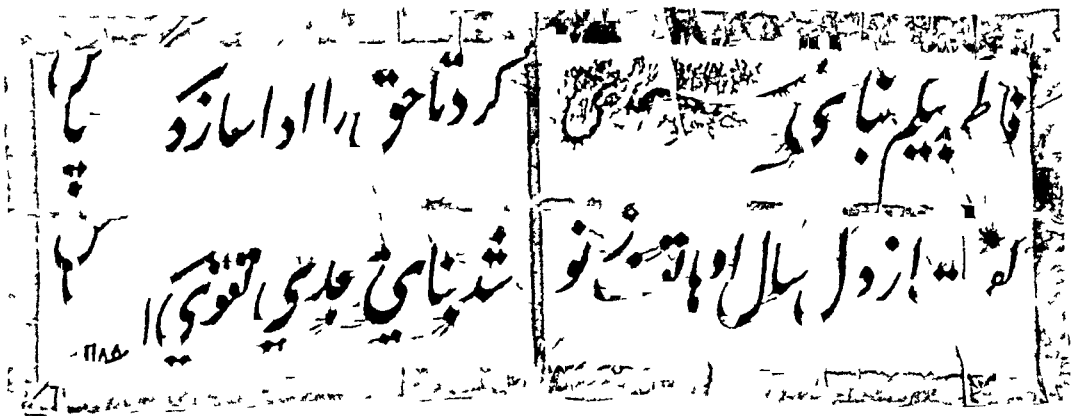
² A place of worship of the Shī'a faith Bāra meaning a fort or a house, Imām Bāra, a house dedicated to the glorification of the noble deeds of the Imāms

(a) Inscription on a stone tablet in Mr B N Roy's collection, Puri



SCALE 166

(b) Another inscription in the same collection



SCALE 166

(c) Inscription of 'Alau'd-Din Khalji, Muttra, U P



SCALE 166

The style of writing is *Nastā'liq* of a fair class¹ I have deciphered the text as follows —

PLATE XXI (a)

(۱) کرد دریا در عظم العدر یک سرافراز بنده
(۲) هم بنایم آن نگه ، بس ، که نگر تاب روضه ،

TRANSLATION

- (1) A lofty gate has been built by an exalted servant of Hasnain²
- (2) As regards the chronogram Nisbat remarked "Say it is the gate of the mausoleum of the two sons of 'Alī 1147 H

The phrase according to the *Abjad* system gives the year 1147 H corresponding to 1734 A D, falling in the reign of the Mughal Emperor, Muhammad Shāh, who ruled from 1719 to 1718 A D

The second inscription refers to the building of a mosque by one Fāṭima Begam in 1188 H corresponding to 1774 A D and falling within the reign of Shāh 'Ālam II (1759-1806 A D) The style of writing is very beautiful, being *Nastā'liq* of a high class The inscription consists of two lines of Persian verse which are carved on a tablet, measuring 2 ft 9 in by 1 ft

The text has been deciphered as follows —

PLATE XXI (b)

(۱) فاطمه ندیم بنای مسجدی کرد نا حق را ادا سار سپاس
(۲) گف اردل سال او شاه ، رو شد بنای مسجد تعوی اساس
۱۱۸۸

TRANSLATION

- (1) Fāṭima Begam built a mosque with the view of glorifying God
- (2) The inspirer suggested the chronogram heartily "A mosque the foundations of which are laid on piety has been built anew" 1188 H corresponding to 1774 A D

AN INSCRIPTION OF 'ALĀU'D-DIN KHALJĪ RECENTLY DISCOVERED AT MUTTRA

By KHAN BAHADUR ZAFAR HASAN, SUPERINTENDENT, ARCHÆOLOGICAL SURVEY,
NORTHERN CIRCLE, AGRA

Mr F S Growse in his well known *Memoir of Mathura* (Part I, p 64) writes "Thus, while there are abundant remains of the earlier Buddhist period there is not a single building, nor fragment of a building, which can be assigned to any year in the long

¹ The tablet on which the inscription is carved measures 2 ft 2 in by 10 in

² Hasnain refers to the two grandsons of the Prophet, Muhammad, whose names were Hasan and Husain The name of the builder of the gate was perhaps Sarafrāz Husain or Sarafrāz Hasnain, to which the poet has alluded by styling him as the exalted servant of Hasnain

interval between the invasion of Mahmud in 1017 A.D., and the reign of Akbar in the latter half of the sixteenth century." Contrary to this belief I was incidentally informed a few days ago of an old Persian inscription to be found in the *dargāh* of a Muslim saint named Makhdūm Shāh Wilāyat at Muttra. My informant, Maulvi Qadir-i-Azam, was unable to read the epigraph, but he told me that he could decipher "Sikandar-i-Thānī" in it. This title was adopted by 'Alāu'd-Dīn Khaljī, and, as according to the reading of Maulvi Qadir-i-Azam, the record seemed to belong to that emperor, it was considered to possess great historical importance. I took an early opportunity to inspect the epigraph, and it is much gratifying to note that it responded to my expectation. I visited the *dargāh* under notice in company with Mr Ikram ul Haq, I.C.S., the Joint Magistrate of Muttra, on the 27th of August 1939. It is situated at the Simi Ghāt and consists of a small enclosure with the grave of the saint covered by a sandstone shed and lying about its centre. There are a few other graves in the compound, while the north-east and south-east corners of the enclosure are occupied by two domed tombs: the former containing three graves and the latter only two. The enclosure so to say, is an ancient Muslim cemetery.

The epigraph is fixed on one of the north openings of the south-east tomb. The dome of this structure, supported originally on eight stone columns, is constructed on the corbeling principle with stone slabs overlapping one over the other, and it apparently belongs to the early period of the Muslim occupation of India, when the Indian builders still lacked the skill of constructing a true dome. The other tomb, which is also covered by a dome supported on twelve stone columns, is of a later date, probably of the Tughluq or Lodī period.¹

Unfortunately the inscription, which is engraved on a red sandstone slab is fragmentary. It is in Persian verse inscribed in *Nasta'liq* characters, and seems to have originally consisted of four lines of which only the second and fourth and also the small endings of the first and third exist. The epigraph runs as follows —

PLATE XXI (c)

علاو دینا و دیں شہ سکندر ثانی	ن بعدی سلطان	(۱)
کشاده شد اسر مسجد العکابی	[م] لک گجرات	(۲)

TRANSLATION

- 1 during the reign of Sultān 'Alāi Duny-i-wa-Dīn Shāh Sikandar-i-Thānī
- 2 the ruler of Gujrat, opened at the mosque of Ulugh Khān

The event to which the epigraph refers is not clear. It however mentions 'Alau'd-Din Khaljī with his title Sikandar-i-Thānī (Alexander the Second), Gujrat and the mosque of Ulugh Khān. Now there were two Pathān nobles who are known to have borne the title of Ulugh Khān, one Ghuyāth-u'd-Dīn Balban before he ascended the throne², and the other Almās Beg, the brother of 'Alāu'd-Dīn Khaljī.³ Almās Beg Ulugh Khān was deputed by 'Alāu'd-Dīn Khaljī for the conquest of Gujrat in the third year of his reign⁴ (697 H = 1297-98 A.D.), and it is believed that our inscription alluding to that expedition

¹ The group of tombs at the *dargāh* of Shāh Wilāyat has been noticed in the *District Gazetteer, Muttra*, by D. L. Dyal & Brockman, I.C.S., p. 301, but the date assigned to them is of the sixteenth century.

² *Tārīkh-i-Fīroz Shāhī* by Dīau'd-Dīn Barnī, Persian text, Bibliotheca Indica, 1862, p. 26.

³ *Ibid.*, p. 242, *Tārīkh-i-Fīrūshāhī*, Persian text, Naval Kishor Press, Lucknow, 1905, Part I, p. 101.

⁴ *Ibid.*, p. 251, *ibid.*, pp. 102-3.

records the erection of a mosque at Muttra by that noble. Early Muslim inscriptions in verse are very rare in India, and in this respect also the epigraph possesses an interest.

Evidently the inscription does not belong to the tomb on which it is at present fixed. Outside the enclosure, however, there is an old wall-mosque marked by three *mīhrāb* recesses¹. The central one of these *mīhrābs* is of red sandstone and bears a *Qur'ānic* inscription, which is partly obliterated, but the style of the script lends it a great antiquity. It is not improbable that the mosque referred to in the inscription of 'Alāu'd-Dīn Khaljī is this wall-mosque, and that that inscription was originally fixed on it. The Custodian of the *dargāh* related that the sacred buildings at the enclosure were damaged lately by floods and that certain repairs were executed to them. He added that it was on that occasion that the inscribed slab of 'Alāu'd-Dīn Khaljī was set up at its present place. He had no information of the original site of the inscription, nor was he aware as to what happened to the missing portion of it.

¹ Immediately to the west of this wall mosque there is a modern mosque having its prayer chamber crowned by three domes and flanked on either side by a minaret.

INDEX

A		PAGE
'Abdu'l Hamīd Lahorī, Mulla, author of the <i>Bād shāh Nāma</i>	8 (fn), 9 (fn), 10 (fn)	
'Abdu'l Latīf Saīd, Sīpāh Salār i A'zam, Maqbara of, at Aswara <i>Khurd</i>	6	
'Abdulla, s o <i>Shahīh Rājī Muhammad</i>	36	
'Abdulla <i>Khān</i> , the Mughal general	35	
'Abdulla Qutb <i>Shāh</i> , Sultān of Golconda	50, 51, 53, 53 (fn)	
'Abdu'l Qādir, Malik, s o Ahmad <i>Khān</i>	46, 47	
'Abdun Nabi	55, 56	
Abū Bakr, companion of the Prophet Muhammad	29, 33, 34, 56	
Abū'l Fadl	17, 35 (fn), 44 (fn)	
Abū'l Muzaffar Abu'l Mansūr Abu'l Ghāzī Sultān 'Abdulla Qutb <i>Shāh</i>	51	
Abū'l Muzaffar Nusrat <i>Shāh</i> , Nāsiru'd Dunya wad Dīn, King of Bengal	38	
Abū'z Zafar Muhammad Muhīu'd Dīn Aurangzeb 'Ālamgīr Bahādūr	48, 49, 55	
'Adil <i>Shāhī</i>	44, 57	
Ahivant fort	11, 12	
Ahmadabad Bīdar	46	
Ahmad <i>Khān</i> , s o Ilyās <i>Khān</i>	47	
Ahmad <i>Khān</i> Niyāzī	11	
Ahmadnagar kingdom of the Nizām <i>Shāhī</i> dynasty	7, 8	
Ahmad <i>Shāh</i> I, Sultān of Gujarāt	13	
Ahmad <i>Shāh</i> Baihmanī	4	
Ahmad <i>Shāh</i> , Hadrat, Mir, tomb of, at Cudda pah,	56	
Ahmad <i>Shāh</i> Walī Baihmanī	46	
<i>Ā'in i Akbarī</i> , Jarret's translation	17 (fn), 44 (fn)	
Aintha <i>Shāh</i> Walī, a Muhammadan saint buried at Dhamoni, Sauger District (C P)	35 (fn)	
Ajanta range	7 (fn)	
Albar, Emperor	8, 17, 18, 19, 20, 26, 27, 28, 35 (fn), 40, 41, 44, 60	
Akbar, Jalālu'd Dīn Muhammad <i>Shāh</i>	28	
Akbarnagar (Rājmahal)	18	
<i>Akbarnāma</i> , Vol III	18 (fn)	
Akram (Humāyūn) Barīd <i>Shāh</i>	4	
Alāhdād <i>Khān</i>	29	
'Ālamgīr, Aurangzeb	31, 36	
'Alāu'd Dīn Ahmad <i>Shāh</i> Baihmanī II, inscription of at Halsingī	46	
'Alāu'd Dīn <i>Khajū</i>	5, 7, 13, 39, 59, 60, 61	
'Alī, the son in law of Prophet Muhammad,	56, 58	
'Alī Barīd I, the second ruler of the Barīdī dynasty	2	
'Alī Barīd II, the third ruler of the Barīdī dynasty	1, 2	
Allahabad	6	
Allāhvardī <i>Khān</i> Turkmān, three inscriptions of, from the ancient hill forts in the Nasik District	7, 8, 9, 10, 11, 12, 13	
Almās Beg Ulugh <i>Khān</i> , brother of 'Alāu'd Dīn <i>Khajū</i>	60	
Ambār Khāna, Golconda Fort, inscription of,	53 (fn)	
Amir Barīd <i>Shāh</i> II	4	
Amīr Barīd, Mirza Walī, eighth ruler of the Barīdī dynasty	2, 3, 4	
Amirza Walī Amir Barīd <i>Shāh</i>	3	
Anchlāgar (Achalgarh) fort	11, 12	
Anjra's fort	10	
Ansari, Dr K A A, Assistant Engineer, Northern Circle, Archæological Survey of India	6	
Anwaru'd Dīn, Nawāb of Arcot	44	
Apostle of Allāh	16	
Apostle, Muhammad the	11, 12	
Appā Sīhūb	35 (fn)	
Archæological Department, Hyderabad	43 (fn), 47, 49	
Archæological Museum, Bīdar fort	2	
Archæological Museum, Hyderabad	43	
Arcot	42, 43, 44	
Āsaf Jāh, Nizāmu'l Mulk, Qamru'd Dīn <i>Chān</i> Qalīj <i>Khān</i>	43	
Ashraf Husayn Sahib, Maulavī	6, 7	
Ashrafī Masjid at Golconda	50	
Ashūr, a suburb of Bīdar, where the Baihmanī kings of Bīdar lie buried	2	
Ashūr well, inscriptions from	2, 4	
Asrawa <i>Khurd</i> , near Allahabad, inscriptions of Ghīyāthu'd Dīn Tughluq from,	6	
Ātish Bār (Raining fire), a gun at Golconda	48, 49	
Aurangzeb	28, 29, 30, 31, 34, 35, 43, 45 (fn), 47, 50, 51, 54 55	
Aurangzeb <i>Shāh</i> , 'Ālamgīr	31, 42	
Ā'zam Mansūr <i>Khān</i> , builder of the embankment of the Kamthāna tank, near Bīdar	1	

B

PAGE

Babu Sailandranath Ghosh, Photographer of the Eastern Circle, Archaeological Survey of India	17
Bābū'ī Mankah, a federal amir	18
Bābū'ī Qaqshāl	19
Bābur	38
Badā Bāgh, Great mosque, inscriptions at	29
Badā Bāgh inscriptions (Gwalior State)	23, 28, 30, 31
<i>Bādshāh Nāma</i> of Mulla 'Abdu'l Hamid Lahori	8 (fn), 9 (fn), 10 (fn)
Baghdād	57
Bajrangadh, Kichī Rajput rulers of	23
Bālā Ghāt (uplands)	43
Bālā Hīsār, Golconda fort	48
Balban, <i>Ghiyāthu'd Dīn</i> (Ulugh Khān)	5, 60
Bāglān	8 (fn)
Bal Jatī Shāh, Dargāh of, at Dhamoni, Persian inscription from	35, 35 (fn)
Balkh	57
Bamora railway station on the Delhi Bombay line of G I P	22
Banda Tahsil, 29 miles North of Saugor (C P)	34 (fn)
Bandī Bāgh at Bhonrasa, Gwalior State	23, 32
Bandī Bāgh, inscriptions at	23
Bandī Wāli mosque in Bandī Bāgh, inscription at	32, 33
Bāradari, Golconda fort	47
Bārī Khambī mosque, Bhonrasa, Gwalior State, inscription at	32
Barid Shāhī court	1
Barnī Dīau'd Dīn, author of <i>Tārīkh-i Fīroz Shāhī</i>	5 (fn), 6 (fn), 60 (fn)
<i>Basālīnu s Salātin</i>	2, 43 (fn)
Bayāna, Bharatpur State, inscription of Sultān Balban from,	5
Benares	9
Bengal Sultāns	17
Berar	9
Beswara, <i>Sarhār</i> of,	39 (fn)
Betwa, river	22
Bhanwar Singh, Raja	23
Bharatpur State	5
Bhilsa District, Gwalior State	22
Bhonrasa, Gwalior State, Muslim inscriptions from,	22, 25, 26, 34
Bhonrasa, fort at	27, 28
Bhonrasa, Idgāh with inscription	34
Bhonsalas	35 (fn)
<i>Bhuians</i> (Zamindars) of East Bengal	18, 19
Bidar, Ahmadabād	46
Bidar Fort	2
Bidar inscriptions	1

PAGE

Bidar Sultāns	42
Bihar	9
Bijapur	43, 45, 46, 57
Bijapur, Sultāns of,	8, 35, 42
Bijapuri part of the Carnatic	43
Bina Neokī mosque, Bhonrasa, Gwalior State, inscriptions from,	32
Blochmann	38 (fn), 44 (fn)
Bogra	17
Brahmaputra	18
Branding Regulation	17, 19
Briggs, the translator of <i>Fīrīshṭa</i>	15, 16, 46 (fn)
Bubulpore	34 (fn)
Buddhist period, remains of	59
Bundela chiefs	35
Bundela rajas of Chanderi	23
Bundelkhand	34 (fn)
Burgess, author of <i>Muhammadian Architecture in Gujarat</i>	14 (fn), 15 (fn)

C

<i>Cambridge History of India</i> , Vol III	15 (fn)
<i>Cambridge History of India</i> , Vol IV	17 (fn), 18 (fn), 43 (fn), 44 (fn)
Carnatic, Madras	42, 43, 44, 52
Chakravarti, Dr N P, Government Epigraphist	5
Chhatar Sal of Panna	35 (fn)
Champaner, Halol Taluqa of Panch Mahals District in Bombay Presidency	13, 14
Champaner, Jāmī Masjīd at,	15
Champaner, Persian inscription from the Jāmī Masjīd at,	13
Champaner, Chohān Ravals of	13
Chanda, Raja of,	35
Chanda Sāhib, an aspirant to the Nawābship of Arcot	43
Chanderi	23, 25, 26
Chanderi, Bundela Rajas of	23
Chanderi Raja of Gwalior	35 (fn)
Chandor, ancient fort of,	7, 8, 9, 10, 11, 12
Chandor Taluq	10
Chandor town	7 (fn)
Chandraya Drug, fortifications on, in the South Arcot District, Madras	42
Chatmohar railway station (E B R)	37
Chingleput District, Madras Presidency	52, 53
Chohān Rajputs	13
Chohān Ravals of Champaner	13
Commissariat, author of <i>History of Gujarat</i>	15 (fn)
Crofton, R M, Director General of Revenue, His Exalted Highness the Nizam's Government	34, 35

	PAGE
Hālsingī, inscriptions from	42, 45, 16
Harji, son in law of Shivaji	13
Hasan, grandson of the Prophet Muham mad	59 (f n)
Hasan Khān, builder of the fort of Bhonrasa, Gwalior State	27, 28
Hasan, the two grandsons of the Prophet Muhammad	59, 59 (f n)
Hāthī Qabr, Bhonrasa, Gwalior State	32
Hijra, the Muslim era	16, 16 (f n)
<i>History of Gujarat</i> by Commussariat	15 (f n)
Horse Tomb at Chandera	32 (f n)
Humāyūn i Akram Barid Shāh	1
Husan, grandson of the Prophet Muham mad	59 (f n)
Husāmī Bastion, Gingee fort, inscription on,	11
Husām Nizām Shāh	5
Husām Shāh, Sultān of Bengal	38
Husām Shāhī Kings of Bengal	37
Hyderabad	13
Hydrabadī part of the Carnatic	13

I

Ibrāhīm Abū Bal r Naushirwān	6
Ibrāhīm 'Adil Shāh II of Bijapur	16
Ibrāhīm Qutb Shāh of Golkonda	19, 50
Ikhṭiyārū'd Dīn, Court noble of the reign of Ghiyāthū'd Dīn Tughluq	6
Ikhṭiyārū'd Dīn Afghān	7
Ikhṭiyārū'd Dīn Dīragīn	7
Ikhṭīs Khān, Nawāb, an officer under Aurang zeb	28, 29, 31
Ikrām ul Haq, I C S, Joint Magistrate of Muttra	60
Imām Bārī	58, 58 (f n)
<i>Imperial Gazetteer</i>	12 (f n), 15 (f n)
Imperial Mughal army	8
Indi Taluqa, Bijapur District, three inscrip tions from,	15
<i>Indian Ephemeris</i> , by L D S Pillai	51
Indran Museum, Calcutta	37
Indrā's, ancient fort of,	7, 8, 9, 10, 11, 12
Inscriptions (three) of Allāh Vardī Khān Turkman, from the ancient hill forts in the Nasik District	7
Inscription of 'Alīu'd Dīn Khālī from Muttra	59
Inscriptions of Bidar	1, 2, 3, 4
Inscription of Ghiyāthū'd Dīn Tughluq from Asrawā Khurd near Allahabad	6, 7
Inscription of the son of Mahmūd Shāh of Malwa at Bhonrasa (Gwalior State)	24
Inscriptions (two) from Sherpūr, Bogra Dis trict, Bengal	17
Inscription of Sultān Balbān from Bāwīnā, Bharatpur State	5, 6

	PAGE
<i>Iqbal Nama i Jahangīrī</i>	8 (f n)
'Isa Khān, one of the <i>Bhuiyans</i> (Zamindars) of Bengal	18, 19
Isfahan	50
Ishakpura, a village in Saugor District (C P)	35 (f n)

J

Jagat (Jagapāt) Rao, Daulat, s o Banchālī Khandū an officer of the Barid Shāhī court, builder of the Ashūr well	2, 3, 4
Jāgirdār's mosque at Bhonrasa (Gwalior State)	28
Jahāngīr	8, 9, 36
Jahangīrī weight	48
Jai Singh, Raval of Champner	11, 14
Jalālū'd Dīn Muhammad Shāh Akbar	28, 41
Jallīd Burj Golkonda fort	49
Jāmi 'Masjid at Champner	15, 16, 17
Jamshīd, the celebrated ruler of Iran	53
Jangdār, meaning a 'warrior'	38
Jauhar 'Alī Khān Qāqshīl	19, 21
Jaula (Jaulya) fort	11, 12
Jaunpur	9
Joshi R M, Superintendent of Bidar Monu ments, Hyderabad State	1, 2, 3
Jujhūr Raja, of Ondcha (Orcha)	35
Junnar	8

K

Kaira District, Bombay Presidency	13 (f n), 15 (f n)
Kalvān	8 (f n)
Kalvān Taluqa, Nasik District	11
Kamil Khān of Lahore	28, 29
Kamthāna tank, near Bidar	1
Kānchnā fort	11, 12
Kanhera fort	11, 12
Karatoya river	17, 19
Kedar Rai	18, 19
Kethora railway station of the Delhi Bombay line of G I P	22
Khāndesh	8
Khān i Daurān	8
Khān Mīy in Mu'azzam	38
Khān i Mu'azzam Mubārīk Khān	38
Khān Muhammad, Bijapur general	42
Khān Sher Khān, fief holder of the province of Chandera	24
Khān Zamīn	8
Khān Zamān, governor of Bijapur	42
Kheda, Gwalior State	32 (f n)
Kherva mosque at Sherpur	19
Khvāja Bostān, builder of the mosque at Gornalli, near Bidar	4

	PAGE
Khwaja Muhammad Ahmad, Curator, Hyderabad Museum	47
Khwāja Shāh Haidar of Isfahan	57
Kichī Rajputs, rulers of Bajrangadh	23
King of Persia	9
Kistnagiri hills, fortifications on, in the South Arcot District, Madras	42
Kolair (Koledhair) fort	11, 12

L

Lodi period	60
Lucknow	9
Lucknow, <i>Sarlar</i> of,	39 (<i>f n</i>)
Lucknow, Provincial Museum, five inscriptions from,	38, 40, 41

M

<i>Ma'aṭṭir</i> i 'Alamgiri	47, 47 (<i>f n</i>)
<i>Ma'aṭṭiru'l Umara</i>	9 (<i>f n</i>), 19 (<i>f n</i>), 35 (<i>f n</i>), 43 (<i>f n</i>), 44 (<i>f n</i>), 45 (<i>f n</i>), 52 (<i>f n</i>)
Madras Presidency and Orissa, some Muslim inscriptions from	52
Mahābat Khān, Khān Khānān, Shāhjahān's Viceroy of the Deccan	8, 9
Mahmūd Begra, Sultān, the sixth king of Gujarat in the Ahmad Shāhi line	13, 14, 15, 16
Mahmūd of Ghazni	60
Mahmūd Khālji, Sultān of Malwa	13
Majnūn Khān, leader of the Qāqshāl rebels who succeeded Bābū'ī Qāqshāl	19
Majumdar, N G, late Superintendent, Archaeological Section, Indian Museum, Calcutta	17, 37
Mahdūm Shāh Wilāyat, Dargāh of, at Muttra	60
Mahli Darwāza, Golconda fort,	50
Mahli 'Abdu'l Qādir, s o Ahmad Khān	46, 47
Mahli Sudha, an officer under Mahmūd Begra of Gujarat	13
Malwa, Sultāns of,	23
Manchna fort	11, 12
Mandla Gond Dynasty	35 (<i>f n</i>)
Mān Singh, Rāja	18, 19
Mansūr Khān, Ā'zam	1
Marāthās	8, 23
Marithā Empire	8
Marithi inscriptions of Bidar	1, 2, 3
Mirkanda fort	11, 12
Markande Gate, Bhonrasa fort (Gwalior State)	27
Markande stream, (river)	22
Markande Rishi	22

	PAGE
Mā'sūm Khān Kabuli, a Jāgirdār under Akbar	18, 19
Mātā's temple, Bhonrasa (Gwalior State), inscription at	34
Miyān Mu'azzam	37, 38
Miyān Mu'azzam Khān	38
Mihmānshāhi, Pargana	17
Mir Ahmad Shāh, Dargāh of, at Cuddapah	56
Mir Jumla (Nawāb Jumlatu'l Mulki Mir Muhammad Sa'id, well known Qutb Shāhi general)	52, 52 (<i>f n</i>), 53
Mir Mirān, a nobleman of the reign of Aurangzeb	51, 52
Mir Muhammad Pīnāh, Ghāziu'd Dīn Khān, eldest son of Āsaf Jāh I	43, 44
Mirza Murīd Khān, s o Jauhar 'Alī Khān Qāqshāl	19
Moneer, Q M, Superintendent, Archaeological Survey, Western Circle	7, 13
Mongalkot inscription	38
Mu'azzam Khān	18
Mu'azzam, Miyān	37, 38
Mubārak Khālji, Qutbu'd Dīn	41
Mubārak Khān, Khān i Mu'azzam	38
Mubārak Shāh Khālji	38, 39
Mughal Empire	8
Mughal Emperors	8
Muhammad, the Apostle	11, 12, 33, 51, 55, 58
Muhammad 'Alī 'Arab, the gun maker	48, 49
Muhammad, Prince, Aurangzeb	50
Muhammadābād, name given to Pawagadh by Mahmūd Begra	14
Muhammad Hājī	6
Muhammadnagar, the old name of Golconda	51
Muhammad, s o Sayyid Sadru'd Dīn, a famous calligraphist of the reign of Ibrāhīm Qutb Shāh	50
Muhammad Radā'i (1103 H)	55
Muhammad Shāh, the Mughal Emperor	45, 56, 59
Muhammad Shāh I, Sultān of Gujarat	13
Muhammad Latif, s o Muhammad Zarif Fārūqi	36
Muhammad Sharif	31
Muhammadian Architecture in Gujarat by Burgess	14 (<i>f n</i>), 15 (<i>f n</i>)
Mulla Khayālī, one of the court poets of Ibrāhīm Qutb Shāh	49, 50
Muntaḥḥabū'l Lubab, Bibl Ind	35 (<i>f n</i>)
Murād Khān, Nawāb, Mirza	19, 20, 21
Murshidābād	19
Mūsa Burj, Golconda fort	50
Mūsa Khān, Commander in Chief of the Golconda forces	52
Muttra	9, 59, 60, 61
Muzaffar Jang, grandson of Āsaf Jāh I	43, 44

	PAGE
Muzaffar Shāh II, Sultān of Gujarat	16
Mumtāz al-Din Tughlaq	17

N

Nander	8
Narsoram, who constructed the Sulāṭī Tirathā Gate of the Bidar fort in the reign of 'Alī Barīd I	2
Nasik	8
Nasik District	7, 9, 10, 11, 13 (fn)
Nasik District Gazetteer	8 (fn)
Nasik town	7 (fn)
Nāsir Jang (Nizāmū'd Daula), second son of Āsaf Jāh I	43, 44
Nāsirū'd Din Nusrat Shāh, Sultān of Bengal	37
Nasik characters of the Bayān inscription of Sultān Balban	5
Nasirgram, Pabna District, Bengal	37
Nasirgram inscription	37
Nawab Anwārū'd Din of Arcot	43
Nawab Ikhlas Khān, an official under Aurangzeb	28, 29
Nawab Jumlatū'l Mulki Mir Muhammad Sa'id (Mir Jumla), well known Qutb Shāhī general	53
Nawab Mirza Murād Khān	21
Nizām Qal'at at Golconda	49
Nizām, Dr M., Superintendent, Archaeological Survey, Central Circle	35
Nisbat, pen name of a poet	59
Nizāmpatnam, a village in the Bapatla Taluqa of Guntur District	57
Nizām Shāhī kings (Dynasty)	7
Nizām Shāhī kingdom	8
Nizāmū'd Daula, Nāsir Jang, second son of Āsaf Jāh I	43
Nizāmū'l Mulki, Qamru'd Din, Chān Qilich Khān Khān-i Daurān, Mughal Viceroy of the Deccan, (later Āsaf Jāh)	43
Nusratgarh, mint name given to Gingee by Aurangzeb	43, 45, 45 (fn)
Nusrat Khān, fief holder of Bayana	5, 6
Nusrat Shāh, Nāsirū'd Din, Sultān of Bengal	37, 38

P

Padmalota, a portion of the fortifications of the Bidar fort	2
Palamkota	42
Pālār river	43
Panch Mahals District (Bombay Presidency)	13, 15 (fn)
Parenda fort	9

	PAGE
Parvez (Prince)	9
Paul Horn, Dr	17
Pawagadh, fortress of	13, 14

Q

Qadir Azam, Maulvi	60
Qal'at Kusha (fort opener), a gun at Golconda	47, 48
Qalandari mosque, Bhonsla (Gwalior State)	32
Qandhar fort	9
Qannauj	19
Qanungo's Sher Shah	19 (fn)
Qāqshāl, Bābū'i	19
Qāqshāl, the Turk fief holders of Ghoraghat in Rangpur District	18, 19
Qarāwāl Begi, Superintendent of hunting excursions	9
Qasim Barid Shāh of Bidar	2
Qasim Bazar	19
Qutbū'd Din Mubārak Khālji	41
Qutb Shāhī	57

R

Rāja Bir Singh Deo, the Chief of Orchha	35 (fn)
Rajapur hills, fortifications on, in the South Arcot District, Madras Presidency	42
Raja Jujhar of Orchha (Orchha)	35
Rajdhar fort	11, 12
Raja Man Singh	18, 19
Raja Ram	43
Raja Rupa Nair	42
Raja Shāhji Bhonsla, father of Shivaji, a Marāṭhā nobleman	8
Rajput Princes	8 (fn)
Rīmā Rāva, Raja of Vijayanagar	42
Rīmsey fort	11, 12, 13
Ram Singh Sakseena	22
Randūlah Khān, title held by one of Aurangzeb's favourite commanders	35, 36
Rangpur District	18
Ranthambore in Mewar	13
Raula (Raulva) fort	11, 12
Raura Pass	7 (fn)
Raval, Qhohān of Champaner	13
Riaz, by A. Silām	38 (fn)
Roy, B. N., of Puri	58
Rupa Nair, Raja	42
Rustam, son of Dhū'l-Iqār Istarabādī	52, 53

S

Sābū Bibi, daughter of 'Abdu'n Nabi and wife of Sayyid Muhammad, the builder of the dargāh of Hadrat Ahmad Shāh at Cudda pah	56
--	----

	PAGE
Sadras	43
Sā'dullāh <u>Khān</u> 's mosque at Ginge, inscrip- tion in	45
Sahyadri range	7, 8, 13 (f n)
Sa'id, governor of Ginge in the time of Farrukh Siyar	44, 45
Saifullāh, s o Allāh Vardī <u>Khān</u>	9
Sailandranath Ghosh, Babu, Photographer of the Archaeological Survey, Eastern Circle	17
Saksena, Ram Singh	22
Salām's, A , Rīz	38 (f n)
Salimgar fort, constructed by Rāja Mān Singh at Sherpūr	18
Salm, Prince, afterwards Emperor Jahāngir	18
Saljūqī sovereign, Sulṭān Sanjar of Central Asia	9
Samaj in the Pabna District, Bengal, mosque at,	37
Sāmī Ghat, Muttra	60
Singamner	8
Sanjar, Sulṭān, Saljūqī sovereign of Central Asia	,
Sanskrit inscription of Sulṭān Balban from Bayāna	5
Sanskrit School attached to the Goculchandra mājī temple at Kāman, Bharatpur State	5
Sar Andāz <u>Khān</u> , an official of Shāh Jahān's reign	39 40
Sarfrāz Husam (Hasnam)	59 (f n)
Sātmāla range	7, 8, 13 (f n)
Seronj, a town in Gwalior State	22
Sesai, a village in the Saugor District (C P)	35 (f n)
Shāh 'Ālam II, Mughal Emperor	59
Shāh Bāz <u>Khān</u> , governor of Bengal under Akbar	18, 19
Shāh Jahān	9, 10, 11, 12, 13, 18, 32, 33, 34, 35, 36, 39, 40
Shāhjahānī weight	49
Shāhji Bhonsle, Rājā, father of Shivaji	8
Shāh Shujā, second son of Shāh Jahān and governor of Bengal	9
Shahīrī Mukarram, name given to Pawagadh by Mahmūd Begra	14
Shahīrī 'Abdu'l Latīf Samargandī	22
Shā'ista <u>Khān</u>	8, 9, 11, 13
Shamsuddin Ahmad, Maulavi, of Indian Mu- seum, Calcutta	17, 37
Shankarpūr, Pargana of	9
Sharggi Bākr in Sindh	19
Shergarh, old name of Delhi	19
Sher <u>Khān</u> , fief holder of the province of Chanderi	25
Sher Shāh	17, 18, 19
Sherpūr in Birbhum District	19

	PAGE
Sherpūr Murcha	17, 19
Sherpūr, two inscriptions from, Bogra District, Bengal	17, 18, 19
Shihāb'u'd Dīn Muhammad, Shāh Jahān	11
Shivaji	8, 43
Sihachal mountain, in the South Arcot Dis- trict, Madras Presidency	42
Sikandarī Thānī, title adopted by 'Alī'u'd Dīn <u>Khān</u>	60
Sipāh Sālār i Ā zam 'Abdū'l Latīf Sa'id, Maq- bara of, at Aswara <u>Khurd</u>	6
<i>Statistical Account of the Deccan under the Mughals</i>	42 (f n)
Sukla Tirath Gate, one of the old gateway- s of the Bidar fort	2
Sulṭān 'Abdullāh Qutb Shāh of Golconda	51
Sulṭān Ahmad Shāh Wālī Bahmani	46
Sulṭān Alī Faruqī, the late Superintendent of Bidar Monuments, Hyderabad State	1
Sulṭāns of Ahmadnagar	42
Sulṭāns of Bidar	42
Sulṭāns of Bijapur	8, 42
Sulṭāns of Delhi, inscription of,	6
Sulṭāns of Golconda	8
Sulṭāns of Malwa	23
Sulṭān Ibrāhīm 'Ādil Shāh II of Bijapur	46
Sulṭān Mahmūd Begra, the sixth king of Gujarat in the Ahmad Shāhi line	13
Sulṭān Muzaffar Shāh II, s o Mahmūd Begra	16
Sulṭān Nusrat Shāh of Bengal	37
Surat Sih, a scion of Māndla Gond Dy- nasty	35 (f n)

T

Talikota, battle of,	42
Tappa sub Tahsil in the Bhilsa District, Gwalior State	22
<i>Tarikh i Firuzshāh</i>	60 (f n)
<i>Tarikh i Firoz Shāhī</i> , by Dīu'd Dīn Barnī	5 (f n), 7, 8 (f n), 60 (f n)
Timūr	55
Tindivanam Taluq of South Arcot District, Madras Presidency	42
Tirumal in South Arcot	12
Tiruviti	44
Trimbak	8
Tughluq, Firoz	41
Tughluq period	60
Turkalāni, a unique hunting device, invented by Allāh Vardī <u>Khān</u> Turkman	9

U

Ujjain, Bina Neok Masjid at,	32 (f n)
------------------------------	----------

	PAGE		PAGE
Ulugh <u>Khān</u> (Almās Beg), brother of 'Alāu'd Dīn <u>Khālī</u>	60	Warden of Lucknow, Muttra and Delhi, Allāh Vardī <u>Khān</u> , <u>Khān</u> <u>Khanān</u>	9
Ulugh <u>Khān</u> (<u>Ghiyāth</u> u'd Dīn Balban)	60	Western Ghats	7
'Umar, Companion of the Prophet Muḥam- mad	29, 33, 34, 56		
'Umar Husain, composer of the inscription of the Bhonrasa fort, Gwalior State	26, 27	Y	
'Umar <u>Khān</u>	28	Yakkā Tāz <u>Khān</u>	8
'Uṭhmān, companion of the Prophet, Muham- mad	29, 33, 34, 56	Yazdani, G	1, 5, 6, 34, 38, 42, 47, 50, 52, 54
V		Z	
Valadavar .	44	Zafar Hasan, Khan Bahadur, Superintendent, Archæological Survey, Northern Circle, Agra	59
Vellore	43	<i>Zafaru'l Walī</i> , an Arabic History of Gujarat by Hājī ad Dabīr, edited by Sir Denison Ross	13 (fn), 14 (fn)
Vijayanagar dynasty .	42	Zāhid Muhammad	37
W		Zainu'l 'Ābidīn of Ardastān	57, 58
Wandīwash .	43		
Wardawar, South Arcot District, Madras Presidency .	42		

